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The New Testament in life  
and literature





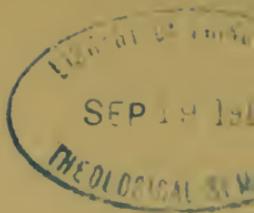




THE BIBLE IN LIFE AND LITERATURE



THE  
NEW TESTAMENT  
IN  
LIFE AND LITERATURE



BY  
JANE T. STODDART

HODDER AND STOUGHTON  
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TO  
MY FRIEND AND PUBLISHER  
MR. J. E. HODDER WILLIAMS



## PREFACE.

THE very kind reception given by reviewers and by the public to "The Old Testament in Life and Literature" has been my chief encouragement in completing the present volume for the press. I am especially grateful for the interesting letters I have received from ministerial and other readers in every part of the country, and for the many assurances conveyed to me that the work has proved helpful to preachers as well as to private students of the Holy Scriptures.

The plan of the earlier book having been generally approved, I have adopted it in illustrating the New Testament. The material has been gathered in my private reading, spread over a number of years, and nothing whatever has been borrowed from anthologies or homiletic sources. Foreign literature has again been largely used, and with a few exceptions mentioned in the footnotes, all translations have been made at first hand.

I have once more enjoyed the great advantage of counsel and guidance from Sir W. Robertson Nicoll, and my heartiest thanks are due to him for sympathetic aid during the entire progress of the work. I thank my publishers, and especially Mr. J. E. Hodder Williams, for the very kind personal interest they have shown in both volumes, and Mr. G. L. Thomson of the Aberdeen University Press for the care and accuracy of the setting. On the last point let me add that in a work of this kind it is almost impossible wholly to avoid verbal errors, and I shall gratefully receive and acknowledge any corrections. I

## PREFACE.

recall the words of Boileau, "Les yeux d'autrui voient toujours plus loin que nous dans nos défauts," and those of La Bruyère, "Ne vouloir être ni conseillé ni corrigé sur son ouvrage est un pédantisme".

I thank Professor Moffatt for permission to quote from his translation of the New Testament, and for several new illustrations from his ample stores.

Let me once more thank Dr. J. S. Carroll for much help derived from his three large volumes on Dante. While the fields of biography and general literature explored for the New Testament differ in many respects from those that yielded treasure for the Old, I have again translated freely from the German and Latin correspondence of the Reformers, from Sainte-Beuve's great history of Port Royal, and from the writings of the Spanish mystics.

Experience has shown me that there is an almost inexhaustible supply of illustrative material for the Psalter and for St. Matthew's Gospel, and the four Books next in order, as far as my reading goes, are Genesis, St. John, St. Luke, and Isaiah. It is a point worth noting that the Book of Isaiah stands higher even than St. Matthew or St. John in the number of passages chosen from it for the services of the Church of England.

I close with the words which Döstoevsky puts into the lips of Elder Zossima, "What a book the Bible is, what a miracle, what strength is given with it to man. It is like a mould, cast of the world and man and human nature; everything is there, and a law for everything for all the ages."

J. T. S.

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## THE NEW TESTAMENT AS A WHOLE.

“The New Testament, which is the principal, most profitable and comfortable peece of holy writte.”—From the Preface to the Rheims New Testament (1582).

“The night does homage to the light, and setting through fear, gives place to the day of the Lord. All things are become sleepless light; and the setting has believed in the rising. This is the new creation. For the Sun of Righteousness rides prosperously, and visits all mankind alike, imitating the Father, who ‘maketh His sun to rise on the evil and on the good,’ and sprinkles upon all the dew of truth. He it is who has brought the setting to the rising, and has raised death to life through the cross [literally, crucified death to life]; and having snatched man from destruction, he has translated him to the skies, transplanting corruption into incorruption, and transforming earth into heaven, as the husbandman of God.”<sup>1</sup>

### I.

#### MEN WHO GAVE IT TO EUROPE.

THE Greek Testament of Erasmus, published at Basel in March, 1516, was a gift not only to the learned of his age, but indirectly to the masses of Europe. Dr. Marcus Dods reminds us that the main object and chief endeavour of Erasmus was to Christianize rather than even to educate Europe.<sup>2</sup> Though the actual work on the Greek Testament was compressed by the great scholar into less than a year, his whole previous life had been a preparation for it. From the time of his acquaintance with Colet, he put his heart into sacred study. “I cannot tell you, dearest

<sup>1</sup> Clement of Alexandria, quoted by Dr. Marcus Dods in “Erasmus and other Essays,” p. 146.

“C’est à Jésus que tout se termine et de Lui que tout dérive. Après deux mille ans, il reste la personnalité la plus vivante et la plus nécessaire, la plus contredite et la plus invincible.”—PÈRE DIDON.

<sup>2</sup> “Erasmus and other Essays,” p. 23.

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Colet," he wrote, "how, by hook and by crook, I struggle to devote myself to the study of sacred literature—how I regret everything which either delays me or detains me from it." Ten years were deliberately spent in preparation, for Erasmus had learned by experience "that without Greek one can do nothing in any branch of study". The work was sent through the press too quickly, because the Basel printer Froben wished to anticipate the publication of the Complutensian edition.<sup>1</sup> "It was this rivalry," Dr. Dods remarks, "which occasioned one of those memorable passages in literary history which, though every one knows, every one likes to recall. When Stunica found that the edition on which he had laboured under Cardinal Ximenes was anticipated, he attempted to depreciate the work of Erasmus, but was rebuked by his chief in words which are as immortal as the Polyglot: 'I would that all might thus prophesy; produce what is better, if thou canst; do not condemn the industry of another'."

In the New Testament of Erasmus the Latin version was printed in parallel columns with the Greek. The Swiss Reformer Œcolampadius helped in the proof-reading. Froben himself said in a prefatory note that he had spared neither labour nor money. With all its errors, this edition effected the purpose of Erasmus, which was to begin the work of discovering and circulating the true text of Scripture.

"I wish," wrote Erasmus, "that even the weakest woman should read the Gospel—should read the Epistles of Paul. And I wish these were translated into all languages, so that they might be read and understood, not only by Scots and Irishmen, but also by Turks and Saracens. . . . I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with these stories the tedium of his journey".

His wish was realized, for soon after the sixteenth century had climbed to its meridian, the four chief nations of Europe possessed the New Testament in the vulgar tongue.

<sup>1</sup> "Erasmus and other Essays," p. 44. The publication of the Complutensian New Testament was delayed till 1522.

# THE NEW TESTAMENT AS A WHOLE

## GERMANY.

The clocks of the city of Leipzig were striking noon on 3 December, 1521, when a traveller, accompanied by his servant, dismounted at the door of one of the inns. The stranger, a bearded man of middle age, wore a grey riding costume, and under his travelling-hat he had a close-fitting red "Schäpli," the cap which kept the head warm and protected the hair from dust. It was noticed that he did not remove the red bonnet when he sat down to table, and a sharp-witted woman, who had possibly attended the Leipzig disputation of 1519, hazarded in private conversation the bold guess that the stranger was Dr. Martin Luther. Was that red cap, she wondered, intended to conceal the tonsure? The landlord when questioned later on as to his culpable act in entertaining the arch heretic who lay under the Empire's ban, was able to assure the magistrates with a clear conscience, that the visitor was unknown to him.

Dr. Martin Luther, returning from his Patmos at the Wartburg for a three days' visit in strict secrecy to his friends at Wittenberg, sought hospitality in the house of the wealthy Amsdorf. A letter exists with the footnote, "With my Philip in Amsdorf's house". In that short visit it was definitely decided that Luther should translate the Bible into German.

The project of a German translation had been often discussed in the Saxon University, and in 1520 it was rumoured that the work had been put in hand. Luther's friend, John Lang of Erfurt, forestalled him by publishing the Gospel of St. Matthew in German during the summer of 1521. As Dr. Max Lenz reminds us, there could be no question of any jealousy between Luther and other Biblical interpreters, for this royal-hearted man thought that every town should have its own translator, so that differences of dialect might not hinder the freest circulation of the Scriptures.<sup>1</sup>

But it was not the will of Providence that the States of Germany should have many different renderings of the Holy Word. The patriotic poem of Arndt may be applied to the Fatherland of Scripture :—

" O nein, nein, nein !  
Sein Vaterland muss grösser sein."

<sup>1</sup> "Martin Luther," by Dr. Max Lenz, p. 138.

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So we enter the house of Amsdorf at Wittenberg, and see the Doctor in eager talk with his host, and with two others; the learned Humanist and friend of Erasmus, Dr. Justus Jonas, and the young Philip Melanchthon. It was to Jonas that Erasmus wrote in this same year 1521 that Latin letter on Dean Colet which is one of our national possessions.

Melanchthon, who had not yet completed his twenty-fifth year, is believed to have given Luther the final impulse towards his sacred task.<sup>1</sup> In letters from the Wartburg, Luther had begged his friend to preach to the people in their own tongue and so become, as he said, a "vernaculus episcopus".<sup>2</sup> The South German scholar was not, however, quite at home with the speech of Saxony, and this may have been one reason why he steadily refused to become a preacher. "Give us the Bible in German," we can imagine him saying to Luther; "that will be more helpful to the people than any sermons of mine." He remained through life a layman.

Luther returned to the Wartburg, and in less than three months he had completed his translation of the New Testament. Such astoundingly rapid work would have been impossible, as Kolde says, if he had not for long years been living with the Bible. Hausrath pictures the Reformer seated at the table in his private room, wearing the knight's dress and with the scarlet cap pressed down on his forehead, as his hand moved swiftly over the paper and chapter after chapter of the Gospels lay finished by his side. The hand must have worked as swiftly as Scott's when he was writing "Waverley," for the average task cannot have been less than four or five chapters daily.

"In the quiet of these winter days," says Hausrath, "when the snow spread its mantle over the Wartburg woods, and the outside world was buried in deep silence, Luther began his sacred work."

That Bible-sanctuary was built like a high palace,<sup>3</sup> between the snowfields and the stars. No outside worries disturbed the

<sup>1</sup> See George Ellinger's "Philipp Melanchthon" (1902), p. 160.

<sup>2</sup> Enders, "Luthers Briefwechsel" (Letter to Spalatin of 9 September, 1521), Vol. III, p. 231.

<sup>3</sup> Psalm LXXVIII. 69.

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lonely monk as he bent over the Greek Testament of Erasmus. Controversies were forgotten, righteous anger and scorn laid aside. "He walked," says Max Lenz, "on holy ground, humbly and reverently, in a sacred stillness, as if this were his hour of prayer". "Such a rendering," he said, "must be the work of a very devout, faithful, diligent, reverent, Christian, instructed, experienced, much-tried heart."<sup>1</sup>

The German New Testament was poured forth as a mighty rushing river from the heart of this man of genius.

With the first breath of spring, when the winds of March sang round the castle, and voices were waking again in the "kingdom of the birds," Dr. Luther returned to Wittenberg, carrying with him the completed New Testament. The Swiss students whom he met on the return journey at the Black Bear Inn at Jena said that his eyes glowed and sparkled like stars, and that they could hardly meet his gaze. So the eyes of Moses must have burned when the children of Israel could not steadfastly behold him for the glory of his countenance.<sup>2</sup>

Before the book was published in the autumn of 1522, it was thoroughly revised with the assistance of Melanchthon and other learned friends. Details of the summer's work are to be found in the letters of both Reformers. We see Luther drawing up a list of birds, and Melanchthon asking friends in different parts of Germany about the names of various kinds of grain and the modern equivalents of Scripture coins. On the former subject he demanded the practical opinion of a farmer, "no guessing out of books".<sup>3</sup> The interest in ancient numismatics awakened in this year became for him a lifelong hobby. The veteran classical scholar, Mutian Rufus, was consulted. Such letters are worth noting, as a proof that the most learned men of the age were summoned to assist in Luther's translation. Melanchthon wished a map of the Holy Land to accompany the book, but this proposal was not carried out. The volume appeared as a folio, with the title, "Das Neue Testament, Deutsch. Wittenberg".

Luther's name was not printed on the title page, or in any

<sup>1</sup> "Martin Luther," by Max Lenz, p. 138.

<sup>2</sup> 2 Cor. III. 7.

<sup>3</sup> Letter to Chilian Goldstein of 7 April, 1522, "Corp. Ref." Vol. I, col. 568.

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part of the book. The first edition was sold out in three months. The New Testament of 1522 was and remains one of the noblest linguistic monuments of the German people.<sup>1</sup>

### FRANCE.

The name of Lefèvre d'Étaples will always be associated with the New Testament of the French Reformation. The Lavisse historian, Prof. H. Lemonnier, says in his chapter on Lefèvre and his pupils:—

“This scholar was before all things a believer, bound with every fibre of his heart to Christianity. His intellect was strong and tender, reconciling mysticism and science with an exquisite simplicity of soul. We see his whole thought expressed already in the preface to his ‘Fivefold Psalter,’ composed in 1508, published in 1509; and in that to the ‘Commentary on the Epistles of St. Paul,’ written in 1512. ‘During long years,’ he wrote, ‘I occupied myself with human studies, and I scarcely put my lips to sacred reading; for this august learning must not be rashly approached. But even then, far away in the distance, there shone upon me a light so brilliant<sup>2</sup> that human learning seemed to me like darkness as compared with sacred studies, and these latter appeared to breathe forth a perfume more fragrant than any of earth’s sweet odours.’”<sup>3</sup>

Lefèvre’s New Testament in French was published in 1523, a year after Luther’s, two years before that of Tyndale. His “Old Testament” followed two years later.<sup>4</sup> The biographer of Etienne Dolet reminds us that the New Testament in French had been printed at Lyons about the year 1472 under the superintendence of two Augustinian friars, by the printer Le Roi, and at the expense of the wealthy citizen Barthélemy

<sup>1</sup> In “Studien und Kritiken” for January, 1914, facsimiles are given from Luther’s German New Testament, as revised and corrected by himself in his later years.

<sup>2</sup> With the words of Lefèvre d’Étaples we may compare those of St. Paul in Acts xxvi. 13: “I saw in the way a light from heaven, above the brightness of the sun”.

<sup>3</sup> “Histoire de France,” Vol. V, Part I (Hachette et Cie, 1903), p. 342.

<sup>4</sup> *Ibid.* p. 343.

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Buyer.<sup>1</sup> Eighty-four complete editions of the Bible (including the New Testament) issued from the Lyonese press during the first half of the sixteenth century, but the New Testament which circulated in palace and cottage was that of Lefèvre d'Étaples. Prof. Baird quotes the words of M. Charles Read, one of the most learned of modern French Protestant scholars, that "everything considered, it may be asserted that the translation of Lefèvre d'Étaples and of Olivetanus are the first versions without embellishment or gloss, and that thus the first two versions of the Bible into the language of the people are Protestant."<sup>2</sup>

The copies of the New Testament in French were eagerly bought up. Bishop Briçonnet of Meaux, the friend and correspondent of Margaret of Navarre, sister of King Francis I, is said to have freely supplied copies to those who were too poor to afford the purchase money. He introduced the French Scriptures into the churches of Meaux, but at the threat of persecution this prelate deserted the Reformation.

### ENGLAND.

William Tyndale was the father of our English New Testament. When still a youth and tutor in a country family, during a heated debate with some of the priests at his employer's table, he one day exclaimed that if God spared his life, ere many years he would cause a boy that driveth a plough to know more of the Scriptures than the Pope did. Tyndale studied at Oxford, where he heard Colet lecturing on St. Paul's Epistles. He was drawn from his retirement in Gloucestershire by the news of Luther's protest at Wittenberg, and after a brief stay in London set out for the Saxon town which had become the sacred city of the Reformation. "As they came in sight of the town," a contemporary tells us, "they returned thanks to

<sup>1</sup> R. C. Christie, "Etienne Dolet, the Martyr of the Renaissance" (1899), pp. 170, 171.

<sup>2</sup> "The Rise of the Huguenots," Vol. I, p. 78. We may accept the statement of M. Read, while doing full honour to the old Lyons printers mentioned by Christie, for they also loved the Bible and were "Reformers before the Reformation". It is not at all improbable, in the opinion of this eminent English authority, that the first French book printed in France was the New Testament.

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God with clasped hands, for from Wittenberg as heretofore from Jerusalem the light of evangelical truth hath spread to the utmost parts of the earth.”<sup>1</sup>

Returning to England, Tyndale proposed to Tunstall, Bishop of London, that he should make a translation of the New Testament, not as the Wycliffite translators had done from the Vulgate, but from the original Greek. Receiving no encouragement from Tunstall, he retired to Hamburg (1524), with the help of £10 given him by a generous London merchant, Henry Monmouth. In Hamburg he completed the work, and the first printed edition of the English New Testament was published at Worms.

“Our knowledge of Tyndale’s Testament in its unrevised form,” says Mr. A. W. Pollard, “rests on an octavo edition which has been identified from its types and illustrations as printed at Worms by Peter Schoeffer, the second son of the Schoeffer of the same name who had helped to make the art of printing a practical success at Mainz some seventy years before. This has survived in a copy at the Baptist College, Bristol, lacking only the first leaf, and another, much more imperfect, at St. Paul’s Cathedral.”<sup>2</sup>

Dr. A. B. Davidson says of Tyndale: “It is strange to think that we are still reading his words. Many portions of the New Testament, in spite of all the revisions it has undergone, are almost Tyndale’s very words. In some of the shorter books, it has been calculated that nine-tenths are his; while even in longer epistles, like the Hebrews, five-sixths remain unchanged. The exquisite grace and melody of the language has been a matter of surprise to those who are familiar with Tyndale’s other writings, which have no qualities that raise them above the ordinary level of the time. But Tyndale set before him the translation of the Bible as his life’s work; he threw into it all his feeling, and the unwearied labour of twenty years.”<sup>3</sup>

Mr. A. W. Pollard reminds us that the exiled Jesuit, Gregory Martin, translator of the Rheims New Testament (1582) must

<sup>1</sup> See J. R. Green’s “Short History”.

<sup>2</sup> “Records of the English Bible,” pp. 4, 5.

<sup>3</sup> “Biblical and Literary Essays,” p. 197.

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be honoured with Tyndale, Coverdale, Whittingham, and Parker, as one of the builders of our Authorized Version. "The influence of the Rheims New Testament on the version of 1611 was very considerable."<sup>1</sup>

### SPAIN.

The story of the New Testament in Spain will be associated for ever with the name of the martyr-hero, Juliano Hernandez. Readers of Miss Alcock's novel, "The Spanish Brothers" will remember the muleteer who presents himself in the courtyard of the Castle of Nuera, and gives a copy of the New Testament in Castilian to Don Carlos Alvarez. They met again as fellow-martyrs at the second *auto* at Seville in December, 1560. The novelist assures us that all the facts about Juliano are historical and her narrative is confirmed from the original sources. Bishop W. E. Collins, in the "Cambridge Modern History," says that "Julianillo" was a man of fearless courage, and that by his means the Lutheran Church of Seville "was able to procure religious books in Spanish, including the New Testament. Juan Perez, the former rector of the *Colegio de la doctrina*, had fled from Spain when Gil was arrested; in his exile he had prepared a version of the New Testament, which was published at Venice in 1556. By the courage and resourcefulness of Julianillo two great tuns filled with copies were safely smuggled into Seville, despite the watchfulness of the Inquisition."<sup>2</sup>

There were heroic men in other lands than Spain who in that age of persecution might have given the answer that Juliano Hernandez gave when Don Carlos Alvarez said to him, "I fear you are throwing yourself into the fire. And for what?"

"For the joy of bringing food to the perishing, water to the thirsty, light to those that sit in darkness, rest to the weary and heavy-laden. Señor, I have counted the cost, and I shall pay the price right willingly."

<sup>1</sup> "Records of the English Bible," p. 37.

<sup>2</sup> "Cambridge Modern History," Vol. II, p. 406.

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## II.

### A GROUP OF TESTIMONIES.

“The New Testament is a biography. Make it a mere book of dogmas, and its vitality is gone. Make it a book of laws, and it grows hard and untimely. Make it a biography, and it is a true book of life. Make it the history of Jesus of Nazareth, and the world holds it in its heart for ever.”  
—BISHOP PHILLIPS BROOKS.

“The New Testament,” says Dr. Adolf Deissmann, “is the people’s book. When Luther, therefore, took the New Testament from the learned and gave it to the people, we can only regard him as restoring what was the people’s own. And when at some tiny cottage window, behind the fuchsias and geraniums, we see an old dame bending over the New Testament, there the Old Book has found a place to which by right of its nature it belongs. Or when a Red Cross sister finds a Japanese Testament in the knapsack of a wounded Japanese, here, too, the surroundings are appropriate. Time has transformed the Book of the People into the Book of Humanity.”<sup>1</sup>

In “Light from the Ancient East,” the same scholar says:—

“It is always the New Testament itself that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature; the little Book is not one of the paralysing and enslaving forces of the past, but it is full of eternal strength to make strong and to make free.”

When Arthur Stanley, as a young man, travelling with a friend in Germany, called on Ewald, who was then considered a “neologian,” they were reassured when the old scholar held up a worn copy of Tischendorf’s Greek Testament and said, “Ah, gentlemen, in this little volume is all the wisdom of the world.”<sup>2</sup>

There are many personal stories connected with copies of this Book. The New Testament of Bishop Ken, years after his death, opened of its own accord at the fifteenth chapter of First Corinthians. When Dr. Johnson went to visit Collins, and asked what had been his companion in times of trouble, the poet handed him

<sup>1</sup> “New Light on the New Testament,” p. 46.

<sup>2</sup> S. C. Carpenter, “A Parson’s Defence,” p. 207.

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a New Testament, such as the children carried to the village school, exclaiming, "I have but one book, but that book is the best of all". An old servant of Alfred de Musset, who attended faithfully upon him, gave a New Testament to a friend who came to inquire for him, saying, "I know not what Alfred found in that book, but he always latterly had it under his pillow, that he might read it when he would".<sup>1</sup>

Bishop Ken's New Testament opened at 1 Corinthians xv, and Sir J. M. Barrie tells us that his mother's fell open at the Fourteenth of John.

Three paragraphs in "Margaret Ogilvy" belong to the immortal literature of our subject. The first describes the morning hour of a Scottish mother in her restful years.

"She begins the day by the fireside with the New Testament in her hands, an old volume with its loose pages beautifully re-fixed, and its covers sewn and re-sewn by her, so that you would say it can never fall to pieces. It is mine now, and to me the black threads with which she stitched it are as part of the contents. Other books she read in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud, and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and her face has not changed."

The second tells of an evening in the home at Thrums, when the mother and son have gone up the stair together.

"She brings out the Testament again : it was always lying within reach ; it is the lock of hair she left me when she died. And when she has read for a long time she 'gives me a look,' as we say in the north, and I go out, to leave her alone with God."

Of her last hour the record is :—

"My father put her Testament in her hands, and it fell open—as it always does—at the Fourteenth of John. She made an effort to read, but could not. Suddenly she stopped and kissed the broad page. 'Will that do instead?' she asked."

Masters of English prose and verse have made the New Testament their daily study. Charles Lamb wrote to Coleridge, remonstrating with him for audacities of religious speculation :—

<sup>1</sup>These three examples are from the late Archbishop Alexander's "Verbum Crucis," pp. 143, 144.

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“Be not angry with me, Coleridge. I wish not to cavil; I know I cannot instruct you; I only wish to remind you of that humility which best becometh the Christian character. God, in the New Testament, our best guide, is represented to us in the kind, condescending, amiable, familiar light of a parent; and, in my poor mind, 'tis best for us so to consider Him as our heavenly Father, and our best friend, without indulging too bold conceptions of his character.” About a month later, he says: “Few but laugh at me for reading my Testament. They talk a language I understand not; I conceal sentiments that would be a puzzle to *them*.”

De Quincey, who quotes the above passage in his essay on Lamb, makes this comment:—

“We see by this last quotation *where* it was that Lamb originally sought for consolation. We personally can vouch that, at a maturer period, when he was approaching his fiftieth year, no change had affected his opinions upon that point; and, on the other hand, that no changes had occurred in his needs for consolation, we see, alas! in the records of his life. We do not undertake to say that in his knowledge of Christianity he was everywhere profound or consistent; but he was always earnest in his aspirations after its spiritualities, and had an apprehensive sense of its power.”

Charles Dickens wrote to his youngest son, when the boy was leaving home to join his brother in Australia: “I put a New Testament among your books, for the very same reasons, and with the same hopes, that made me write an easy account of it for you, when you were a little child. Because it is the best book that ever was, or will be, known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.”

Lord Rosebery says of Carteret, one of the chief statesmen of the reign of George II, “He knew the whole Greek Testament by heart; an unusual and unsuspected accomplishment”.

F. W. Robertson made a practice in his Oxford days of committing to memory daily a certain number of verses of the New Testament. In this way, before leaving the University, he

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had gone twice over the English version, and once and a half through the Greek.

Sydney Dobell, too, acquired as a boy the habit of committing to memory the New Testament. He said in after years, in a letter, "I once learnt the New Testament by rote, and I cannot unlearn the beauty of those sweet old Saxon phrases in which I have thought so long. Full of the light that never was on sea or shore—the light of the holiest, happiest and best of recollections—I seem, in using them, to mingle a new element with earthly speech, and relieve, in some sort, with their glory the dreary lifelessness of words".<sup>1</sup> A small Greek Testament was for many years his constant pocket-companion.

Miss E. T. McLaren says in "The Letters of Dr. John Brown" :—

"His great-grandfather, author of the 'Self-Interpreting Bible,' he calls 'Our King, the Founder of our dynasty'. A shepherd-boy on the braes of Abernethy, whose father and mother died before he was eleven, he taught himself Greek and much else. One evening, asking a companion to take charge of his sheep, he set out on a midnight journey to St. Andrews, twenty-four miles distant. His purpose was to buy a Greek New Testament. The bookseller to whose shop he went the next morning was inclined to smile at his request, but a Professor coming in at the time, asked the lad some questions, and finally told him that if he could read a passage from the Testament he should have the book for nothing. He did so, and this Testament is now in the possession of his great-great-grandson."

We take another Greek Testament reference from the "Life of Professor Blackie," who owed much to the wise counsel of his father's friend, Dr. Patrick Forbes, minister of the parish of Old Machar, Aberdeen. As a lad John Blackie was sometimes sent on messages to the manse. Once he asked the doctor's opinion of Boston's "Body of Divinity". His outspoken adviser made short work of Boston: "What have you to do with books by Boston or any other? Are you a Christian? What should a Christian read before his Bible? Do you know Greek? Whence should a student of theology fetch his divinity in preference to the Greek Testament?" The word was opportune

<sup>1</sup> "Life and Letters of Sydney Dobell," Vol. I, pp. 123, 147.

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and final. The scales fell from John Blackie's eyes. "There was" [he says] "both sense and divinity here. I immediately flung aside my 'Body of Divinity' and forthwith got my Greek Testament interleaved, and commenced a course of Scripture study without the slightest reference to the Westminster Confession or any other systematized essay of Christian doctrine."<sup>1</sup>

"When I read the New Testament," says Dora Greenwell, "I feel as if walking in a mountain region, in an atmosphere that transfigures all objects seen through it. I seem to recognize the scenes that surround me; but all is raised and extended; my soul feels that it has attained to a wide emancipation; yet still keeps within it an instinct of familiarity, as if some sudden turn amid these aspects of austere grandeur might bring me within sight of the valley where my earliest years were spent, and through all I have a sense of something which is foreign to the present order of life, foreign to it and yet friendly, as if it belonged to some region towards which man is travelling but at which he has not yet arrived."<sup>2</sup>

A doctors' service on St. Luke's Day is held annually at St. Paul's Cathedral, and the world's pioneer physicians have prized the New Testament.

Ambroise Paré, the father of modern surgery, was a man of devout piety, who kept before him in thought the miracles of our Lord. "I dressed his wounds, but God healed him" was his comment when he had cured some soldier desperately wounded, like the young Francis of Guise in his early wars.

Sir James Paget's biographer tells us that in his last year this eminent London surgeon left off all general reading. He was nearing eighty-five; "and though he still turned the pages of the Comptes Rendus of the Académie des Sciences, and the Bulletins of the Royal Society of Belgium, he read only the New Testament and his books of devotion. These, for the last two years of his life, were always in his hands or by his side."<sup>3</sup>

To statesmen and administrators the New Testament has often been a strength and comfort. Captain Eastwick, a friend of Lord Lawrence, wrote:—

<sup>1</sup> Anna M. Stoddart, "John Stuart Blackie," Vol. I, p. 40.

<sup>2</sup> "Two Friends."

<sup>3</sup> "Memoirs and Letters of Sir James Paget" (2nd edition), p. 428.

## THE NEW TESTAMENT AS A WHOLE

“I have often seen him when his sight had grown too dim to allow of his reading other books, spelling out slowly with his finger on the page, a few verses from a New Testament printed in large type. His majestic countenance wore a mournful yet resigned expression, and when I thought of the deprivation it must be to a man of his strong will and independent nature, my heart was so full that I could hardly refrain from tears.”<sup>1</sup>

A Chinese teacher at Shanghai told the following experience : “My father held a command in General Gordon’s army. When Gordon bade my father good-bye, he presented him with a beautiful copy of the Chinese New Testament. My father never read it, but kept it among his treasures. When I was about fifteen I found the book and read it constantly, though not as a believer. Some years afterwards I met a colporteur and saw that he was selling similar books. He talked to me, and discovered that I knew already a great deal about the Gospel. From this we grew intimate, and eventually I became a Christian. The Testament which Gordon gave my father is still preserved in our family.”<sup>2</sup>

We may add the sentence which Sir Walter Scott, in “The Antiquary,” puts into the mouth of Edie Ochiltree. It was spoken to Lovel in the cave at St. Ruth’s, while the wall-flowers breathed their odours into the darkness, and the “pleasant and quiet lang streaks o’ moonlight” lay on the floor of the ancient sanctuary. “Sinfu’ men are we a’,” said Edie to his young and remorseful companion ; “but if ye wad believe an auld grey sinner that has seen the evil o’ his ways, there is as much promise atween the twa boards o’ the Testament as wad save the warst o’ us, could we but think sae.”

<sup>1</sup> “Life of Lord Lawrence,” Vol. II, p. 374.

<sup>2</sup> Report of the Bible Society for 1912.

## THE GOSPELS.

ERASMUS wrote of the New Testament, and especially of the Gospels:—

“If the footprints of Christ be anywhere shown to us, we kneel and adore. Why do we not rather venerate the living and breathing picture of Him in these books? If the vesture of Christ be exhibited, where will we not go to kiss it? Yet were His whole wardrobe exhibited, nothing could represent Christ more vividly and truly than these evangelical writings. Statues of wood and stone we decorate with gold and gems for the sake of Christ. They only profess to give us the form of His body; these books present us with a living image of His most holy mind. Were we to have seen Him with our own eyes, we should not have so intimate a knowledge as they give of Christ, speaking, healing, dying, rising again, as it were in our own actual presence.”<sup>1</sup>

Orm or Ormin, a canon-regular of St. Augustine, about the beginning of Henry the Second's reign, wrote a work in English on the Gospels, called from his own name “The Ormulum”. His aim was to put into simple language, adapted to recitation, the Gospels as read in the order of the Church, and to give a series of metrical homilies on their teaching. In dedicating the book to his brother Walter, he wrote:—

“And for thee I have done it now,  
But all through Christ's help.  
And now 'tis meet we both thank Christ  
That it is brought to end.  
I've gathered into this my book  
The Gospels wellnigh all,

<sup>1</sup> Quoted by Dr. Marcus Dods in “Erasmus and other Essays,” p. 49.

## THE GOSPELS

Such as within the mass book are  
Through all the year at mass.  
I have after the Gospel stood  
That which the Gospel meaneth,  
That one should tell unto the folk  
Concerning their soul's need.

For all that e'er on earth is need  
For Christian folk to follow—  
In faith, in deed—they shall learn all  
In Gospel's holy lore.”<sup>1</sup>

Bishop Francis Paget wrote to his son Bernard: “What I should desire for—would be first that he should sit down and listen to the four Gospels, especially St. John's, that he should have them slowly, quietly read to him; so that the picture, the form, the voice they bring before us might sink into his heart. And then I should like him to watch some one like your mother,<sup>2</sup> or my father,<sup>3</sup> or the Bishop of Lincoln,<sup>4</sup> and see the strength and purity and gentleness and brightness that Christ works in a life simply set towards Him.”<sup>5</sup>

The Russian pilgrims to Jerusalem, Mr. Stephen Graham tells us, read the Gospels every day in Lent. “Those who could read, read aloud; and those who could not read, listened. They lived with the *evangel*. It was possible to buy Russian guide-books to Jerusalem in the shops, but very few pilgrims bought them. They used their Bibles, and they found the sacred places by asking one another.”<sup>6</sup>

We are told that Dr. Almond of Loretto was found in early boyhood on the hearthrug one day with four Bibles in front of him, busily comparing the records of certain incidents in the Gospels to see if the writers agreed. “He was satisfied with the results of his childish scrutiny. Although each evangelist

<sup>1</sup> R. M. White's edition of the “*Ormulum*”.

<sup>2</sup> Helen Beatrice Paget, daughter of Dean Church.

<sup>3</sup> Sir James Paget, a beloved physician.

<sup>4</sup> Bishop Edward King.

<sup>5</sup> “*Life of Bishop Francis Paget*,” p. 274.

<sup>6</sup> “*With the Russian Pilgrims to Jerusalem*,” p. 16.

## THE GOSPELS

told the story in his own way, the general effect was harmonious.”<sup>1</sup>

Archbishop Alexander wrote to his wife in their early married days :—

“I find prayers at eight a great economy of time. I can settle down to reading at nine. I expect to know the four Gospels by heart in Greek ere long. I read over and commit portions every day.”<sup>2</sup>

Mr. Gladstone wrote in a private letter from Hawarden in 1877 to a Manchester gentleman who had consulted him on Bible study : “Christianity is Christ, and nearness to Him and to His image is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture.”<sup>3</sup>

### THE FOUR EVANGELISTS.

“The four mystic Evangelists” (says Ruskin) “under the figures of living creatures, are not types merely of the men that are to bring the Gospel message, but of the power of that message in all Creation—so far as it was, and is, spoken in all living things, and as the Word of God, which is Christ, was present, and not merely prophesied, in the Creatures of His hand. . . .

‘ QUÆQUE SUB OBSCURIS  
DE CRISTO DICTA FIGURIS  
HIS APERIRE DATUR  
ET IN HIS, DEUS IPSE NOTATUR.’

“Whatever things under obscure figures have been said of Christ, it is given to *these*” (creatures) “to open ; and in these, Christ Himself is seen.”

### THE EVANGELISTS’ COLOUR.

In Dante’s “Procession of the Spirit” the Evangelists are crowned with green leaves. Green, it has been said, is the

<sup>1</sup> R. Jameson Mackenzie, “Almond of Loretto,” p. 8.

<sup>2</sup> “Primate Alexander,” p. 104.

<sup>3</sup> On the study of the Gospels, see Dean Burgon’s “Twelve Good Men,” Vol. I, pp. 69-71.

The well-known passage in his chapter on Dr. Martin Joseph Routh.

## THE GOSPELS

proper livery of the "Purgatorio," and as Dr. Carroll points out, "the green crown of the Evangelists is symbolic of the hope of the full fruition of God which their message quickens in believers. The Gospel is 'the bringing in of a better hope'. St. Paul calls Christ 'our hope,' because it is through Him the hope is fulfilled of the final vision of God".<sup>1</sup>

### THE EVANGELISTS' BLESSING.

In his poem "The Redbreast," Wordsworth tells how a robin found its way into a cottage:—

"And who but this dear Bird beguiled  
The fever of that pale-faced Child ;  
Now cooling, with his passing wing,  
Her forehead, like a breeze of Spring ;  
Recalling now, with descant soft  
Shed round her pillow from aloft,  
Sweet thoughts of angels hovering nigh,  
And the invisible sympathy  
Of ' Matthew, Mark, and Luke, and John,  
Blessing the bed she lies upon ' ? "

A note to the poem reminds us that the last lines quoted are part of a child's prayer, "still in general use through the northern counties".

<sup>1</sup> "Prisoners of Hope," p. 409.

## THE GOSPEL ACCORDING TO ST. MATTHEW.

“The Gospel which the publican wrote for us, with its perfect Sermon on the Mount, and mostly more harmonious and gentle fulness, in places where St. Luke is formal, St. John mysterious, and St. Mark brief—this Gospel according to St. Matthew, I should think, if we had to choose one out of all the books in the Bible for a prison or a desert friend, would be the one we should keep.”—RUSKIN.<sup>1</sup>

Robert Louis Stevenson in “Books which have Influenced Me,” places first among books “more specifically didactic” the “Essais” of Montaigne, and continues: “The next book, in order of time, to influence me was the New Testament, and in particular the Gospel according to St. Matthew. I believe it would startle and move any one, if they could make a certain effort of imagination, and read it freshly like a book, not droningly and dully like a portion of the Bible. Any one would then be able to see in it those truths which we are all courteously supposed to know and all modestly refrain from applying. But upon this subject it is perhaps better to be silent.”

### THE GENEALOGY OF OUR LORD.

I. 1-17 (with St. Luke III. 24-38).—The Gospel record of our Lord’s ancestors was no dry list of names to the Church in earlier ages. Workers in old stained glass—at Chartres, at York, at St. Denis, and many another historic shrine—spent their genius in depicting the Jesse-tree. At the foot of the window lies the form of David’s father, and above rise the branches of a vine. Within oval spaces, formed by the branches, figures of kings, our Lord’s maternal ancestors, are seated. Each is accompanied, outside the branches, by two prophets, one on either side, bearing scrolls inscribed with their names.

“The line of ancestors is closed by the figure of the Holy Mother, above whom is that of Christ, represented as man,

<sup>1</sup> “St. Mark’s Rest.”

surrounded at this point by the terminal branches of the vine, bearing seven doves, which typify the seven gifts of the Holy Spirit.

‘From Jesse’s root behold a branch arise,  
Whose sacred flower with fragrance fills the skies ;  
The ethereal spirit o’er its leaves shall move,  
And on its top descends the mystic Dove.’”

—POPE’S “Messiah”.<sup>1</sup>

The Altar-piece in Christchurch Priory, near Bournemouth, represents the genealogy of our Lord by a Jesse-tree of rare beauty. In niches, to the left and the right of Jesse, are the figures of David playing on a harp, and Solomon in a meditative posture. Above is the Virgin Mother, with the Child in her lap, and Joseph by her side. Near them are the Magi offering their treasures, and the heads of an ox and an ass. These are surmounted by shepherds and sheep, the former looking upwards to a group of angels. The work dates from the close of the fourteenth century. Many of the figures of saints have long disappeared from their niches.

#### THE CHRISTMAS MESSAGE IN ST. MATTHEW.

##### I. 18.—*The Birth of Jesus Christ.*

“The Babe, whose Birth  
Was the great business both of Heaven and Earth.”

—RICHARD CRASHAW.

#### THE WONDER-WORKING WORD.

##### I. 21.—*Thou shalt call His name Jesus.*

John Reuchlin, reviver of Hebrew learning in Europe, wrote a small work entitled “*De verbo mirifico*,” “On the wonder-working Word”. The mysterious name is that of Jesus. Even in the earliest times that Name, Reuchlin said, had wrought miracles, preserved men in dangers and averted ruin. The Cross is the Symbol of that miraculous Name. The word of the Cross is the greatest of all secrets : it is whispered in the ear of the faithful, but is inaudible to others.<sup>2</sup>

<sup>1</sup> Philip Nelson, “Ancient Painted Glass in England” (1913), p. 8.

<sup>2</sup> Ludwig Geiger, “Johann Reuchlin,” p. 183.

The words of promise spoken by the angel of the Lord in Joseph's dream are used by J. M. Neale as a message to the Christian heart. "The command given to Joseph is also given to you. Whatever others may call that dear Lord, *thou shalt call* His Name Jesus. 'Jesus, be Thou my Jesus!' was one of the commonest of epitaphs in mediæval times. Thou shalt call Him so, oh how earnestly in prayer! thou shalt call Him so, oh how earnestly and yearningly, by fixing thine eyes on the Cross, as the dying Israelite on the brazen serpent; thou shalt call Him so by clinging to Him, oh how entirely, as Peter on the surges of the sea; thou shalt call Him so, by leaning on Him, oh how tenderly and confidingly, as the Bride coming up from the wilderness. 'Thou shalt call His name Jesus.'"

I. 23.—*God with us.*

"The sojourn of the French in the Kremlin," wrote Dean Stanley, "is already interwoven with religious legend, as if it had been an event of the Middle Ages. A magnificent cathedral has been added to the countless churches already existing in Moscow to commemorate the deliverance. 'God with us' is the motto which adorns its gateway, as it was the watchword of the armies of the Czar."

#### CHRISTMAS EVE.

Poets, in every age, have brought their gifts to Bethlehem, and the Christmas music is gone out into all lands. We give here four examples of such Christmas offerings far separated from each other in time and place.

#### THE CHRISTMAS HYMN OF PRUDENTIUS.

Bentley called Prudentius "the Virgil and Horace of the Christians". Born, it is believed, at Saragossa, A.D. 348, he received a liberal education and was called to the Bar. At the age of fifty-seven he resolved to consecrate his remaining years to the poetic treatment of Christian subjects. Seven passages from his Hymns are to be found in the Roman Breviary, and thus for centuries his lyrics have been sung in the daily services of the Church. "The symbolism of the Cock, the Dove, and the Lamb borne on the shoulders of the Good Shepherd is a perpetually recurring feature in the lyrics and martyr-hymns of Prudentius,

who thus becomes one of our most valuable authorities on the Christian art of the fourth century.”<sup>1</sup> The Christmas hymn translated by J. M. Neale, and beginning,

“ Of the Father’s love begotten  
Ere the worlds began to be,  
He is Alpha and Omega,  
He the source, the ending He  
Of the things that are, that have been  
And that future years shall see  
Evermore and evermore,”

is taken from the “ Hymnus Omnis Horae ” of Prudentius. In the original there are thirty-eight stanzas, of which our English translation begins with the fourth :—

“ Corde natus ex parentis, ante mundi exordium ;  
alpha et O cognominatus, ipse fons et clausula  
omnium, quæ sunt, fuerunt, quæque post futura sunt.”

#### SHAKESPEARE AND CHRISTMAS.

“ Some say that ever ’gainst that season comes  
Wherein our Saviour’s birth is celebrated,  
The bird of dawning singeth all night long :  
And then, they say, no spirit can walk abroad ;  
The nights are wholesome ; then no planets strike,  
No fairy takes, nor witch hath power to charm,  
So hallow’d and so gracious is the time.”  
“ Hamlet,” Act 1. scene 1. (spoken by Marcellus).

#### CHRISTMAS EVE IN IRELAND.

“ Is it the moon that’s turning the dark world to bright ?  
Is it some wonderful dawning in the night and cold ?  
Whisht ! Did you see a shining One and Him to be clad in  
light  
And the wings and head of Him gold ?

<sup>1</sup> R. Martin Pope, “ The Hymns of Prudentius ” (Temple Classics), pp. 161, 162.

Who are then the people, hurrying, hasting, those  
And they all looking up in the sky this night of wondrous  
things ?

Oh, those I think be shepherds, and they that follow close,  
I think, by their look, be Kings.

Not a cabin in the glen shuts the door till day,  
Lest the heavenly travellers come, knock again in vain.  
All the night the dulcimers, flutes and hautboys play,  
And the angels walk with men."

—KATHARINE TYNAN.

#### A SPANISH CHRISTMAS HYMN.

Mr. Hare translates some verses from the Spanish "Noche Buena" in his "Wanderings in Spain":—

"To the stream the Virgin Mother  
Hied, her fair white hands to lave :  
The wond'ring sun stood still in heaven ;  
And ocean hushed his rolling wave.

One and all came Bethlehem's Shepherds,  
Fuel-laden from the height,  
Warmth to bring the Blessed Nursling,  
Who was born that happy night.

A carpenter was good St. Joseph,  
A seamstress poor the mother maid ;  
The Child it toiled the cross to fashion,  
On which our ransom should be paid."

#### CHRISTMAS MORNING.

"It was John Foster, I think," said Rabbi Duncan, "who said, 'When the great bell of the Universe is sounding it behoves all the inhabitants of the world to go churchwards'. I would apply this to the Advent and Incarnation of Jesus Christ. Surely the greatest bell of all was rung on Christmas Day."

II. 1.—*Jesus was born in Bethlehem.*

"Behold, He that is above all things begins by having a native land ; He begins as the compatriot of men, the companion of men, the brother of men, and the son of man ! See how God

cometh near unto you! Seek ye then the Lord, while ye may still find Him; call upon Him while He is yet near!"—  
SAVONAROLA.<sup>1</sup>

## BETHLEHEM.

Dr. James MacGregor wrote at Christmas, 1862, to Helen Robertson:—

"Memories of a scene on which I once looked run in my mind, and cause my fondest earthly thought to pale beside it. It is the Church of the Nativity at Bethlehem, and the cave in that Church where I believe on this day 1862 years ago the Saviour of the world was born. In that spot, or very near that spot, Almighty God for your sake and mine became incarnate and was born the son of a poor village maiden. The flicker of the little silver lamps burning there perpetually is, at this moment, in my eye. There are monks perpetually performing service before the altar in that old manger, and among them, reverently worshipping, are three Scottish strangers. While memory lasts, I shall remember that hour, and mayhap, when I see Christ in Heaven, I shall look back with a clear eye on that holy spot. His blood cleanseth from all sin, and mine, I hope, is washed away."<sup>2</sup>

Mr. Arthur Copping, in his book "A Journalist in the Holy Land," tells us that "the Christian population of Bethlehem has a marked individuality, of which the prevailing note is brightness, as revealed superficially by touches of colour in the native costumes, and essentially by personal demeanour. Girls wearing white veils came to our carriage with carvings in mother-of-pearl, and other examples of local handiwork; their business overtures, so far from having any taint of whining importunity, being characterized by smiling alertness and an engaging maidenly dignity. . . . Stooping, we entered the Church of the Nativity—the oldest and most sacred Christian building in the world. For it encloses a portion of the basilica which, in the year 327, Constantine built upon the birthplace of Jesus, as was attested by Jerome (who dwelt within the edifice soon after its erection), and as is confirmed by modern scholarship. In awe

<sup>1</sup> "On the Gospel for Epiphany."

<sup>2</sup> "Life of Dr. MacGregor," by Lady Frances Balfour, pp. 106, 107.

one treads the spacious nave and aisles, where columns and windows are black with antiquity. Reaching the choir, we found Greeks worshipping in the chapel to the right, Armenians in the chapel to the left. Our guide, a Roman Catholic, conducted us to the adjoining Latin Church of St. Catherine, whence we descended, by steps rough hewn, into a subterranean region of supreme sanctity."

## THE VISIT OF THE MAGI.

II. 1.—*There came wise men from the east to Jerusalem.*

"See, how from far, upon the eastern road,  
The star-led wizards haste with odours sweet."

—MILTON'S "Ode on the Morning of Christ's Nativity".

"Look up, sweet Babe, look up and see  
For love of Thee  
Thus farr from home  
The East is come  
To seek her self in Thy sweet Eyes.  
We, who strangely went astray  
Lost in a bright  
Meridian night  
A Darkenes made of too much day,  
Becken'd from farr  
By thy fair starr  
Lo at last have found our way."

—RICHARD CRASHAW.

II. 1-12.—The painting of this subject by Paolo Veronese in the National Gallery is described by Sir E. T. Cook as "a striking example of the old symbolical conception, according to which the Adoration of the Magi—the tribute of the wise men from the East to the dawning star of Christianity—was represented as taking place in the ruins of an antique temple, signifying that Christianity was founded upon the ruins of paganism."

In a more recent acquisition of the Gallery—the "Castle Howard Mabuse"—Jan Gossart represents the adoration of the kings as taking place within a vast ruined palace.

John Donne wrote to Sir Robert Ker: "Your way into Spain

was eastward, and that is the way to the land of perfumes and spices; their way hither is westward, and that is the way to the land of gold and of mines. The wise men who sought Christ laid down both their perfumes and their gold at the feet of Christ, the Prince of Peace. If all confer all to His glory and to the peace of His Church, Amen. But now I consider in cosmography better, they and we differ not in East and West; we are much alike easterly. But yet *Oriens nomen ejus*, the East is one of Christ's names in one prophet."

#### VIRGIL AND THE STAR OF BETHLEHEM.

The mediæval Church believed that Virgil, in his Fourth, or Messianic Eclogue, prophesied the birth of Christ. F. W. H. Myers wrote in his essay on Virgil: "In every age of Christianity from Augustine to Abelard, from the Christmas sermon of Pope Innocent III to the *Praelectiones Academicæ* of the late Mr. Keble, divines and fathers of the Church have asserted the inspiration, and claimed the prophecies of this marvellous poem. It was on the strength of this poem that Virgil's likeness was set among the carven seers in the Cathedral of Zamora. It was on the strength of this poem that in the Cathedrals of Limoges and Rheims the Christmas appeal was made, 'O Maro, prophet of the Gentiles, bear thou thy witness unto Christ,' and the stately semblance of the Roman gave answer in the words which tell how 'the new progeny has descended from heaven on high.'" "In reality," says Mr. Myers, "the link between Virgil and Christianity depended not on a misapplied prediction but on a moral sequence and spiritual conformity. . . . It is not true, as the Spanish legend tells us, that Virgil's eyes first saw the star of Bethlehem, but it is true that in none more fully than in him is found that temper which offers all worldly wealth, all human learning at the feet of Purity and for the knowledge of Truth."

#### II. 2.—*Where is He that is born King of the Jews?*

"Both within Palestine and in the Greek-speaking countries about," says Dr. A. B. Davidson, "there were swellings of thought and need rising up from the deeps of men's hearts and toiling inward towards the centre where Christ should be born."<sup>1</sup>

<sup>1</sup> "Biblical and Literary Essays," p. 4.

II. 2.—*We have seen His star in the east, and are come to worship Him.*

Sir Edward Burne-Jones was asked by a young girl who watched him painting "The Star of Bethlehem," whether he believed that the story was true. He replied, "It is too beautiful not to be true".<sup>1</sup>

Dr. Almond of Loretto is said to have asked as a child, "Is our earth ever sent on a message, as the star that guided the wise men was?" and he wondered whether, in such a case, we should know that it was moving out of its usual course.

II. 11.—*They saw the young child with Mary His mother.*

Henry Suso, the great mystic, once saw in a vision the mother of our Lord pressing her child, the Eternal Wisdom, to her heart. "Over the child's head the beginning of a song was written in beautiful and well-formed letters, and yet the writing was so concealed that it was not every one who could read it. Only those who had gained the knowledge of it by experience and spiritual exercises read it well; and the writing was 'Heart's darling'. The Servitor read the writing rapidly; and then the Babe looked up and gazed at him with love; upon which he felt in his inmost soul how true it is that the Divine Babe alone is our heart's darling—the sole object of all our joy and sorrow."

II. 11.—*They presented unto Him gifts.*

One of the choicest treasures of Cologne Cathedral is the Shrine of the Magi, which is said to be worth £350,000. In one of the choir chapels were formerly preserved, according to legend, the "Bones of the Magi," which were brought by the Empress Helena to Constantinople. They were afterwards carried to Milan, and in 1164 presented by Frederick Barbarossa to Archbishop Reinald von Dassel, by whom they were removed to Cologne. This is the origin of the three crowns in the city's arms. The Reliquary of the Magi in the Treasury was carried away in 1794 for concealment from the French.

Tennyson and Arthur Hallam went for a tour on the Rhine in the summer of 1832. Hallam wrote from Nonnenwerth to Emily Tennyson: "In the Cathedral [of Cologne] we saw the tombs and relics of the three kings, Gaspar, Melchior, and Bal-

<sup>1</sup> "Memorials of Edward Burne-Jones," Vol. II, p. 209.

thazar, the patrons of Cologne, and very miraculous persons in their day, according to sundry legends. The tomb is nearly all of pure massy gold, studded with precious stones."<sup>1</sup>

Canon Liddon in a note to his sermon on "The Guidance of the Star" quoted the words of Sedulius:—

"Aurea nascenti fuderunt munera Regi;  
Thura dedere Deo, myrrham tribuere sepulchro."

Prudentius was another early Christian poet who interpreted the text symbolically. His English translator gives the words as follows:—

"The gift of gold Thee King proclaims:  
Thee God the fragrant incense names:  
The myrrh proclaims that Death shall thrust  
Within the tomb Thy body's dust."<sup>2</sup>

"What can I give Him,  
Poor as I am?  
If I were a shepherd  
I would bring a lamb.  
If I were a wise man  
I would do my part—  
Yet what I can I give Him,  
Give my heart."

—CHRISTINA ROSSETTI.

II. 15.—*Out of Egypt have I called my son.*

"When man's spirit, whether through a divine leading or through some strong natural impulse, is quickened out of ignorance, apathy, and unbelief into intelligence, sympathy, and love, 'Out of Egypt God has called His Son'."—DORA GREENWELL.

#### THE HOLY INNOCENTS.

II. 16-18.—Visitors to the Brussels Gallery will remember the painting on this subject by Pieter Breughel. The Rev. J. C. V. Durell, in a recent article on "The Holy Innocents in Art,"<sup>3</sup> suggests that this picture, which was painted in 1566, represents the horrors of the Inquisition of that year in the

<sup>1</sup> "Tennyson, A Memoir," Vol. I, p. 87.

<sup>2</sup> R. Martin Pope, "The Hymns of Prudentius," p. 139.

<sup>3</sup> "Church Times," 24 December, 1913.

villages of the Low Countries. "The scene shows us the market-place of a Flemish village in mid-winter. The snow lies thick upon the ground, the canals are frozen. The soldiers of Herod are making their raid upon the defenceless people. From the houses, scattered around the open space which fills the centre of the picture, the victims of Herod's cruelty are being dragged forth. Where resistance is offered, the doors are beaten down. . . . The officer on horseback directs the fray. . . . What wonder that when the Spanish soldiers drew their swords to enforce their master's edicts, the Netherlanders should have recalled the massacre at Bethlehem!"

The following epitaph was composed by Frances Bunsen for her two infant children who rest in the cemetery of Caius Cestius in Rome:—

"These were not given to their parents but only shown to them; that as they recalled with grateful hearts the image of angels, as set forth in the countenance of innocent babes, they might with more joyful faith look forward to the coming day of blessed and eternal vision."<sup>1</sup>

In Dante's "Paradise," the lower half of the snow-white Rose is occupied by redeemed children, the "little folk who hastened to the true light".

#### TO THE INFANT MARTYRS.

"Goe smiling souls, your new-built cages breake;  
In heaven you'l learn to sing, ere here to speake;  
Nor let the milkie fonts that bath your thirst  
Be your delay;  
The place that calls you hence, is at the worst  
Milke all the way."

—RICHARD CRASHAW.

#### II. 23.—*A city called Nazareth.*

Dr. F. Godet wrote from Beyrout in 1872 that the first sight of Nazareth was for him one of the two most charming views in Palestine. "The gracious beauty of the place corresponded so perfectly to its memories! It was here, then, that Jesus spent thirty years of His life, His childhood, His youth;

<sup>1</sup> "Life and Letters of Baroness Bunsen," Vol. I, p. 206.

it was here that He learned to know men and the world ; these are the hills that were continually before His eyes." The other sight to which Dr. Godet refers is that of the Lake of Galilee.<sup>1</sup>

"As a pure revelation of God Himself, the grandest the world has ever seen or ever will see, I bow down prostrate to the *Christ of Nazareth*."—DR. GEORGE MATHESON.

### ST. JOHN THE BAPTIST.

III. 1.—*In those days came John the Baptist.*

"The last, and greatest, herald of Heaven's King,  
Girt with rough skins, hies to the desert wild : . . .  
There burst he forth—' All ye whose hopes rely  
On God ! with me amidst these deserts mourn ;  
Repent ! repent ! and from old errors turn !"

In these words the poet Drummond of Hawthornden expresses the sterner aspect of the mission of the Forerunner. Artists, divinely taught, have shown us the desert prophet as a lovely child and youth. Edward Glendinning in "The Monastery," turning over with eager fingers the illuminated missal of the monk Eustace, cries out : "And see the Saint John leading his lamb in the wilderness, with his little cross made of reeds, and his scrip and staff—that shall be my favourite". Devout painters have represented the figure of St. John with the lamb, interpreting so his words in the Gospel : "Behold the Lamb of God". In the National Gallery we have Murillo's "St. John and the Lamb". The standard of the Lamb, with the text upon it, lies upon the ground below, while the young St. John embraces an actual Lamb. In the same gallery we have Caracci's St. John in the wilderness. "In his left hand is the standard of the Lamb, the symbol of his mission, for which he is preparing himself in the desert solitude, while with his right he catches water in a cup from a stream in the rocks, symbolical of the water by which that mission, the baptism unto repentance was to be accomplished."<sup>2</sup>

St. John the Baptist is the patron saint of Florence. George Eliot in "Romola" describes his procession :—

<sup>1</sup> "Life of Frédéric Godet," p. 403.

<sup>2</sup> Sir E. T. Cook, "Hand-book to the National Gallery," Vol. I, p. 95.

“San Giovanni,” she says, “had been the patron saint of Florence for at least eight hundred years.” When the Florentines deposed their idol Mars, they consecrated a noble temple to the “Beato Messere Santo Giovanni”. The ancient church festival of St. John, already venerable in the time of St. Augustine, was a day of peculiar rejoicing in this city in the fifteenth century.<sup>1</sup> Dante gave high honour to the desert prophet in Paradise. He is placed in the Rose of the Blessed with St. Francis, St. Benedict, and St. Augustine, and at the head of their line. “The Baptist,” says Dr. Carroll, “holds the highest place because of our Lord’s words in Matt. xi. 11: as the greatest born of women he is counted worthy to sit in the seat opposite her who was blessed among women. His holy life in the desert, his martyrdom, and even, apparently, his endurance of Limbo for two years, constitute his claim to this loftiest throne. As the forerunner of Christ, he began the work of preparing the world for Him, which was carried on by the line of saints seated beneath him.”<sup>2</sup>

As Dante, looking upward, saw his city’s patron enthroned higher even than St. Francis who “bore in his body the marks of the Lord Jesus,” so the humble monk Fra Lippo Lippi, in Browning’s poem, named first among the Saints in Paradise:—

“St. John, because he saves the Florentines.”

III. 4.—*His meat was locusts and wild honey.*

The temperance of the Baptist is praised by the “voices” in canto xxii. of Dante’s “Purgatorio”. “The primal age,” writes Dante, “was beautiful as gold, it seasoned its acorns with hunger, and made every stream into nectar with thirst. Honey and locusts were the nourishment that fed the Baptist in the wilderness; for which reason he is so glorious and great, as is by the Gospel revealed unto you.”<sup>3</sup>

III. 6.—*And were baptized of him in Jordan, confessing their sins.*

Mr. Stephen Graham tells us that when the Russian pilgrims have visited Jerusalem they feel that the serious occupations of their life are all ended. “They take their death-shrouds to

<sup>1</sup> See “Romola,” ch. viii.

<sup>2</sup> “In Patria,” p. 505.

<sup>3</sup> W. W. Vernon, “Readings on the Purgatorio,” Vol. II, p. 253.

Jordan, and, wearing them, bathe in the sacred river. All in white, on the banks where John baptized, they look like the awakened dead on the final Resurrection morning.”<sup>1</sup>

III. 7.—Evangelist said to Christian at their first meeting, “If this be thy condition, why standest thou still?” He answered, “Because I know not whither to go”. Then he gave him a parchment-roll, and there was written within, “Flee from the wrath to come”.

#### THE BAPTISM OF JESUS.

III. 13-17 (with St. Luke III. 21, 22).—Rabbûla, Bishop of Edessa, went after his conversion to Jerusalem and was baptized in the Jordan where Jesus had been baptized by John, and the story runs that, as the future Bishop came up from the water, men saw the white sheet that covered him flash blood-red.<sup>2</sup>

III. 16.—*He saw the Spirit of God descending like a dove, and lighting upon him.*

Charles Lamb says in his essay, “A Quakers’ Meeting”: “I have seen faces in their assemblies upon which the dove sate visibly brooding”. An ancient drawing represents St. Gregory, the holy Pope, engaged in writing, with the dove at his ear.

In the privately printed Memoirs of Bishop Collins of Gibraltar, one of his girl friends describes how she mended his doctor’s hood. “Before I left, he told me why the lining of the hood is that particularly soft, almost unearthly shade. In the thirteenth century the Cambridge Doctors of Divinity were famous all over Christendom for their learning. The Pope issued a decree in which he stated that these doctors being well known for their divine learning, should wear a hood, the lining of which was to be the colour of the breast of a dove, in honour of the Holy Dove ‘from whom all learning doth proceed’.”

III. 16, 17.—According to legend the father of St. Catherine of Siena found her praying in the room of her brother Stefano—a white dove resting upon her head. Being asked by him what dove that was, she replied that she had not known of its presence, but was wholly occupied with her prayers. Before

<sup>1</sup> “With the Russian Pilgrims to Jerusalem,” pp. 4, 5.

<sup>2</sup> F. C. Burkitt, “Early Eastern Christianity,” p. 49.

that time her parents had persecuted her, but now they were convinced of her holiness.

THE TEMPTATION OF OUR LORD IN THE WILDERNESS.

IV. 1-11 (with St. Mark I. 12, 13, and St. Luke IV. 1-13).—Milton's "Paradise Regained" is chiefly occupied with the sojourn of the "glorious eremite" in the wilderness, and the assaults made upon Him by the tempter. The evil angel presents himself first in the most innocent-seeming disguise.

"But now an aged man, in rural weeds,  
Following, as seem'd, the quest of some stray ewe,  
Or wither'd sticks to gather, which might serve  
Against a winter's day, when winds blow keen,  
To warm him wet return'd from field at eve,  
He saw approach, who first with curious eye  
Perused Him, then the words thus uttered spake."

Later on, the tempter comes

"Not rustic as before, but seemlier clad,  
As one in city, or court, or palace bred."

IV. 6.—*He shall give His angels charge concerning thee.*

Here the tempter quotes from Psalm xci. 11, 12. It is of this passage that Antonio, the Merchant of Venice, is thinking, when he says to Shylock, "The devil can cite Scripture for his purpose".

IV. 8.—*The devil . . . showeth Him all the kingdoms of the world, and the glory of them.*

Milton puts into the tempter's mouth the suggestion that our Lord should go to Rome and seek to expel Tiberius from his throne. From the summit of a mountain he displays the glories of the Imperial city:—

"By what strange parallax, or optic skill  
Of vision, multiplied through air, or glass  
Of telescope, were curious to inquire."

IV. 11. (with St. Luke xxii. 43).—"If in the upper world we shall see 'the angel that came and ministered unto Him,' I think the whole Church will be greatly interested in that angel."—DR. JOHN DUNCAN, "Colloquia Peripatetica".

IV. 13.—*He came and dwelt in Capernaum.*

Mr. Robert Hichens says in his book on the Holy Land (pp. 113, 114): "Tel Hum is now the name given to this place. The full heat of noon was descending upon it as we drew near; the three cupolas looked almost dazzling in the gold. It seemed that they were Capernaum; but when we were close, I saw a little orchard, two or three low buildings of volcanic stone, a wall by the water, and a Franciscan monk in brown and a great white helmet pacing slowly up and down under some eucalyptus trees. The father was German but he could speak Italian, and in that language he told us that he lived there quite alone, with some dogs, to look after the excavations. He showed me the black and white ruins, and took special pride in the remains of a large building which he said was almost certainly the synagogue in which Christ taught."

IV. 18.—*They were fishers.*

When the men of the "Mayflower" were preparing to sail for America, they sent messages to King James I, asking that they might enjoy liberty of conscience in their new home. In return they would extend his dominions and would spread the Gospel among the heathen. James inquired how they meant to live. "By fishing," they said. "'Tis an honest trade," replied the King; "'twas the Apostles' own calling."<sup>1</sup>

## THE SEA OF GALILEE.

IV. 18.—Mr. Arthur Copping says, in describing his visit to the Sea of Galilee:—

"We looked down upon the far sweep of a fertile valley mapped into tiny squares of brown and green—areas of ploughed land and growing crops. But for long we had eyes only for that to which the valley led—the smooth, quiet face of a lake, grey and purple with the reflection of the mountains rising from its farther shore, mountains in front of other mountains that merged with the sky in a lilac haze. It was the Sea of Galilee.

"That vast, varied, sun-lit landscape, so full of gentle majesty, affected me like nothing I had ever seen before—like nothing I shall ever see again. For human experience admits no other

<sup>1</sup> S. R. Gardiner, "History of England," Vol. IV, p. 156.

opportunity for so exquisite a harmony of earthly beauty and divine associations. As I looked upon the Sea of Galilee, a sense of supreme privilege came over me, and my heart sang with gratitude."<sup>1</sup>

#### THE SERMON ON THE MOUNT.

"I would lead to that church with many doors which is illuminated by the great light shining through many windows—the eternal truths preached in the Sermon on the Mount especially."—G. F. WATTS.

After the funeral of Richard Cobden at Lavington, John Bright wrote in his Journal: "This morning I spent a long time, probably near two hours, in the library, where the coffin was, with the children. J. was there with me, and said she often read the 'Sermon on the Mount' to her father, 'he always said it was so very beautiful'."<sup>2</sup>

Among the most remarkable of the early followers of St. Francis were the Humbled Brethren, who tried to live the life of the Sermon on the Mount without withdrawing from the world. George Eliot reminds us that the Umiliati of Ognisanti had the glorious tradition of being the earliest workers in the wool trade.

Tennyson, as his biographer tells us, had a boundless admiration for the Sermon on the Mount, and for the Parables—"perfection, beyond compare," he called them. "I heard a talk on these between him and Browning, and Browning fully agreed with my father in his admiration."<sup>3</sup>

#### THE BEATITUDES.

Lord Acton wrote in a letter of 1862:—

"You speak of the Beatitudes; it occurs to me that you might use them more as the root of the Christian revolution in ethics, poor in spirit, etc. These were new ideas in the world. The Sermon on the Mount is the real revelation of a new society, morally."<sup>4</sup>

<sup>1</sup> "A Journalist in the Holy Land," pp. 128, 129.

<sup>2</sup> "Life of John Bright," by G. M. Trevelyan, p. 340.

<sup>3</sup> "Tennyson, "A Memoir," Vol. I, p. 325.

<sup>4</sup> "Lord Acton and His Circle," by Abbot Gasquet, p. 258.

v. 3.—*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

As the pilgrims, in Dante's "Purgatorio," are passing from the Terrace of Pride to that of Envy, they hear voices chanting the first Beatitude with a sweetness beyond words: "*Beati pauperes spiritu.*"

v. 4.—*Blessed are they that mourn: for they shall be comforted.*

As Dante emerges from the Terrace of Sloth on the mountain of Purgatory, an angel fans the P of Sloth from his brow,

"Affirming *qui lugent* to be blessed,

For they shall have their souls ladies of consolation."

"The *qui lugent*" (says Dr. Carroll) "refers, of course, to the Vulgate of the Beatitude, 'Blessed are they that mourn: for they shall be comforted'. At first glance, this Beatitude seems to have almost no moral appropriateness to this Terrace; but on looking closer the connexion is found to be particularly close and intimate. Sloth . . . involves a profound element of *sadness*—sadness, as Aquinas says, 'at spiritual good, inasmuch as it is divine good'. It is that low-spirited state of soul which shrinks away sorrowfully from the pain and exertion which the struggle to attain spiritual good involves. And the Beatitude is—Blessed are they that mourn over this sadness which makes divine good seem not worthy of the effort to gain it."<sup>1</sup>

Dr. Marcus Dods was an assistant minister at Newcastle when at the age of twenty-four he wrote to his sister Marcia:—

"It has been coming upon me often lately, at funerals and so on, that there are certain things in presence of which it is right and healthy to be mournful—a strange state of things indeed, but still the state we are undoubtedly in—'Blessed are they that mourn: for they shall be comforted'. It breeds sympathy, this, too. One is tempted to ask what is the use at all of harrowing up your heart by sharing or viewing other people's woes? Why not get away from them to sunshine and peace? But that does not seem to be the right way of matters even when one can lend no practical aid—that is always on my mind here."<sup>2</sup>

<sup>1</sup> "Prisoners of Hope," p. 254.

<sup>2</sup> "Early Letters," p. 136.

v. 6.—*Blessed are they which do hunger and thirst after righteousness : for they shall be filled.*

The Angel who meets Dante in the passage leading up to the sixth Terrace of Purgatory greets the travellers with the words "Blessed are they which thirst". "In the Vulgate the full Beatitude is, '*Beati qui esuriunt et sitiunt justitiam*'—'Blessed are they which do hunger and thirst after righteousness,' or justice. Dante breaks this up into two Beatitudes—the *thirst* for justice relating to this Terrace of Avarice, and the *hunger* for the Terrace of Gluttony immediately above. The Beatitude here therefore is, 'Blessed are they who thirst for justice'—the thirst for justice standing in opposition to the thirst for gold."<sup>1</sup>

v. 7.—*Blessed are the merciful : for they shall obtain mercy.*

The Beatitude "Blessed are the merciful" ("*Beati misericordes*") is sung as Dante and Virgil leave the Terrace of Envy, and enter on the stairway leading to that of Anger. The pilgrims also hear the words, "Rejoice, thou that overcomest!"—"an expression probably of the joy of the souls left behind at Dante's purification. They have so far overcome envy that they cannot grudge him the release of which they themselves are not yet worthy."<sup>2</sup>

Queen Victoria presented to Florence Nightingale, in recognition of her heroic work in the Crimea, a jewel designed by the Prince Consort, bearing a St. George's Cross in red enamel, and the Royal cypher surmounted by a crown in diamonds. The inscription, "Blessed are the merciful," encircles the badge, which also bears the word "Crimea". On the reverse is the inscription: "To Miss Florence Nightingale, as a mark of esteem and gratitude for her devotion towards the Queen's brave soldiers.—From Victoria R. 1855."<sup>3</sup>

v. 8.—*Blessed are the pure in heart : for they shall see God.*

"The lives and deaths of the 'pure in heart,'" wrote Matthew Arnold, "have perhaps the privilege of touching us more deeply than those of others—partly, no doubt, because with them the disproportion of suffering to desert seems so unusually great.

<sup>1</sup> J. S. Carroll, "Prisoners of Hope," p. 295.

<sup>2</sup> *Ibid.*, p. 203.

<sup>3</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. I, p. 274.

However, with them one feels—even I feel—that for their purity's sake, if for that alone, whatever delusions they may have wandered in, and whatever impossibilities they may have dreamed of, they shall undoubtedly, in some sense or other, see God."

This Beatitude is placed last of all in the "Purgatorio". It cannot be uttered until Dante's soul, emerging from the Terrace on which Sensuality is punished by fire, has been refined from every stain of sin.

Mr. W. W. Vernon translates the passage as follows:—

"Outside the flame on the extreme edge (of the Cornice) was [the angel] standing, and chanted '*Beati mundo corde*' ('Blessed are they of a pure heart') in a voice far more melodious than ours. Then 'No one can advance further, O sanctified souls, if first the fire afflict not; enter into it and be not deaf to the chant beyond it,' said he to us; whereat I became, when I heard it, as one who is placed in the execution pit."

Dante (says Mr. Vernon) is paralysed with fear; and all the terrible scenes he has witnessed, of sufferers executed at the stake, recur to his mind with horror.<sup>1</sup>

Florence Nightingale wrote: "Blessed are the pure in heart: for they shall see God—in all temptations, trials, and aridities, in the agony and bloody sweat, in the Cross and Passion: this is not the prerogative of the future life, but of the present."

v. 8.—*The pure in heart.*

Emerson laid a gift of Edelweiss on the grave of his friend Thoreau.

"There is," he said, "a flower known to botanists, one of the same genus with our summer plant called 'life everlasting,' a *Gnaphalium*, like that which grows on the most inaccessible cliffs of the Tyrolese mountains, where the chamois dare hardly venture, and which the hunter, tempted by its beauty and his love (for it is immensely valued by the Swiss maidens) climbs the cliffs to gather, and is sometimes found dead at the foot with the flower in his hand. It is called by the botanists *Gnaphalium leontopodium*, but by the Swiss *Edelweisse*, which signifies noble purity. Thoreau seemed to be living in the hope to gather this plant, which belonged to him of right."

<sup>1</sup> "Readings on the Purgatorio," Vol. II, p. 404.

“ ‘Happy are the pure in heart (says Ruskin) for they shall see God’; words always understood by me as having reference, like the other Beatitudes, to actual human life, according to the word of Job—‘I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee’; this revelation being given to Job entirely through the forms and life of the natural world, severally shown him by their unseen Creator.”

v. 9.—*Blessed are the peacemakers : for they shall be called the children of God.*

Robert Hichens writes of the Sea of Galilee : “Everywhere there is beauty : in the oval sea, with its deep-green, dreaming waters, in the dreaming flowery shores, where the pink blossoms of the oleanders lean towards Jordan’s entering wave ; in the long green lawns with wine-coloured patches that slope gently away behind the three snowy cupolas and the cypress trees that mark the probable site of Capernaum ; in the steep slopes of Gadara, gashed with livid yellow and white ; in the low line of shore, like a line of paint in a tender picture, where once dwelt a woman who was forgiven, Mary Magdalene ; in the flat-topped mountain of the Beatitudes, set between two nearer hills, where green shades into brown. Galilee is all beauty—touching, exquisite beauty. . . . All these coasts and all these motionless waters seemed waters and coasts of forgiveness. And from every hill surely there floated the words : ‘Blessed are the peacemakers : for they shall be called the children of God’.”

“Blessed are the peacemakers” was the motto of King James I.

v. 10.—*Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven.*

A sermon preached on this text on All Saints’ Day, 1608, by a Bernardine monk, made an ineffaceable impression on the heart of the young Abbess Angélique of Port Royal. “When service was over a girl, who afterwards became a nun, and who was waiting on Mère Angélique, said to her with much feeling : ‘If you liked, Madame, you might be one of those who suffer persecution for righteousness’ sake’. The Abbess rebuked the girl at the moment for her forwardness in venturing to address her

thus; but the arrow had gone to the mark." Sainte-Beuve calls this sermon "le second coup de grâce".<sup>1</sup>

Francis de Sales was once asked which was his favourite among the Beatitudes. The questioner expected him to say, *Blessed are the meek*, but he replied, *Blessed are they which are persecuted for righteousness' sake*, and, when pressed for the reason of his choice, he added: "Because their life is hid with Christ in God, and they are conformed to His image and likeness—since all through His earthly life He was persecuted for the sake of that very righteousness which He came to fulfil".

v. 15, 16.—Wesley's father used this text in trying to persuade him to leave his position at Oxford for the parish of Epworth. "God made us for a social life. We are to let our light shine before men, and that not barely through the chinks of a bushel for fear the wind should blow it out: the design of lighting it was, that it might give light to all who went into the house of God. And to this academical studies are only preparatory."

v. 16.—Bishop Westcott wrote as a Cambridge undergraduate to his future wife, Miss Whittard: "If I were to recommend any one text for your particular study, as containing the whole summary of a Christian's life, it would be the first of those beautiful sentences read in our Communion Service—'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven'. What can be so great an honour to poor, frail, sinful mortals as to add to the extent of God's glory? What human distinction can compare with this? What title, what reward shall be found equal to that of being permitted to see our Father's kingdom advanced by our means?"

v. 34.—*Swear not at all.*

Two great personages of the sixteenth century, St. Teresa and Melancthon, record in their reminiscences of childhood that they never heard their fathers utter an oath.

v. 38-40.—In the journal of George Fox (1661) we read: "There came one time, when I was at Pall Mall, an ambassador with a company of Irishmen and rude fellows; the meeting was

<sup>1</sup>"Port Royal," Vol. I, p. 98.

over before they came, and I was gone up into a chamber, where I heard one of them say, 'He would kill all the Quakers'. I went down to him, and was moved in the power of the Lord to speak to him. I told him, 'The law said, an eye for an eye, and a tooth for a tooth; but thou threatenest to kill all the Quakers, though they have done thee no hurt. But,' said I, 'here is gospel for thee: here is my hair, here is my cheek, and here is my shoulder,' turning it to him. This came so over him that he and his companions stood as men amazed, and said if that was our principle, and if we were as we said, they never saw the like in their lives. I told them what I was in words I was the same in life."

v. 44.—*Love your enemies.*

"Our enemies are our best friends," wrote Emerson to William Allingham. He considered this "an experience of all observant men".

vi. 2.—*Verily I say unto you, they have their reward.*

Dr. Johnson said: "The morality of an action depends on the motive from which we act. If I fling half a crown to a beggar with intention to break his head, and he picks it up and buys victuals with it; the physical effect is good; but with respect to me the action is very wrong. So, religious exercises, if not performed with an intention to please God, avail us nothing. As our Saviour says of those who perform them from other motives, 'Verily they have their reward'."

vi. 3.—In the Life of Bishop G. H. Wilkinson, there is an extract from a speech by Norman Macleod on missions. "He said: 'There are some people who are very careful that no one should know what they give. A very good principle, but used sometimes to cloak a niggardly spirit. They say that they wish the left hand not to know what the right hand does. I believe that if the fact were communicated, *the left hand would not be much better for the information.*' It does not read well, but with his Scotch accent and quaint manner, it had a most telling effect. . . . Then he went on to speak about the widow's mite. He said: 'I am wearied with hearing men talk about their mite. Let it be clearly understood. She gave *all* that she had, and when those who are always quoting her example have done the same, we shall have no reason to complain.'"<sup>1</sup>

<sup>1</sup> "Memoir of Bishop G. H. Wilkinson," Vol. I, p. 119.

VI. 6.—*But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret.*

Pico della Mirandola wrote to his nephew: "When I stir thee to prayer, I stir thee not to the prayer that standeth in many words, but to that prayer which, in the secret chamber of the mind, in the privy closet of the soul, with very affect speaketh unto God, and in the most lightsome darkness of contemplation, not only presenteth the mind to the Father, but also uniteth it with Him by unspeakable ways, which only *they* know that have assayed. Nor I care not how long or how short thy prayer be, but how effectual, how ardent. . . . Let no day pass, then, but thou once at the leastwise present thyself to God by prayer, and falling down before Him flat to the ground, with an humble affect of devout mind, not from the extremity of thy lips, but out of the inwardness of thine heart, cry these words of the prophet, 'The offences of my youth, and mine ignorances, remember not, good Lord, but after Thy goodness remember me'."<sup>1</sup>

#### THE LORD'S PRAYER.

VI. 9-13 (with St. Luke XI. 2-4).

"Celui qui a dit le soir son *Notre Père* peut dormir tranquille."<sup>2</sup>—CHARLES PÉGUY.

In the abundance of the references associated with it, the Paternoster has a place in Christian literature beside the Fifty-first Psalm.

In canto xi of the "Purgatorio," Dante expounds the prayer. It is paraphrased as part of the discipline of the Proud. "They have to become as little children, and learn their Paternoster in all the fullness of its meaning."<sup>3</sup> The passage has been interpreted by many commentators. The penitents of the first Terrace, says Maria Rossetti, "have to creep round and round under weighty masses of stone laid upon their necks to bow them down to the very dust. All along the white marble rock-

<sup>1</sup> Quoted by F. Seebohm, "The Oxford Reformers," p. 155.

<sup>2</sup> He who has said his "Our Father" in the evening may sleep in peace.

<sup>3</sup> W. W. Vernon, "Readings on the Purgatorio," Vol. I, pp. 374-83.

wall on their left are marvellously sculptured examples of Humility ; on the pavement under their feet instances of Pride. They say the Lord's Prayer as they go, adding to each petition an act of humiliation of heart, mind, or will ; and in every word of their converse each studies to abase himself and exalt his fellows." <sup>1</sup>

Dante's paraphrase of "the prayer that teaches to pray" comforted a Heidelberg scholar of the last century during a dangerous illness. Prof. Schlosser, one of Rothe's favourite teachers, lay at the point of death in 1846. His former pupil had accepted a Divinity Chair at Heidelberg, and he was summoned to the bedside of the veteran theologian. Schlosser recovered from the illness and sent the following letter to a friend : "I saw how calmly I should pass away. I wanted my wife to read me the opening passage of the eleventh canto of the Purgatorio, which contains a paraphrase of the Lord's Prayer, but I saw she would find the task too painful, and I felt my soul set wholly free from this world. For a fortnight my thoughts were far away from earth, and I summoned the one clergyman in Heidelberg whose prayers reach God—my former student Rothe, now Professor of Theology. . . . He read me the passage aloud, slowly and well. I should have been glad to sleep away, for who knows whether that peace of God, which passeth all understanding, may be felt so surely with me again as it was at that time." <sup>2</sup>

We are told that on one occasion, as St. Bernard was returning from Châlons, the wind and the rain were a great impediment to him and his company. Some of them, however, got in advance ; and they, owing to the intense cold, not paying much attention to him, he followed almost alone. Now the horse of one of the two who alone remained with him, by some accident, got away, and ran about the open plain. They tried to catch him, but in vain ; and the cold making any further delay for the purpose inexpedient, "Let us pray," said Bernard, and kneeling with the brother who remained with him (the other being after the horse, we suppose), "they were scarcely

<sup>1</sup> "A Shadow of Dante" (Longmans' Silver Library), p. 115.

<sup>2</sup> Adolf Hausrath, "Richard Rothe und seine Freunde," Vol. II, pp. 7, 8.

able to get through the Lord's Prayer, when behold ! the horse in all tameness returned, stood before Bernard, and was restored to his rider." <sup>1</sup>

#### A MARTYR'S PRAYER.

J. R. Green, in his "History of the English People," tells us how the Lord's Prayer was used by one of the noblest of the Marian martyrs, Rowland Taylor, vicar of Hadleigh. He was arrested in London and condemned to suffer in his own parish.

His wife, suspecting that her husband should that night be carried away, had waited through the darkness with her children in the porch of St. Botolph's beside Aldgate. "Now when the sheriff and his company came against St. Botolph's Church, Elizabeth cried, saying, 'O my dear father ! Mother ! mother ! here is my father led away !' Then cried his wife, 'Rowland, Rowland, where art thou ?'—for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, 'I am here, dear wife,' and stayed. The sheriff's man would have led him forth, but the sheriff said, 'Stay a little, masters, I pray you, and let him speak to his wife'. Then came she to him and he took his daughter Mary in his arms and he and his wife and Elizabeth knelt down and said the Lord's Prayer. At which sight the sheriff wept apace and so did divers others of the company. After they had prayed he rose up and kissed his wife and shook her by the hand, and said, 'Farewell, my dear wife, be of good comfort, for I am quiet in my conscience ! God shall still be a father to my children. . . .' Then said his wife, 'God be with thee, dear Rowland ! I will, with God's grace, meet thee at Hadleigh.'"

The heroic death of Dr. Taylor is recorded in the histories of the time.

#### THE TRAMP'S PRAYER.

Stephen Graham, in "A Tramp's Sketches," tells how the Lord's Prayer comforts the wanderer on lonely roads.

"Encompassed with dangers, the tramp always prays 'Our Father,' and that he may be kept for the one who loves him. Prayers are strong out of doors at night, for they are made

<sup>1</sup> J. Cotter Morison, "Life and Times of St. Bernard," p. 65.

at heaven's gate in the presence of the stars. . . . The Lord's Prayer is a very intimate whispering of the soul with God. It is also the perfect child's prayer, and the tramp being much of a child, it is his. . . . Many, many are the shapes of terror that assail the mind of the wanderer. How good to be a little boy who can trust in a great strong Father to 'deliver him from evil'."

#### CARLYLE'S TESTIMONY.

Not many weeks before his death Dr. Alexander McLaren listened with great pleasure to a letter of Carlyle's written when an old man to his friend, Erskine of Linlathen, in which the following passage occurs:—

" 'Our Father which art in heaven, Hallowed be Thy name. Thy will be done.' What else can we say? The other night in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand Prayer came strangely into my mind, with an altogether new emphasis, as if *written* and shining for me in mild, pure splendour, on the black bosom of the night there. When I, as it were, *read* them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was most unexpected. Not perhaps for thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature, right worthy to be recommended with an 'After this manner pray ye'."

#### DR. JOHNSON'S PRAYER.

"Dr. Johnson," wrote Boswell in describing the visit to Col, "is often uttering pious ejaculations, when he appears to be talking to himself; for sometimes his voice grows stronger, and parts of the Lord's Prayer are heard. I have sat beside him with more than ordinary reverence on such occasions."

Dr. Livingstone had a great fancy for learning this prayer in unknown tongues.

VI. 9.—*Our Father.*

"I have a creed," said Oliver Wendell Holmes, "none better,

and none shorter. It is told in two words—the two first of the Paternoster. And when I say these words I mean them.”<sup>1</sup>

When John Knox was dying (Sunday, 23<sup>d</sup> November, 1572) he “said the Lord’s Prayer and the Belief, with some paraphrase upon every petition and article of them; and in saying, ‘Our Father which art in heaven,’ he added, ‘Who can pronounce so holy words?’”<sup>2</sup>

“Two words, indeed of praying we remember,  
 And at midnight’s hour of harm,  
 ‘Our Father,’ looking upward in the chamber,  
 We say softly for a charm.  
 We know no other words except ‘Our Father’  
 And we think that in some pause of angels’ song,  
 God may pluck them with the silence sweet to gather  
 And hold both within His right hand which is strong.  
 ‘Our Father!’ If He heard us, He would surely  
 (For they call Him meek and mild)  
 Answer, smiling down the steep world very purely,  
 ‘Come and rest with Me, my child’.”

—MRS. BROWNING.<sup>3</sup>

✓ When St. Francis resolved to consecrate himself to the service of God, his father Bernardone of Assisi was bitterly opposed to his purpose, and an appeal was made to the bishop. On the appointed day a crowd pressed towards the Piazza of Santa Maria Maggiore to hear the bishop pronounce sentence. The prelate advised Francis simply to give up all his property. To the surprise of all, the young man instead of replying, retired to a room in the bishop’s palace, and reappeared absolutely naked, holding in his hand the packet into which he had rolled his clothes; these he laid down before the bishop with the little money which he still had kept, saying: “Listen, all of you, and understand it well; until this time I have called Pietro Bernardone my father, but now I desire to serve God. This is why I return to him this money, for which he has given himself so much

<sup>1</sup> “The Autocrat of the Breakfast-Table.”

<sup>2</sup> “Richard Bannatyne’s Narrative of Knox’s Last Days,” edited by Dr. Hay Fleming.

<sup>3</sup> “The Cry of the Children.”

trouble, as well as my clothing, and all that I have had from him, for from henceforth I desire to say nothing else than 'Our Father who art in heaven'."

George Meredith wrote to his friend Admiral Maxse:—

"I hold to the word 'Father'. No young child can take the meaning of 'Spirit'. You must give him a concrete form, or he will not put an idea in what he is uttering. He must address somebody. Later, when he throws off his childishness, he will, if you are watching and assisting him, learn to see that he has prayed to no false impersonation in addressing an invisible 'Father'. If you do otherwise than this you are in danger (as I think) of feeding his mouth with empty words."<sup>1</sup>

To his son Arthur, Meredith wrote:—

"Do not lose the habit of praying to the unseen Divinity. Prayer for worldly goods is worse than fruitless, but prayer for strength of soul is that passion of the soul which catches the gift it seeks."<sup>2</sup>

VI. 9.—*Hallowed be Thy name.*

George Borrow, in "The Bible in Spain" (ch. xv.) describes a terrible storm off Cape Finisterre in which he and his shipmates were in the utmost danger. "We were now close to the rocks, when a horrid convulsion of the elements took place. The lightning enveloped us as with a mantle; the thunders were louder than the roar of a million cannon; the dregs of the ocean seemed to be cast up, and in the midst of all this turmoil, the wind, without the slightest intimation, *veered right about*, and pushed us from the horrible coast faster than it had previously driven us to it. The oldest sailors on board acknowledged that they had never witnessed so providential an escape. I said from the bottom of my heart, 'Our Father—Hallowed be Thy name'."

Benjamin Jowett asked Tennyson to write an anthem about God for Balliol Chapel, Oxford, and he wrote "The Human Cry":—

"We feel we are nothing—for all is Thou and in Thee;  
We feel we are something—*that* also has come from Thee;  
We know we are nothing—but Thou wilt help us to be,  
Hallowed be Thy name—Hallelujah!"<sup>3</sup>

<sup>1</sup> "Letters of George Meredith," Vol. I, p. 165.    <sup>2</sup> *Ibid.*, p. 237.

<sup>3</sup> Tennyson, "A Memoir," Vol. I, p. 312.

VI. 9, 10.—*Hallowed be Thy name—Thy kingdom come.*

In 1861, at the age of twenty-nine, Cardinal Vaughan had a serious illness. He rose from his sick-bed inspired with the enthusiasm for missionary effort. Thinking of St. Francis Xavier, he wrote: "I felt almost beside myself with a desire to carry our crucified Lord to the heathen as he had done". . . . "The more I thought on the words *Sanctificetur Nomen Tuum, Adveniat Regnum Tuum*—and God was very good in keeping these words continually in my mind, so that even out walking I was continually saying them, and singing them over like a favourite song—the more I seemed to burn with a desire that I might sanctify His name among the heathen and make His kingdom come in the uncared-for regions of the earth."<sup>1</sup>

Izaak Walton tells us that, when Dr. John Donne lay dying, he "closed many periods of his faint breath by saying often, 'Thy Kingdom come, Thy will be done'".

VI. 10.—*Thy kingdom come.*

"I wish indeed 'God's kingdom come'—  
The day when I shall see appear  
His bidding, as my duty, clear  
From doubt!"—R. BROWNING.<sup>2</sup>

VI. 10.—*Thy will be done.*

"*Ruat cælum, fiat voluntas tua*, salveth all; so that, whatsoever happens, it is but what our daily prayers desire. In brief, I am content, and what should providence add more?"  
—SIR THOMAS BROWNE.<sup>3</sup>

Sydney Dobell wrote in 1854, amidst the Crimean War: "If one had but one's single self, how fearless, how unanimous would be the march and the battle of this world! *Fiat voluntas*—and 'Forward!' He need fear no weapons to whom the worst that can happen is to be hit, and the worst hit that can be hitten but ends the knowledge of it. But directly we begin to love, we give hostages to fate, and are at the mercy of every wind. Then something more than courage, higher than philosophy, wider than piety, diviner and completer than any single human faculty, is required to say as it ought to be said,

<sup>1</sup> J. G. Snead-Cox, "Life of Cardinal Vaughan," Vol. I, p. 109.

<sup>2</sup> "Easter Day."

<sup>3</sup> "Religio Medici."

'Thy will be done'. To say it from any lower reason is not virtue, but indifference."<sup>1</sup>

When John Woolman was suffering from the illness which proved fatal to him, he uttered the following prayer: "O Lord, my God! the amazing horrors of darkness were gathered around me and covered me all over, and I saw no way to go forth. I felt the depth and extent of the misery of my fellow-creatures separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it. I lifted up my hand, I stretched out my arm, but there was none to help me, I looked round about, and was amazed. In the depths of misery, O Lord! I remembered that Thou art omnipotent; that I had called Thee Father, and I felt that I loved Thee, and I was made quiet in my will, and I waited for deliverance from Thee. Thou hadst pity upon me when no man could help me. I saw that meekness under suffering was showed to us in the most affecting example of Thy Son, and Thou taught me to follow Him, and I said, 'Thy will, O Father, be done!'"

Sara Coleridge quotes the words of F. D. Maurice: "There is more calmness in the thought, 'It is God's will,' than in all other consolations".<sup>2</sup>

Miss Marchmont, the aged invalid nursed by Lucy Snowe, the heroine of "Villette," cherished the memory of the lover of her youth, who had been killed by a fall from his horse. On the last night of her life she spoke to Lucy, as with some strange "lightning before death," of "my noble Frank—my faithful Frank—my good Frank". "It was a far better kind of love than common; I had no doubts about it or him; it was such a love as honoured, protected, and elevated, no less than it gladdened her to whom it was given. Let me now ask, just at this moment, when my mind is so strangely clear, let me reflect why it was taken from me. For what crime was I condemned, after twelve months of bliss, to undergo thirty years of sorrow?"

"I do not know," she continued after a pause, "I cannot—*cannot* see the reason; yet at this hour I can say with sincerity, what I never tried to say before, Inscrutable God, Thy will be

<sup>1</sup> "Life and Letters," Vol. I, p. 387.

<sup>2</sup> "Memoir and Letters of Sara Coleridge, Vol. I, p. 278.

done! And at this moment I can believe that death will restore me to Frank. I never believed it till now."

When Dr. Duff, the great Indian missionary, was nearing his end, and had heard an unfavourable opinion of his state from Sir Joseph Fayrer, he replied: "I never said with more calmness in my life, continually by day and by night, 'Thy will, my God, my God, be done,'" and he repeated this with great pathos. "In my own mind," he exclaimed, "I see the whole scheme of redemption from eternity more clear and glorious than ever I did." On his daughter repeating to him John Newton's hymn, written as if for the dying believer, "How sweet the name of Jesus sounds," the hardly audible voice responded with unearthly emphasis "unspeakable"!<sup>1</sup>

Dr. Jowett of Balliol wrote: "Surely while life can be of any use the prayer should be not only 'Thy will be done,' but 'Let me live to do Thy will, O Lord'".<sup>2</sup>

On 12 March, 1699, the Papal decree condemning his "Maximes des Saints" was brought to Fénelon in his cathedral as he stood on the stairs of his pulpit. "The Archbishop took the message from the bearer's hand, and tranquilly read out his own condemnation. And, after a moment's recollection, he preached a memorable, most moving sermon on the text, 'Thy will be done!' *Fiat voluntas tua.*"<sup>3</sup>

In "The Three Sisters of Lord Russell of Killowen," it is recorded that "Thy will be done" was the motto on the profession-ring of Mother Baptist, sister of mercy in California. "One of her favourite ejaculations was always, 'May the most just, the most high, and the most amiable will of God be in all things done, praised and exalted above all for ever!' Another was 'We praise and adore Thee, O Divine Providence. We resign ourselves to Thy holy will.'"

Dr. McLeod Campbell wrote: "As to myself I would often feel very low were I not having some hope that the interest which I feel in the hallowing of the Father's name, and the

<sup>1</sup> Dr. George Smith's "Life of Dr. Duff," Vol. II, p. 535.

<sup>2</sup> "Life and Letters of Benjamin Jowett," Vol. I, p. 416.

<sup>3</sup> Madame Duclaux, "The French Ideal," p. 183.

coming of His kingdom, and the doing of His will, is not without fruit even when its outlet is most exclusively upwards in prayer.”<sup>1</sup>

When Dr. Livingstone's precious medicine chest was stolen with other goods in January, 1867, he wrote: “I felt as if I had now received the sentence of death, like poor Bishop Mackenzie. All the other goods I had divided in case of loss or desertion, but had never dreamed of losing the precious quinine and other remedies; other losses and annoyances I felt as just parts of that undercurrent of vexations which is not wanting in even the smoothest life, and certainly not worthy of being moaned over in the experience of an explorer anxious to benefit a country and people—but this loss I feel most keenly. . . . It is difficult to say from the heart, ‘Thy will be done,’ but I shall try.” He made excuses for the deserters, but added, “This loss of the medicine box gnaws at the heart terribly.”<sup>2</sup>

Dr. John Brown, author of “Rab and his Friends,” was asked one Sunday by his sister Jane and a friend to go with them to hear Dr. Candlish preach at Free St. George's, Edinburgh. At first he steadily refused, he “knew far too many people at Free St. George's; the elders at the plate will shake hands with me”. But his objections were overcome. He was deeply interested in the whole service. The subject of the sermon was Prayer. On his way home Dr. Brown said to his companions, “You were good girls to take me there—it was *splendid*; he first made you feel that you could ask for *anything*, a five-pound note, and then he *dared* you to have any overmastering wish but ‘Thy will be done’.”

vi. 11.—*Give us this day our daily bread.*

The Abbé de Saint-Cyran, of Port Royal, said: “We have a duty laid upon us to ask from God our bread, that is, His grace—for one day only; but I should like to ask it from Him for every hour”.

vi. 13.—*And lead us not into temptation.*

The Pope in “The Ring and the Book” speaks thus of his “warrior priest,” Caponsacchi, and his flight with Pompilia:—

<sup>1</sup> “Memorials,” Vol. II, p. 12.

<sup>2</sup> “Last Journals,” Vol. I, pp. 177, 178.

“ Was the trial sore ?

Temptation sharp ? Thank God a second time !  
 Why comes temptation but for man to meet  
 And master and make crouch beneath his foot,  
 And so be pedestaled in triumph ? Pray  
 ‘ Lead us into no such temptations, Lord ! ’  
 Yea, but, O Thou whose servants are the bold,  
 Lead such temptations by the head and hair,  
 Reluctant dragons, up to who dares fight,  
 That so he may do battle and have praise ! ”

VI. 19.—*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.*

Charles Lamb says, in his essay, “ The South-Sea House ” :—

“ Such is the South-Sea House. At least such it was forty years ago, when I knew it—a magnificent relic ! What alterations may have been made in it since, I have had no opportunities of verifying. No wind has resuscitated the face of the sleeping waters. A thicker crust by this time stagnates upon it. The moths, that were then battening upon its obsolete ledgers and daybooks, have rested from their depredations, but other light generations have succeeded, making fine fretwork among these single and double entries. Layers of dust have accumulated (a superfætation of dirt !) upon the old layers that seldom used to be disturbed, save by some curious finger now and then, inquisitive to explore the mode of bookkeeping in Queen Anne’s reign, or with less hallowed curiosity, seeking to unveil some of the mysteries of that tremendous Hoax.”

VI. 23.—*If thine eye be evil, thy whole body shall be full of darkness.*

In Dante’s “ Purgatorio,” the envious have their eyes sewed up with iron wire.

“ We may set aside,” says Dr. Carroll, “ the interpretation that with iron strength and resolution the penitent must keep his heart closed to everything that might waken envy in his heart—the envious man being like a hawk which will dash at its prey unless its eyes are sewed up to keep it quiet. The sewing with iron wire is in reality the natural and inevitable penalty of envy. For Envy, as the word *Invidia* indicates, is a sin of the

eyes. It is the evil eye of Scripture; and it is written, 'If thine eye be evil, thy whole body shall be full of darkness'." <sup>1</sup>

VI. 24.—*Ye cannot serve God and mammon.*

William Blake wrote these lines in his MS. notebook:—

"I rose up at the dawn of day:  
'Get thee away! get thee away!  
Prayest thou for riches? away! away!  
This is the throne of Mammon grey!'

Said I: 'This, sure, is very odd;  
I took it to be the throne of God.  
Everything besides I have:  
It's only riches that I *can* crave.

I have mental joys and mental health,  
Mental friends and mental wealth;  
I've a wife that I love and that loves me,  
I've all but riches bodily.

Then if for riches I must not pray,  
God knows, it's little prayers I need say.  
I am in God's presence night and day;  
He never turns His face away.

The accuser of sins by my side doth stand,  
And he holds my money-bag in his hand';  
For my worldly things God makes him pay,  
And he'd pay for more, if to him I would pay.

He says, if I worship not him for a god,  
I shall eat coarser food and go worse shod;  
But as I don't value such things as these,  
You must do, Mr. Devil, just as God please.'"

VI. 26 (R.V.).—*Behold the birds of the heaven.*

Charles Kingsley quoted the words of St. Guthlac of Crowland, as the birds sat upon his knee: "He who leads his life according to the will of God, to him the wild birds draw more near".

<sup>1</sup> "Prisoners of Hope," p. 192.

VI. 26.—*Are ye not much better than they?*

The monastery of Solovétsk on the White Sea was bombarded by English men-of-war in 1854. It was noted that during the bombardment the sea-gulls flew about unharmed, and the monks were encouraged by their immunity. The Archimandrite Melétii wrote afterwards: "Why speak of human beings when not a single sea-gull, whole flights of which nestled in the court of the monastery, perished during the three days' bombardment, which might have been hurtful to all if the cannon-balls had not been turned aside by the mercy of God from His innocent creatures. So were fulfilled the words of the Evangelist, 'Are not two birds sold for a kopeïka? and not one of them falls to the ground without your Father. As for you, all the hairs of your head are counted. Fear not, for are ye not of greater value than the birds?'"<sup>1</sup>

VI. 28.—*Consider the lilies of the field, how they grow.*

"I think it impossible," wrote Sir James Paget, "to estimate too highly the influence of the study of botany on the course of my life. It introduced me into the society of studious and observant men; it gave me an ambition for success, or at the worst some opportunities for display in subjects that were socially harmless; it encouraged the habit of observing, of really looking at things and learning the value of exact descriptions; it educated me in habits of orderly arrangement."<sup>2</sup>

"There are times," said Dr. John Duncan, "when I cannot rest in the ethical, when I cannot find any satisfaction in historical facts. The very evangel satisfies me not. I cannot read my Bible, and I cannot pray. But I go into my garden to consider the lilies how they grow. *Μή περιμνᾶτε*, they seem to preach: carking care, away!"

"It is a good thing to know all about a lily, its scientific ins and outs, its botany, its archæology, its æsthetics, even its anatomy and 'organic radicals,' but it is a better thing to look at itself, and 'consider' how it grows—

'White, radiant, spotless, exquisitely pure.'

—DR. JOHN BROWN.<sup>3</sup>

<sup>1</sup> Quoted by the Rev. A. A. Boddy, Vicar of All Saints, Monkwearmouth, in his book, "With Russian Pilgrims," pp. 307, 308.

<sup>2</sup> "Memoirs and Letters of Sir James Paget" (2nd ed.), p. 27.

<sup>3</sup> "Horæ Subsecivæ" (second series), p. 5.

“From the time of the Crusaders,” says M. D. Conway, “pilgrims to Palestine have sought to find there the lily whose array was beyond that of ‘Solomon in all his glory’. But the lily referred to by Christ has never been satisfactorily ascertained. The popular idea that it was the lily of the valley has been evolved from the simple and lowly character of Christ, for that lily, loving cold Norway best, is unknown in tropical regions. It is now indeed certain that the flower meant was not what we now call a lily at all. Asphodel, amaryllis, narcissus, crinum, and the golden lily have all had learned advocates for the honour referred to. The same obscurity surrounds the flower referred to so often by Solomon—‘He feedeth among the lilies,’ ‘He shall be as the dew upon the lily’. It was probably through the sanctity with which the words of Christ invested the lily that the *fleur-de-lis* became the emblem of France; one legend being that after one of the battles of the Crusades their white banner was found covered with it.”<sup>1</sup>

VI. 30.—*If God so clothe the grass of the field.*

Dora Greenwell wrote from Keswick in 1864:—

“Nature is very fair, but to me she can never be but the background to some affection which puts a soul into her; *then* she smiles and speaks. One feels very near to God, I think, among these hills, and near to all whom one best loves; near, too, to one’s youth and childhood, and to all that might have been in one’s life, and was not, and to all the unspeakable felicity that God will yet work within us through Him whom He has chosen. How often, during these past days, have I thought of the words—‘If God so clothe the grass of the field’. Every stone seems here instinct with beauty, something lovely thrusting itself out of every chink. . . . Mountains I have a respect for, as things having life in themselves; they are companions, full of steadfastness, yet of change and mystery.”

VI. 33.—*Seek ye first the kingdom of God, and His righteousness.*

Dr. S. R. Gardiner has this passage on the honour paid to the Pilgrim Fathers who landed at Plymouth, on the New England shore, on 11 December, 1620: “The granite boulder on

<sup>1</sup> “Mystic Trees and Flowers,” “Fraser’s Magazine,” 1870, p. 716.

which they stepped as they landed became an object of veneration to their descendants. Fragments of it were treasured up in the homes of New England, with a reverence scarcely less than that which in Catholic countries is bestowed upon the relics of the saints. The Pilgrim Fathers, as their children loved to call them, hold a place in the annals of a mighty nation which can never be displaced. It is not merely because they were the founders of a great people that this tribute has been willingly offered to their memories. It is because they sought first the kingdom of God and His righteousness, that honour and reverence have been freely paid them by descendants whose hearts have warmed to the tale of spiritual heroism, all the more, it may be, because their new life for a long time assumed, in its long struggle with physical difficulties, a less ideal character.”<sup>1</sup>

Hurrell Froude wrote in his “Journal” in November, 1826: “I felt as if I had got rid of a great weight from my mind, in having given up the notion of regulating my particular actions, by the sensible tendency I could perceive in them to bring me towards my τὸ καλόν. I had always a mistrust in this motive, and it seems quite a happiness to yield the direction of myself to a Higher Power, who has said, ‘Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.’”

Archbishop Benson wrote in 1851 in his private diary: “*Wednesday, 8 January.* Being greatly troubled about the scantiness of means for the children [his orphaned brothers and sisters] and the difficulty of pleasing all those who contribute for them, I went to Church; and was encouraged to trust both by the Psalms and also by the very voice of my dear Lord: ‘Seek ye first the kingdom of God’; ‘Why take ye thought?’” He was at that time aged twenty-one.

VII. 1.—*Judge not, that ye be not judged.*

Frédéric Godet wrote in his Journal at the age of nineteen: “Oh, how difficult it is not to judge! That is perhaps the reef that lies nearest to the haven, the rock on which the best and

<sup>1</sup> “History of England,” Vol. IV, p. 166.

holiest strike: they judge! And yet it is written: *Judge not, that ye be not judged.*"<sup>1</sup>

VII. 1.—*Judge not.*

Of F. D. Maurice, Miss Julia Wedgwood writes: "His dread of all individualizing attention became, on one side of his nature, a dread of judging, for which all who have in any degree learnt from him must always feel deeply thankful. 'Of all spirits,' he writes to his mother, 'I believe the spirit of judging is the worst, and it has had the rule of me I cannot tell you how dreadfully and how long.'"

VII. 7.—*Knock, and it shall be opened unto you.*

"So Christian went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe him an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he left to follow Mr. Worldly Wiseman's counsel; so in process of time Christian got up to the gate. Now over the gate there was written, 'Knock, and it shall be opened unto you'. He knocked, therefore, more than once or twice, saying 'May I now enter here? will He within open to sorry me, though I have been an undeserving rebel? then shall I not fail to sing His lasting praise on high.'—BUNYAN.

#### THE GOLDEN RULE.

VII. 12.—*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets* (with St. Luke vi. 31.—*And as ye would that men should do to you, do ye also to them likewise*).

Dr. Marcus Dods finds a remarkable instance of ethical insight in the anticipation by Confucius of the golden rule of the Gospel.

"One of his disciples, weary of maxims and rules, said to Confucius, 'Is there one word which may serve as a rule of practice for all one's life?' The Master replied, 'Is not *Reciprocity* such a word?' What you do not want done to yourself, do not do to others."<sup>2</sup>

<sup>1</sup> "Life of Frédéric Godet," by Philippe Godet, p. 63.

<sup>2</sup> "Erasmus and other Essays," p. 256.

VII. 14.—*Strait is the gate, and narrow is the way.*

“Per angusta ad augusta” were the words inscribed as a motto over Dr. J. M. Neale’s study door, and were afterwards adopted as a motto by the St. Margaret’s Sisterhood.<sup>1</sup>

#### THE HOUSES ON THE SAND AND ON THE ROCK.

VII. 24-27. Sir Walter Scott, in the Journal of his tour among the northern and western islands, described the ruins of an old castle at Scalloway.

“It is the principal if not the only ruin of Gothic times in Zetland, and is of very recent date, being built in 1600. It was built by Patrick Stewart, Earl of Orkney, afterwards deservedly executed at Edinburgh for many acts of tyranny and oppression. He was so dreaded, that upon his trial one Zetland witness refused to say a word till he was assured that there was no chance of the Earl returning to Scalloway. Over the entrance of the castle are his arms, much defaced, with the unicorns of Scotland for supporters, the assumption of which was one of the articles of indictment. There is a Scriptural inscription also above the door in Latin, now much defaced :—

‘Patricius Orchadiae et Zetlandiae Comes, A.D. 1600.’

Cujus fundamen saxum est, domus illa manebit

Stabilis ; e contra, si sit arena, perit.’ ”

This is said to have been furnished to Earl Patrick by a Presbyterian divine, who slyly couched under it an allusion to the evil practices by which the Earl had established his power. He perhaps trusted that the language might disguise the purport from the Earl.

In his review of Pitcairn’s Trials (1831) Scott says : “In erecting this Earl’s Castle of Scalloway, and other expensive edifices, the King’s tenants were forced to work in quarries, transport stone, dig, delve, climb, and build, and submit to all sorts of servile and painful labour, without either meat, drink, hire, or recompense of any kind. ‘My father,’ said Earl Patrick, ‘built his house at Sumburgh on the sand, and it has given way already : this of mine on the rock shall abide and endure.’ He did not, or would not understand that the oppression,

<sup>1</sup> “Letters of John Mason Neale,” p. 118.

rapacity, and cruelty by means of which the house arose, were what the clergyman really pointed to in his recommendation of a motto. Accordingly, the huge tower remains wild and desolate—its chambers filled with sand, and its rifted walls and dismantled battlements giving unrestrained entrance to the roaring sea-blast”.<sup>1</sup>

John of Parma, one of the early ministers-general of the Franciscan Order, accepted the doctrine of poverty as eagerly as St. Francis himself. He wrote: “Among the shining virtues that prepare in man a dwelling-place for God and show him the most excellent and expeditious way to come to God, Holy Poverty stands pre-eminent, and by a special grace surpasses in desert all other virtues, since she is the foundation and guardian of them all. Among evangelical virtues she comes first in place and in honour. They that build upon this rock need not fear the fall of rain, the beating of waves, or the blasts of wind that threaten ruin. And she deserves her honour, since the Son of God, the Lord of righteousness, the King of glory, working His work of salvation in the world sought her, found her and clave unto her with an especial love.”<sup>2</sup>

#### THE HEALING OF THE LEPER.

VIII. 1-4 (with Mark i. 40-45, and Luke v. 12-14).

Père Didon notes that in the miracle of the healing of the leper, our Lord showed Himself “master of the Law”. In Leviticus XIII. it was commanded that the leper should dwell alone without the camp, but Jesus “stretched forth His hand and touched him”. The cure of leprosy, adds the same writer, was one of the most striking signs that a prophet could offer. The people would remember how Moses healed his sister Miriam and Elisha wrought a cure on Naaman.

VIII. 2.—*There came a leper and worshipped Him.*

Mr. Edward Clifford, in his “Nineteenth Century” article, “With Father Damien and the Lepers” (May, 1889), says the most touching thing at their service was the leper song (com-

<sup>1</sup> Lockhart’s “Life of Scott,” Chapter XXVIII.

<sup>2</sup> Quoted by Henry Dwight Sedgwick, “Italy in the Thirteenth Century,” Vol. I, pp. 367, 368.

posed by a native poet), a kind of dirge in which they bewailed the misery of their lot. "The last Sunday evening I showed them the magic lantern and Father Damien explained to them the pictures from the life of Christ. It was a moving sight to see the poor death-stricken crowd listening to the story of His healings, and then of His sufferings, His crucifixion and His resurrection."

VIII. 13.—*As thou hast believed, so be it done unto thee.*

A pathetic use of this text is made by Schiller in his drama "Maria Stuart". The Queen's old friend and servant Melvil has taken the priestly vows upon himself solely that he may comfort his royal mistress in her latest hours. He visits Fotheringay in disguise, hears her confession and celebrates Holy Communion in her cell, bringing her the Host consecrated by the Pope himself. After pronouncing absolution he says:—

"Wie du geglaubet, so geschehe dir!  
Nimm hin den Leib, er ist für dich geopfert!"  
["As thou believedst, be it done to thee!  
Receive the Body for thy ransom given!"]

Then he consecrates the chalice, and as the Queen hesitates to take it, he tells her that the Pope has granted that in death she shall exercise the priestly right which is the highest prerogative of kings.

"Nimm hin das Blut, es ist für dich vergossen!"  
["Receive the Blood, so freely shed for thee!"]

As the scene closes, the Queen is kneeling in silent prayer.<sup>1</sup>

VIII. 16.—*He . . . healed all that were sick.*

Emily Patmore, "the Angel in the House," once said to the little daughter who was an invalid, "I wish so much, dear, I had been alive in the time of our Lord Jesus Christ. Then I would have taken you to Him to be cured, and I am sure He would have done it."<sup>2</sup>

VIII. 20 (with St. Luke ix. 58).—*The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.*

<sup>1</sup> Act v. scene vii.

<sup>2</sup> "Memoirs of Coventry Patmore," Vol. I, p. 131.

In the Moslem "Stories of the Prophets" there is a reference to this passage: "One day Jesus saw a fox running through the wilderness. He said to him, 'O fox, whither art thou going?' The fox answered, 'I have come out for exercise; now I am returning to my own home.' Jesus said, 'Every one has built himself a house; but for Me there is no resting-place'. Some people who heard it said, 'We are sorry for thee and will build thee a house'. He replied, 'I have no money'. They answered, 'We will pay all the expenses'. Then He said, 'Very well, I will choose the site'. He led them down to the edge of the sea, and pointing where the waves were dashing highest, said, 'Build Me a house there'. The people said, 'That is the sea, O Prophet! how can we build there?' 'Yea, and is not the world a sea?' He answered, 'on which no one can raise a building that abides?'"<sup>1</sup>

VIII. 22.—*Let the dead bury their dead.*

Wycliffe said: "Sue [follow] we Christ in our life, and let the dead bury their dead".

VIII. 34.—*They besought Him that He would depart out of their coasts.*

The lost archangel in "Paradise Lost" says, "Furthest from Him is best".

IX. 2.—*Son, be of good cheer; thy sins are forgiven thee.*

When Archibald Campbell, first Marquis of Argyll, was preparing for execution at Edinburgh, he said to his companions: "I thought to have concealed the Lord's goodness, but it will not do. I am ordering my affairs, and God is sealing my charter to a better inheritance. He is just now saying to me, 'Son, be of good cheer; thy sins are forgiven'."<sup>2</sup>

#### THE CALL OF ST. MATTHEW.

IX. 9.—On the call of St. Matthew, Ruskin says with special reference to Carpaccio's picture of the Apostle:—

"Carpaccio does not mean to express the fact, or anything like the fact, of the literal calling of Matthew. What the actual character of the publicans of Jerusalem was at that time, in its

<sup>1</sup> Quoted by Claud Field in "Mystics and Saints of Islam," p. 212.

<sup>2</sup> Alexander Smellie, "Men of the Covenant," pp. 102, 103.

general aspect, its admitted degradation, and yet power of believing, with the harlot, what the masters and the mothers in Israel could not believe, it is not his purpose to teach you. This call from receipt of custom, he takes for the symbol of the universal call to leave all that we have, and are doing. 'Who-soever forsaketh not all that he hath, cannot be My disciple.' For the other calls were easily obeyed in comparison of this. To leave one's often empty nets and nightly toil on sea, and become fishers of men, probably you might find pescatori enough on the Riva there, within a hundred paces of you, who would take the chance at once, if any gentle person offered it them. James and Jude—Christ's cousins—no thanks to them for following Him; their own home conceivably no richer than His. Thomas and Philip, I suppose, somewhat thoughtful persons on spiritual matters, questioning of them long since; going out to hear St. John preach, and to see whom he had seen. But *this* man, busy in the place of business—engaged in the interests of foreign governments—thinking no more of an Israelite Messiah but only of Egyptian finance, and the like—suddenly the Messiah, passing by, says 'Follow Me!' and he rises up, gives Him his hand. 'Yea! to the death'; and absconds from his desk in that electric manner on the instant, leaving his cash-box unlocked, and his books for whoso list to balance! a very remarkable kind of person indeed, it seems to me.

"Carpaccio takes him, as I said, for a type of such sacrifice at its best. . . .

"For do not think Christ would have called a bad or corrupt publican—much less that a bad or corrupt publican would have obeyed the call. . . . That which is *lost* He comes to save—yes; but not that which is defiantly going the way He has forbidden. He showed you plainly enough what kind of publican He would call, having chosen two, both of the best: 'Behold, Lord, if I have taken anything from any man, I restore it fourfold!'—a beautiful manner of trade. Carpaccio knows well that there were no defalcations from Levi's chest—no oppressions in his tax-gathering. This whom he has painted is a true merchant of Venice, uprightest and gentlest of the merchant race; yet with a glorious pride in him? What merchant but one of Venice would have ventured to take Christ's hand, as his

friend's—as one man takes another's? Not repentant, he, of anything he has done; not crushed or terrified by Christ's call; but rejoicing in it, as meaning Christ's praise and love. 'Come up higher then, for there are nobler treasures than these to count, and a nobler King than this to render account to. Thou hast been faithful over a few things; enter thou into the joy of thy Lord.'

ix. 36.—*When He saw the multitudes, He was moved with compassion on them.*

This text is inscribed in Norwood Cemetery on the tombstone of red Peterhead granite which marks the resting-place of the eminent Wesleyan Home Missionary leader and statesman, Dr. Henry J. Pope. As his son writes, he had the heart of an evangelist and he never ceased to do an evangelist's work.<sup>1</sup>

x. 7-13.—On the morning of 24 February, 1209, the feast-day of St. Matthew the Apostle, Francis of Assisi heard this passage read in the little chapel at Portiuncula.

x. 8.—*Freely ye have received, freely give.*

The Mediaeval Church regarded these words of our Lord (with those of St. Luke vi. 35, "Lend, hoping for nothing again") as a distinct prohibition of usury, even in the sense of the most moderate interest upon money lent.

x. 8.—At the Assembly of the Notables held at Fontainebleau in August, 1560, an earnest discussion took place on the state of religion in France. The young King Francis II was present, with his wife, Mary of Scotland and his mother, Catherine de' Medici. The chief ministers of the Crown, the Duke of Guise and the Cardinal of Lorraine, gave an account of their stewardship, and Coligny spoke as representing the Huguenots. One of the finest speeches was that of the eloquent Archbishop Marillac of Vienne, who died two months after this meeting. He reprimanded with the utmost severity those clergy who were making a profit out of spiritual things, and quoted the words of this text. "That saying of Jesus Christ is eternal, 'freely ye have received, freely give'. Spiritual things are given to us freely by God, we have no right to traffic with them."<sup>2</sup>

<sup>1</sup> "Life of Henry J. Pope," p. 263.

<sup>2</sup> From the contemporary description by Pierre de la Place in "L'Etat de la Religion et République".

x. 16.—*Behold, I send you forth as sheep in the midst of wolves.*

Luther said on this verse: "Christ fights in a marvellous way with the devil: Satan acts with the utmost strength, with great numbers, with prudence; Christ in weakness, with small numbers, in contumely and with simplicity; and yet Christ conquers. So He wished us to be sheep and our enemies wolves, but what an unequal struggle it is, to fight with ten or a hundred wolves! He sent twelve disciples into the world, and twelve among so many wolves—that is a wonderful war and an amazing battle, in which also the sheep are killed and the wolves live. But that meal will be the death of all of them. Because God alone works miracles, and He will preserve His sheep in the midst of the wolves, and will break the jaws of the wolves for ever." <sup>1</sup>

x. 16.—*Be ye wise as serpents.*

On Melanchthon's coat of arms the serpent of wisdom is twined around the Cross.

x. 22.—*He that endureth to the end shall be saved.*

Bishop Hooper, the illustrious Marian Martyr, used the following words in a letter written to his friends shortly before his sentence.

"In the name, and in the virtue, power and strength of His Holy Spirit, prepare yourselves in any case to adversity and constancy. Let us not run away when it is most time to fight. Remember, none shall be crowned but such as fight manfully, and he that endureth to the end shall be saved. Ye must now turn your cogitations from the perils you see, and mark the felicity that followeth the peril—either victory in this world of your enemies, or else a surrender of this life to inherit the everlasting kingdom."<sup>2</sup> This great Bishop had a very painful death at Gloucester, but he maintained to the end his heroic constancy.

x. 25.—*If they have called the master of the house Beelzebub. . . .*

It was to the evil angel Beëlzebub that Satan, in "Paradise Lost," addressed his first appeal:—

<sup>1</sup> E. Kroker, "Luthers Tischreden" (1903), No. 174.

<sup>2</sup> Froude, "History of England" (Silver Library edition), Vol. V, p. 495.

“ If thou beest he ; but oh, how fallen ! how changed  
From him, who in the happy realms of light,  
Clothed with transcendent brightness, didst outshine  
Myriads, though bright ! ”

x. 28.—*Fear not them which kill the body.*

When Donald Cargill was in prison, “ a gentlewoman visiting him told him weeping, that the heaven-daring enemies were contriving and proposing an extraordinary violent death for him ; some, a barrel with many pikes to roll him in ; others an iron-chain, to heat it red-hot for his body to roast and burn there ; he said : ‘ Let you nor none of the Lord’s people be troubled for these things, for all that they will get liberty to do to me will be to knit me up, cut me down and chop off my old head ; and then fare them well, they have done with me and I with them for ever ’.”<sup>1</sup>

“ BY THE SPARROW’S DYING BED.”

x. 29.—*Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.*

This is one of the “ comfortable words ” of the New Testament. George Macdonald, in his poem, “ Consider the Ravens,” sings the sparrow’s dirge :—

“ Birds lie here, and birds lie there,  
With little feathers all astare ;  
And in Thy own sermon, Thou  
That the sparrow falls dost allow.

It shall not cause me any alarm,  
For neither so comes the bird to harm,  
Seeing our Father, Thou hast said,  
Is by the sparrow’s dying bed :  
Therefore it is a blessèd place,  
And the sparrow in high grace.  
It cometh therefore to this, Lord :  
I have considered Thy word,  
And henceforth will be Thy bird.”<sup>1</sup>

<sup>1</sup> “ Six Saints of the Covenant,” Vol. II, p. 54.

The sparrow of the Bible is not "a wandering bird cast out of the nest" (Is. xvi. 2); or "a sparrow alone upon the housetop" (Ps. cii. 7). He who knows "all the fowls of the mountains" housed the sparrow beside His altars (Ps. lxxxiv. 3), and even in death under His watchful care, "The birds of the air have nests" (St. Matt. viii. 20).

Shakespeare had carefully noted our Lord's references to the sparrow. Under Psalm cxlvii. 9, we quoted the prayer of old Adam in "As You Like it," that He who "providently caters for the sparrow" might be comfort to his age. Hamlet, also, has these words: "There is special providence in the fall of a sparrow".<sup>1</sup>

Sydney Dobell wrote to his parents on 29 December, 1854: "You will receive this on the last day of the year! With what prayers from and for all of us will this strange wild year go out to God! What dead men's bones, or what deep sea jewels, shall the New Year bring us not out of the dark and tossing future? What terrible vision, or what face of Divine reality, shall be shown from behind 'His frowning Providence'? Happy for us that neither years nor sparrows fall 'without our Father,' and that God who 'clothes the grass of the field' can so clothe the new years that are also coming up, as that 'Solomon in all his glory was not arrayed like one of these'."<sup>2</sup>

Baroness Bunsen wrote in 1859 to her daughter Matilda:—

"You will be sorry, as we all are, that our poor little dog Schnautz's span of life is over. . . . I know not, and it is revealed to no one, what is reserved for the brute creation; but that it is looked upon with *love* by its Creator, we know from the words of our Saviour, 'not a sparrow falleth to the ground without your Father': and our Saviour has marked how the brute creation may put man to shame, by the touching circumstance of the dogs coming and licking the sores of Lazarus."<sup>3</sup>

Al Ghazzali, the early theologian of Islam, in writing of the Divine Nature, said "that an ant's weight should not escape Him, either in earth or in heaven; but He would know the

<sup>1</sup> Act v. scene ii.

<sup>2</sup> "Life and Letters of Baroness Bunsen," Vol. I, p. 386.

<sup>3</sup> *Ibid.*, Vol. II, p. 246.

creeping of the black ant in the dark night upon the hard stone".<sup>1</sup>

Lord Tennyson writes of his father: "A week before his death I was sitting by him, and he talked long of the Personality and the Love of God, 'that God whose eyes consider the poor,' 'Who catereth even for the sparrow'! 'I should,' he said, 'infinitely rather feel myself the most miserable wretch on the face of the earth with a God above, than the highest type of man standing alone.'" <sup>2</sup>

x. 30.—*The very hairs of your head are all numbered.*

The Koran says, "Not an atom's weight in heaven or earth can escape His knowledge.

#### PUBLIC CONFESSON OF CHRIST.

x. 32.—The Emperor Constantine continued through his reign to use the vague monotheistic language of heathenism. "Only in his last illness," says Prof. Gwatkin, "did he feel it safe to throw off the mask, and avow himself a Christian. 'Let there be no ambiguity,' said he, as he asked for baptism; and then he laid aside the purple, and passed away in the white robe of a Christian neophyte (22 May, 337)."<sup>3</sup>

x. 32-39.—James Gilmour of Mongolia wrote in 1887 to his sons:—

"Five men are Christians at heart, and read our books and are learning Christianity, but do not confess Christ in this one place. Do you know what Jesus says about such people (Matt. x. 32-39)? Jesus says that if they obey others rather than Him, they are not worthy to be His disciples. I am praying for all these people. I ask you, too, to pray for these and all like them that they may be able to confess Christ. It is difficult for men in China to be Christians."

x. 33.—*But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.*

General Gordon, in his Khartoum Journal, remarked on the apostacy of certain Europeans.

"It is not a small thing," he wrote, "for a European, for

<sup>1</sup> S. H. Leeder, "Veiled Mysteries of Egypt," p. 41.

<sup>2</sup> "Tennyson: A Memoir," Vol. I, p. 311.

<sup>3</sup> "Cambridge Medieval History," Vol. I, p. 10.

fear of death, to deny our faith : it was not so in old times, and it should not be regarded as if it was taking off one coat and putting on another. If the Christian faith is a myth, then let men throw it off, but it is mean and dishonourable to do so merely to save one's life if one believes it is the true faith. What can be more strong than these words, 'He who denies Me on earth I will deny in heaven'. The old martyrs regarded men as their enemies who tried to prevent them avowing their faith. In the time of Queens Mary and Elizabeth, what men we had, and then it was for less than here, for it was mainly the question of the Mass, while here it is the question of the denial of our Lord and of His Passion. It is perhaps as well to omit this, if this journal is published, for no man has a right to judge another. Politically and morally, however, it is better for us not to have anything to do with the apostate Europeans in the Arab camp. Treachery never succeeds, and, however matters may end, it is better to fall with clean hands than to be mixed up with dubious acts and dubious men. Maybe it is better for us to fall with honour than to gain the victory with dishonour, and in this view the Ulema of the town are agreed ; they will have nought to do with the proposals of treachery."

x. 34.—*I came not to send peace, but a sword.*

Savonarola preached on 13 January, 1495, in the Cathedral of Florence from the celebrated words heard by him in his visions, which proclaimed that the sword of the Lord was about to chastise the earth : "*Ecce gladius Domini super terram cito et velociter*". He told how he had seen a sword bent towards the earth, and two crosses rising from Rome and Jerusalem.

"Ideas alone are mighty ; in them lies the dynamite to destroy and the power to recreate the things of men. Hence it was that the Prince of Peace could declare that He came 'not to send peace but a sword,' and truly a sword He did send. Napoleon's sword perished and sunk to quiet rest with himself, but the sword of Christ is still at its mighty work, passing from hand to hand and from age to age, and no man can say unto it, 'Peace, be still'." <sup>1</sup>

<sup>1</sup> James McKechnie, Meredith's Allegory : "The Shaving of Shagpat," p. 183.

x. 37.—*He that loveth father or mother more than Me is not worthy of Me.*

When Savonarola had resolved to become a monk, he found it a hard struggle to leave the paternal roof at Ferrara. "It was necessary," says Villari, "to hide his resolve from his parents, but his mother, as though already divining it, regarded him with a glance that pierced his heart; and he no longer dared to meet her eyes. This struggle went on for a whole year, and in after life Savonarola often recalled the intense anguish it had cost him. 'Had I made my mind known to them,' he would say, 'verily my heart would have broken, and I should have renounced my purpose.' One day, towards the end of that period, 23 April, 1475, he sat down, and taking his lute in hand, sang so sad an air to its accompaniment that his mother was inspired with a foreboding of the truth, and turning suddenly to him, piteously exclaimed: 'Oh, my son, this is a token of separation!' But he, making an effort, continued to touch the strings with trembling fingers, without once raising his eyes to hers."

In the history of Port Royal, one of the chief anniversaries was that of the *Journée du Guichet* (the day of the grille or grating), when the youthful Abbess Angélique claimed for herself and her nuns the full rights of enclosed sisters; and refused to allow even her dear father, M. Arnauld, to enter the convent. He was admitted to the parlour of the nunnery, and as he conversed tenderly with his daughter on the other side of the grille, she sank fainting on the floor—so terrible was the sacrifice made by the girl-Abbess in cutting herself off for ever from her nearest kinsman.

x. 38.—*He that taketh not up his cross, and followeth after Me, is not worthy of Me* (with xvi. 24.—*If any man will come after Me, let him deny himself, and take up his cross, and follow Me*; with St. Mark viii. 34; x. 21; St. Luke ix. 23; xiv. 27).

St. Bernardino of Siena, though himself a monk of strictly ascetic life, warns his hearers in one of his sermons against mortifications which were destructive of the body's health.

"To take up the cross in a way that the body cannot bear," he said, "is not an inspiration of God, but a temptation of the

devil; and the reason is, that God hates none of the things He has made; wherefore he hates not our body, but loves it, and would have us love it, and preserve it for His honour, and not destroy it, nor give it a burden it cannot bear; . . . and though the Saints appear to have done great things, I say that they are to be admired but not to be copied in everything. For the judgment is not between us and the Saints, but between God and us.”<sup>1</sup>

#### THE CUP OF COLD WATER.

x. 42.—Jeremy Taylor has this comment on the verse: “The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet; and he that gives the same present to a disciple in the name of a disciple, shall have a crown; but if he gives water in despite, when the disciple needs wine as a cordial, his reward shall be to want that water to cool his tongue.”

Tennyson said: “It is impossible to imagine that the Almighty will ask you, when you come before Him in the next life, what your particular form of creed was; but the question will rather be, ‘Have you been true to yourself and given in My Name a cup of cold water to one of these little ones?’”<sup>2</sup>

#### ST. JOHN IN PRISON.

xi. 2.—Melancthon, commenting on this verse in his “*Postilla*” for the third Sunday in Advent, pointed out that the prisons of Bible days were much less cruel than those of the sixteenth century.

“People were kinder in these old days, and did not throw men into the lowest dungeons of towers, as happens with us. Captives were simply guarded, in places where others could approach them. Such was the prison of Joseph in Egypt and of Paul the Apostle in Rome. Many sat with them and conversation went on. Others stood about the doors and exchanged remarks with the prisoners. We read in Demosthenes that Æschines, when in prison, was boycotted by the remaining captives, so that no one would eat with him or light his lamp.

<sup>1</sup> Quoted by A. G. Ferrers Howell, “*St. Bernardino of Siena*” (1913), p. 94.

<sup>2</sup> “*Tennyson: A Memoir*,” Vol. I, p. 309.

From this we see that even prisoners had their rules of government. Briefly then, prisons in former times were merely places of secure guardianship, as even the lawyers say: A prison should be a place of ward, and not a torture house."<sup>1</sup> These remarks of the Preceptor throw light on the cruelties practised in German prisons in the Reformation age.

XI. 12.—*The kingdom of heaven suffereth violence, and the violent take it by force.*

In his book on Mount Athos, Mr. Athelstan Riley tells of a Russian pilgrim who was intensely earnest in his devotions. "Close in front of us, in a detached stall, stood an old Russian in the long black coat and high boots of his nation. He was, we were told, a merchant of enormous wealth, though his coat was rusty and all his garments threadbare, who, mindful of that Scripture which warns the rich of the difficulty of their salvation, had made this pilgrimage to the Holy Mountain; there to pray, to fast, and to do alms for the good of his soul. And as far as another can judge, he did pray indeed. At every service at which we were present there was this ancient pilgrim in his stall, and on this particular night during the whole of the fifteen hours he never left the church, although his devotions were of the most laborious kind. According to the Russian custom he bowed and crossed himself almost continuously, never allowing more than half a minute to elapse without a lowly reverence and that holy sign, sometimes varied by a prostration on the floor, before which exercise he would cross himself convulsively twelve times in succession. Long before we left, the perspiration was dropping from his forehead to the floor.

"We returned to our room, added the Anglican vespers to our devotions in church, and so to bed; but as the soft breezes of the night wafted into our chamber the perfume of the incense and the chanting of the monks, I could not help pondering over the old man keeping his vigil in the church above, and how that the kingdom of heaven suffers violence, and the violent take it by force."<sup>2</sup>

XI. 24-28.—From this passage Luther preached his last sermon on 14 February, 1546, four days before his death. A

<sup>1</sup> "Corpus Reformatorum," Vol. XXIV, col. 33.

<sup>2</sup> "Athos, or the Mountain of the Monks," p. 255.

crowded congregation listened to him at Eisleben, whither he had gone, though in great weakness and in bitterly cold winter weather, to reconcile the Courts of Mansfeld.

XI. 28.—*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*

Bishop Leighton sent to his friend James Aird, of Torryburn, two little pieces of history which he thought his correspondent would relish, Paulus Nolanus and his Life of Martin of Tours, and Valerius Maximus and his selected examples. He went on: "But, when all is done, there is only one blessed story, wherein our souls must dwell and take up their rest; for amongst all the others we shall not read, 'Come unto Me, ye that are weary and heavy laden'. And never any yet that tried Him, but found Him as good as His word. To Whose sweet embraces I recommend you, and desire to meet you there."<sup>1</sup>

Thomas à Kempis, who laid great stress upon the worship of the Virgin Mary, used to commend this method of devotion to young John Wessel, who afterwards became the most distinguished mystical theologian of the fifteenth century. Wessel one day retorted to his spiritual adviser: "Father, why do you not rather lead me to Christ, who so graciously invites those who labour and are heavy laden to come to Him?"

Mr. William Canton thus describes Marochetti's memorial to Princess Elizabeth, daughter of Charles I, in the church of St. Thomas at Newport (Isle of Wight):—

"There in the north chapel, you will come upon one of the most touching scenes that a sculptor has ever put into marble. A deep recess has been hollowed out of the chapel wall; the stone-work at the back is carved into a rough grating and you know at a glance that this is a prison-cell. In front the recess forms an old Gothic stone-arch, the entrance of which is closed with bars of iron; but these have been broken short near the top so that you may see without hindrance the whole marble figure that lies before you.

"It is a fair young girl in the quaintly pretty dress of the Stuart days. Her eyes are closed; her lips are parted with the last faint sigh. One arm is laid upon her waist; the other has

<sup>1</sup> Alexander Smellie, "Men of the Covenant".

fallen by her side, with the little hand half open—it will never more hold anything. Her left cheek is resting upon an open Bible, and her long ringlets are scattered across the page, but you can read the verse: ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest.’”

J. W. Burgon noted in his diary for 6 December, 1835: “Heard Dale [then vicar of St. Bride’s, London]—‘Come to me, ye that are heavy laden, and I will give you rest’—the text I have always thought I would make my first sermon on, if I were in the Church—he made a powerful sermon, but did not handle the text as I think of handling it”.<sup>1</sup> Burgon was then aged twenty-two.

Sir W. Robertson Nicoll wrote in his review of the “Life of Professor Robertson Smith”: “He was very happy in addressing evangelistic meetings. One of his favourite texts was, ‘Come unto Me, all ye that labour and are heavy laden, and I will give you rest,’ and the first sentence ran: ‘He Who spoke these words is present at our meeting to-night.’”

“The desire of rest planted in the heart is no sensual nor unworthy one (says Ruskin), but a longing for renovation and for escape from a state whose every phase is mere preparation for another equally transitory, to one in which permanence shall have become possible through perfection. Hence the great call of Christ to men, that call on which St. Augustine fixed as the essential expression of Christian hope, is accompanied by the promise of rest; and the death bequest of Christ to men is peace.”<sup>2</sup>

“Temple and Altar sink to hide their shame  
Amid oblivious weeds. *O come to Me*  
*Ye heavy laden!* such the inviting voice  
Heard near fresh streams; and thousands, who rejoice  
In the new Rite,—the pledge of sanctity,  
Shall, by regenerate life, the promise claim.”—WORDSWORTH.<sup>3</sup>

xi. 29.—*Take My yoke upon you, and learn of me, for I am meek and lowly in heart.*

Cardinal Vaughan wrote in his private diary about the age

<sup>1</sup> “Life of Dean Burgon,” by E. M. Goulburn, Vol. I, p. 98.

<sup>2</sup> “Modern Painters,” Vol. II, Sec. I, Chap. VII.

<sup>3</sup> From the Sonnet entitled “Conversion”.

of fifty-six: "To be polite is to give pleasure; it is charitable to give pleasure; it is my duty to be charitable in this particular way. *Discite a me quia mitis sum.* I must overcome this silence and moroseness in the morning, which comes from stomach and health. I must every day do many acts of kindness and continually come back to this."<sup>1</sup>

XI. 30.—*My yoke is easy, and My burden is light.*

Frédéric Godet wrote to his pupil, the Crown Prince Frederick of Prussia, that a brief space should be reserved for prayer and meditation in the morning.

"When the day has begun like this, how glad and free the heart is to move on to the accomplishment of its task! What inward serenity! The mind is calm and therefore clear; the will surrendered, and all the more firm as regards evil, as it is pliable towards God. A sacrifice that must be made to duty becomes for you like the flower which a loving happy child gathers to offer to its father. Then we prove the truth of that word of Jesus, 'My yoke is easy, and My burden is light'."<sup>2</sup>

The late Dr. A. H. Charteris used to tell of a characteristic counsel given him by his father on his death-bed, which he never forgot.

"Perhaps mindful of a kind of preaching that magnified and harshly interpreted the terror of the Lord, while it failed adequately to mirror forth the kindness of His mercy, the old man said, 'Make it easy for them, Archie!—as easy as you can—when they wish to enter the Kingdom'."<sup>3</sup> The schoolmaster of Wamphray was echoing Christ's words about the easy yoke and the light burden.

XII. 12.—*It is lawful to do well on the Sabbath days.*

Sir Henry Acland, the distinguished Oxford physician, always gave away the fees he received on Sundays. They were put into a special bag marked with a cross.<sup>4</sup>

<sup>1</sup> J. G. Snead-Cox, "Life of Cardinal Vaughan," Vol. I, p. 453.

<sup>2</sup> "Frédéric Godet," p. 205.

<sup>3</sup> The Hon. Arthur Gordon, "Life of Dr. Charteris," p. 14.

<sup>4</sup> "Life of Henry Acland," by J. B. Atlay, p. 380.

XII. 36.—*But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*

When Mère Angélique of Port Royal was reminded by her physician, M. Hamon, that she practised too strict a self-denial in eating, she answered: "I am far removed from sobriety, but know this, that we shall give an account to God of our idle mouthfuls, as well as of our idle words".

#### EVERY IDLE WORD.

An old Rabbinical fable tells of one who when he had died and had been for a long while in his grave, was dug up, and found to be living and untouched by any corruption. And being asked what had thus protected him, he answered, "All through my life I never listened to an idle word".<sup>1</sup>

XII. 43 f. (with St. Luke XI. 24).—*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*

"Every traveller in the desert," says Dr. G. A. Smith, "is familiar with the mysterious crackling which rises into the still air on the fall of a cold night. It is this which probably suggested the belief so prevalent among the Semites that the dry places of the desert—as distinguished from those regions of the earth which a God has manifestly endowed for Himself with water and fertility—are thronged by jinns and demons innumerable, which, however, invade from there the houses and persons of the inhabitants of settled lands. A curious trace of this imagination occurs in the parable of our Lord where the unclean spirit driven out of a man walked through *dry places* seeking rest and returned to the house from whence he came out."<sup>2</sup>

#### THE PARABLE OF THE SOWER.

XIII.—One of the most famous of modern pictures is Millet's "Sower," which was painted for the Salon of 1850: "The Sower is a young man, rugged in aspect. He is clothed in an earthy-red blouse and bluish trousers, which are covered with

<sup>1</sup> Bishop Francis Paget in "Studies in the Christian Character".

<sup>2</sup> "The Early Poetry of Israel," p. 31

stubbly straws. His hat, covering his shaded face, is worn grey with exposure. He is *un jeune gars de Greville*, of the type of Michael Angelo, absorbed in the monotony of his task, and silhouetted on the free horizon of the rolling plain."<sup>1</sup>

"The Sower" was the first page in Millet's great epic of labour, and was painted at Barbizon. Mrs. Ady says in her biography of the artist: "He remembered the old custom, still practised in his boyhood, of uttering a few words of prayer, and sowing the first seed in the ground in the form of a cross. And as he meditated over these old memories the great picture grew into being, and he painted that wonderful form of the Sower, striding with majestic tread over the newly ploughed field, flinging the precious seed broadcast. Night is falling, the shadows are lengthening over the wind-swept fields, and scarce a gleam in the western sky lights up the winter landscape, but still he goes on his way, careless alike of the coming darkness or of the flocks of hungry crows that follow in his track. In that solitary figure, with his measured tread and superb action, the whole spirit of the peasant's calling is summed up with a power and concentration of thought worthy of Michelangelo."<sup>2</sup>

XIII. 4.—*And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.*

The motto inscribed by Canon Barnett above a mantelpiece in the Warden's house at Toynbee Hall was, "Fear not to sow because of the birds".

#### THE PARABLE OF THE TARES.

XIII. 27.—*Whence then hath it tares?*

"It is remarkable that our Saviour, while He does not explain this awful problem, *does not explain it away*. To the old ever-recurring question, 'Whence these tares?' He answers simply, 'An enemy hath done this'. Man has striven to bridge over this chasm between his soul and God with theories contradictory to the reason they profess to satisfy and false to the moral sense they desire to soothe, but He who spake as never man spake does not reason upon this subject. He sees this great gulf set; He knows what its mouth has devoured of

<sup>1</sup> Edgcumbe Staley, "Jean François Millet".

<sup>2</sup> "Jean François Millet: his Life and Letters," pp. 110, 111.

earth's best and noblest; one thing most precious of all remains—He flings Himself within it.”—DORA GREENWELL.<sup>1</sup>

XIII. 45.—*Goodly pearls.*

In Dante's "Paradise," the souls in the Heaven of the Moon are compared to faces reflected dimly in smooth transparent glass or calm deep water. "Their shadowy images come to the eye as slowly as 'a pearl on a white brow'—the pearl-like souls almost invisible against the pearly background of the moon. 'Mirrored semblances' he calls them. . . . These 'mirrored semblances' of souls have a white mysterious pearly beauty of their own, the out-raying of their inner joy."<sup>2</sup>

The souls in the Heaven of Saturn are also compared to pearls. "The pearl seems to represent in the poet's mind a certain calm, pure, unearthly loveliness of cloistered souls, to whom the world is dead."<sup>3</sup>

#### THE QUEST OF THE PEARL.

XIII. 45, 46.—Prof. Burkitt, in "Early Eastern Christianity," gives his own translation of the "Hymn of the Soul," which he calls "the most beautiful production not of Syriac Literature only, but . . . of all the literary activity of the early Church". The poem is a short Epic, telling the tale of the Prince who went down to Egypt to fetch the Serpent-guarded Pearl. His parents sent him to travel in Egypt:—

"For they decreed, and wrote on my heart that I should not forget it:

If thou go down and bring from Egypt the Pearl, the unique one,  
Guarded there in the Sea that envelops the loud-hissing Serpent,  
Thou shalt be clothed again with thy Robe and the Tunic of Scarlet,  
And with thy Brother, the Prince, shall thou inherit the kingdom'."

XIII. 46.—*He found one pearl of great price.*

Bunyan suggests that the Valley of Humiliation is a place where pearls are found.

<sup>1</sup> "The Patience of Hope."

<sup>2</sup> J. S. Carroll, "In Patria," pp. 68-70.

<sup>3</sup> *Ibid.*, p. 346.

“In this valley our Lord formerly had His country-house ; He loved much to be here. He loved also to walk in these meadows, and He found the air was pleasant. Besides, here a man shall be free from the noise and the hurryings of this life ; all states are full of noise and confusion ; only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim’s life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him into a brisk encounter, yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.”

XIII. 46.—*One pearl of great price.*

Phillips Brooks wrote in a notebook kept during his student days : “There is a little letter (let us hope it is genuine) written by the old Church father Hilary of Poitiers to his daughter Abra, just 1500 years ago. We turn the page from his great treatises and commentaries that he wrote for churches and Christian scholars, and it is as if we saw the old man himself laying aside for a few moments his hard work, and sitting down to a fresh parchment for a few words to his little daughter. He tells her in a simple parable that a Christian father might write and a Christian daughter read to-day, how he wished to send her a gift, and heard of one who had a pearl and robe of costly beauty ; how he was told of their wonderful perfection,—that the robe should never soil and never grow old, that the pearl should bless its owner with unfading youth and beauty ; how he begged them for her, and was told that she had only to be worthy of them and they were hers.”<sup>1</sup>

XIII. 57.—*But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.*

Melanchthon was growing very weary of the dull round of elementary duties as a *Privat-Docent* in the University of Tübingen when the call came to Saxony in the summer of 1518. He had written on 12 July to his grand-uncle Reuchlin, begging that

<sup>1</sup> “Life of Phillips Brooks,” Vol. I, p. 251.

some new post might be found for him. Reuchlin replied on 24 July with the offer of the Greek Chair at Wittenberg, made through his own influence with the Elector Frederick. The experienced man of business begged the young scholar to hurry and to cut short his farewells at home. "Pack up all your things and send them off by a carter to me at Stuttgart. There we will pick out what you are likely to need at Wittenberg, and I will manage everything for you. . . . The plans of Princes are apt to change; don't let the Elector leave Augsburg without you. This is my advice, and I want you to be brave and confident—not a woman, but a man. A prophet has no honour in his own country."<sup>1</sup>

XIV.—This chapter happened to be the second lesson on the day when Wesley and his company first set foot upon American soil, after their eventful voyage. Several parts of the lesson, he notes, "were wonderfully suited to the occasion; in particular; the account of the courage and sufferings of John the Baptist; our Lord's directions to the first preachers of His gospel, and their toiling at sea, and deliverance, with those comfortable words, 'It is I; be not afraid'" (Journal, Friday, 6 February, 1736).

XIV. 17.—*And they say unto Him, we have here but five loaves, and two fishes.*

John Evelyn wrote in his diary for 18 March, 1655: "Went to London, on purpose to hear that excellent preacher, Dr. Jeremy Taylor, on Matthew XIV. 17, showing what were the conditions of obtaining eternal life; also, concerning abatements for unavoidable infirmities, now cast on the accounts of the cross. On the 31st, I made a visit to Dr. Jeremy Taylor, to confer with him about some spiritual matters, using him thenceforward as my ghostly father. I beseech God Almighty to make me ever mindful of, and thankful for, His heavenly assistances!"

XIV. 25.—*And in the fourth watch of the night He came unto them, walking upon the sea.*

The fourth-century epitaph of Pope Damasus by himself reads as follows: "He Who walking on the waves could calm the bitter waters, and who grants life to the dying seeds of the

<sup>1</sup> "Corp. Ref.," Vol. I, col. 33.

earth ; He Who could loose the mortal chains of Death ; Who, after the darkness, could bring back to the upper world again, on the third day, his brother, for his sister Martha ; I believe He will make Damasus rise again from his ashes." <sup>1</sup>

XIV. 27.—*It is I ; be not afraid.*

Florence Nightingale's biographer says that in her bedroom in South Street, London, W., "the two things of most meaning were a long chromolithograph of 'the ground about Sebastopol,' as she called it in her will—this was opposite her on the right ; and on the mantelpiece, exactly facing her bed, a framed chromolithographed text, 'It is I ; be not afraid'." <sup>2</sup>

"There is a grave," writes Dr. Illingworth, "in an Alpine village of one who died upon the Riffelhorn, and it is marked with the inscription, 'It is I, be not afraid'." <sup>3</sup>

XIV. 31.—*Wherefore didst thou doubt.*

Bunyan says, in the "Holy War," that after the second victory of Prince Immanuel "they buried in the plains about Mansoul the election doubters, the vacation doubters, the grace doubters, the perseverance doubters, the resurrection doubters, the salvation doubters, and the glory doubters". The doubters, he says, "are such as have their name from their nature, as well as from the land and kingdom where they are born : their nature is to put a question upon every one of the truths of Immanuel ; and their country is called the land of Doubting, and that land lieth off, and furthest remote to the north, between the land of Darkness and that called the 'valley of the shadow of death'. For though the land of Darknëss, and that called 'the valley of the shadow of death' be sometimes called as if they were one and the self-same place, yet indeed they are two, lying but a little way asunder, and the land of Doubting points in and lieth between them."

<sup>1</sup> Quoted by Ethel Ross Barker, "Rome of the Pilgrims and Martyrs," p. 291.

<sup>2</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. II, p. 306.

<sup>3</sup> "Sermons in a College Chapel," p. 64. The tombstone, we may add, is that of Mr. W. K. Wilson, in the churchyard of Zermatt. Mr. Wilson perished in 1865. For details of this sad accident, see the late Mr. Edward Whymper's "Guide to Zermatt".

xv. 11.—*Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.*

Prof. Breasted, remarking on the magical element in the Egyptian Book of the Dead, says: "It is the old failure to perceive the difference between that which goeth in and that which cometh out of the man. A justification mechanically applied from without, and freeing the man from punishments coming from without, cannot, of course, heal the ravages that have taken place within. The voice within, to which the Egyptian was more sensitive than any people of the earlier East, and to which the whole idea of the moral ordeal in the hereafter was due, could not be quieted by any such means. . . . In so far as the Book of the Dead had become a magical agency for securing moral vindication in the hereafter, irrespective of character, it had become a positive force for evil."<sup>1</sup>

xv. 13.—*Every plant that my Father hath not planted shall be rooted up.*

Lancelot tells us that Saint-Cyran was much troubled during the early part of his imprisonment at Vincennes by horrible imaginations and fears of God's judgment. "All that he read in Scripture only added to his terror. If he found that the blind who lead the blind fell with them into the ditch, he thought that the saying applied to himself. If he opened at the text, 'Every plant that my Father has not planted shall be rooted up,' he imagined that his own time of uprooting was come, and that his imprisonment was beginning. It seemed as if God had abandoned him for a season, and the Devil, to use the words of Scripture, had obtained permission to sift him like wheat. . . .

"The calm returned after the tempest; and if God did not deliver him from his fetters, as He did St. Peter, He at least freed him from his pains, and filled him with a thousand consolations, by means of the very scriptures, by which He had been pleased to afflict him."

xv. 22.—*A woman of Canaan . . . cried unto Him.*

"The woman of Canaan also, that would not be daunted,

<sup>1</sup> "Development of Religion and Thought in Ancient Egypt," p. 309.

though called dog by Christ (Matt. xv. 22) and the man that went to borrow bread at midnight (Luke xi. 5-8) were great encouragements to me."—Bunyan.<sup>1</sup>

xv. 28.—*O woman, great is thy faith; be it unto thee even as thou wilt.*

Phillips Brooks chose this text to be inscribed upon the tombstone of his saintly mother.

"To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief, than Pilate?"—SIR THOMAS BROWNE.

xv. 28.—*O woman, great is thy faith.*

"That Scripture (says Bunyan) fastened on my heart . . . even as if one had clapped me on the back, as I was on my knees before God."<sup>2</sup>

xvi. 18.—*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

Among the martyrs of the early Church, St. Peter had the first place in the affections of pilgrims to Rome. His shrine surpassed all the others in the splendour of the gifts received. It was believed that the holy Apostle visited Rome, and suffered martyrdom there by crucifixion.

"Peter and Paul," wrote Leo I, "have raised Rome to such glory that she has become a holy nation, an elect people, a royal and priestly city, and the head of the world, thanks to the blessed seat of St. Peter."<sup>3</sup>

xvi. 25 (with St. Mark viii. 35 and St. Luke ix. 24).—When George Borrow started on the dangerous task of circulating the New Testament among the Spaniards of Old Castile, Galicia, and the Asturias, he nerved himself by recalling these words. "I was aware," he writes ("The Bible in Spain," ch. xix.), "that such a journey would be attended with considerable danger, and very possibly the fate of St. Stephen might overtake me; but does the man deserve the name of a follower of Christ who would shrink from danger of any kind in the cause of Him

<sup>1</sup> In "Grace Abounding".

<sup>2</sup> *Ibid.*

<sup>3</sup> Quoted by Ethel Ross Barker, "Rome of the Pilgrims and Martyrs" (1913), p. 24.

whom he calls his Master? 'He who loses his life for My sake, shall find it,' are words which the Lord Himself uttered. These words were fraught with consolation to me."

xvii. 4.—*If thou wilt, let us make here three tabernacles.*

Luther wrote to Melancthon on 23 April, 1530, the first day of his residence at Coburg: "I have reached my Sinai at last, dearest Philip, but I shall make a Sion out of this Sinai, and shall build here three tabernacles, one to the Psalter, one to the Prophets, and one to Æsop". His friends had gone on with the Elector to attend the Diet of Augsburg. Luther was left behind for reasons which, though clear enough to us, were not clear to him. Writing to Eoban Hess, he remarked, "There was some one who said to me, 'Shut up, you have a bad voice!'" The three "tabernacles" were not fully built at Coburg, for trouble in his head soon compelled Luther to abandon for a time the difficult task of translating the Prophets. He completed Jeremiah and the Minor Prophets at Coburg, but was forced to interrupt his work on Ezekiel. Nor did he make much progress with Æsop. On the other hand, he went through the Psalms afresh with Veit Dietrich and dictated notes to them. He also published his Exposition of Psalm 118, "the lovely *Confitemini*," which he called his "own dear Psalm".

xvii. 5.—*Hear ye Him.*

Dean Colet placed in the school in St. Paul's Churchyard, which he founded and endowed from his ample patrimony, an image of the "Child Jesus" to whom the school was dedicated, standing over the master's chair in the attitude of teaching, with the motto "Hear ye him".

xvii. 8.—*And when they had lifted up their eyes, they saw no man, save Jesus only.*

The author of the privately printed Memoirs of Bishop Collins of Gibraltar and Mary his wife says that she remarked to Mrs. Collins what a perfect marriage theirs must be—both so utterly devoted to the great work of their lives and to each other. Mrs. Collins stopped short, and said, with a sincerity of emphasis which preached a whole gospel, "Yes—but no marriage, no earthly love *can* satisfy—one must have *Him*, Jesus. Oh! I could not go on living without Him, though it's often only just saying His name to myself over and over

again. . . . When Mary Collins stood still in the rain and said it, the crowded narrow streets of Gibraltar seemed to fade away, the years fell back ; it could have been said as it was in Galilee—' When they looked up they saw no man, save Jesus only '."

“ THE MOVING OF MOUNTAINS.”

XVII. 20.—J. M. Neale wrote in 1853, when the Table-turning craze was at its height : “ Last night, for the first time, I saw Table-turning. This strikes me as a second great step to the development of Antichrist ; Mesmerism, as hitherto practised, being the first. I should like to see any definition of a miracle which would exclude it. If one says that it is necessary to touch the object, so it seems to have been in most even of the Scriptural miracles. But, if so, then all the ground on which we have been basing Revelation, as regards miracles, is absolutely cut away from us. Nor do I see that we gain much if we suppose this to be a new power bestowed on man. One thing strikes me as remarkable : that our Lord should mention the moving of mountains as the lowest kind of faith, not necessarily (it would seem) justifying faith. And this new thing is of the same nature as that. In short, all this matter deserves to be most seriously thought about ; for that ‘ sleepless beast,’ as St. Cyril says, won’t leave it alone, whether we do or not. I think it shows remarkably good sense in the Pope to have had it done before him. If you happen not to have seen or tried it, do ; and do think over the matter. Last night we were a party of five, and it only took ten minutes.”<sup>1</sup> Lacordaire and Madame Swetchine were also much impressed for the moment by the phenomena of Table-turning. Lacordaire refused to accept the manifestations as a sign that Antichrist was near, but he thought “ the poor unbelievers must be much disquieted”. Both Lacordaire and Dr. Neale seem to have imagined that these manifestations did actually put men in touch with the unseen world.

XVIII. 3.—*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

In “ The Vision of Piers Plowman,” we read of charity :—

<sup>1</sup> “ Letters of John Mason Neale,” p. 219.

“ Childlike is charity, as saith holy Church,  
 (‘ Nisi efficiamini sicut parvuli, et caetera ’)  
 Proud of a penny, as of a pound of gold,  
 And all as glad of gown of poor grey russet  
 As of a coat of cammock, or clear scarlet.

Glad with the glad, as gurlles [young people] when all are blithe,  
 And sorry with the sorry ; e’en so children  
 Laugh where men laugh, and lower where men lower.”<sup>1</sup>

XVIII. 10.—*For I say unto you, That in Heaven their angels do always behold the face of My Father which is in Heaven.*

Mrs. Browning quoted this verse in a note to her poem “ Isobel’s Child ”. The infant soul, summoned heavenwards, cries to the mother who would fain keep it back on earth :—

“ O mother, mother, loose thy prayer !  
 Christ’s name hath made it strong.  
 It bindeth me, it holdeth me  
 With its most loving cruelty,  
 From floating my new soul along  
 The happy heavenly air.  
 It bindeth me, it holdeth me  
 In all this dark, upon this dull  
 Low earth, by only weepers trod.  
 It bindeth me, it holdeth me !  
 Mine angel looketh sorrowful  
 Upon the face of God.”

See also the last verse of Mrs. Browning’s poem “ The Cry of the Children ” :—

“ They look up with their pale and sunken faces  
 And their look is dread to see ;  
 For they mind you of their angels in high places  
 With eyes turned on Deity.”

Melanchthon wrote to the young son of the printer George Rhaw, in sending him the gift of a Latin grammar :—

“ When you are sitting in school, remember that you are not onlyseated among your companions, but that the most holy Angels

<sup>1</sup> Quoted by the Rev. C. J. Abbey, “ Religious Thought in Old English Verse,” p. 77.

are present as watchers of your studies and guardians of your bodies. For thus spake Christ: 'Their angels do always behold the face of the Father'. They accompany you to school, they sit beside you, they bring you home. It is fitting that you should reverence these companions, who take a wondrous pleasure in the diligence of learners and in holy studies and language. They praise your diligence to God and commend you to Him. Therefore beware lest your sloth or bad behaviour should offend and drive away these most watchful guardians."<sup>1</sup>

With Melanchthon's words we may compare those of J. M. Neale who wrote, in his sermon entitled "The Angels of the Little Ones":—

"They concern themselves, so far as they may, about our bodies. Our bodies they will not always be able to preserve, as it is written: 'It is appointed unto men once to die'. Nevertheless often and often, they do keep us from dangers. Most of us have heard stories of men who had intended to travel by such a particular train, or to sail by such a particular ship, but who had a strong feeling that if they did (why or wherefore they knew not) they should come to some harm; who have therefore stayed at home, and the train has met with some accident, or the ship has been lost. Very probably this warning was permitted to be given them by their guardian angel; who thus showed his love for their bodies as well as for their souls."<sup>2</sup>

XVIII. 10.—"*Their angels.*"

"In the Cathedral of Seville (writes Mr. Hare in his 'Wanderings in Spain') every chapel is a museum of painting and sculpture; but amid such a maze of beauty three pictures stand forth beyond all others. The first is the 'Angel de la guarda' of Murillo, in which a glorious seraph with spreading wings leads a little trustful child by the hand, and directs him to look beyond earth into the heavenly light."

XVIII. 14.—*Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

Melanchthon was fifty-seven when he made the last reference

<sup>1</sup> "Corp. Ref.," Vol. II, col. 665.

<sup>2</sup> "Sermons in Sackville College Chapel," Vol. II, pp. 316, 317.

in his correspondence to the death, twenty-five years earlier, of his baby, George. In a letter of 25 March, 1554, to his pupil and friend, the poet Stigelius, he recalled the text which had first soothed his sorrow: "It is He that hath made us, and not we ourselves". Then, remembering how the shadow of a child had followed him on the dusty highroad of mid-life, he added, "For children of that age we have the sweet promise, 'It is not the will of your Father that one of these little ones should perish.'" <sup>1</sup> Six years later he was united in the Homeland with two of the four children whose cradles he had rocked—his George and his Anna.

XIX. 14.—*Suffer little children, and forbid them not to come unto Me.*

Sir James Paget, who was at Sandringham during the Prince of Wales's illness in 1871, wrote of the parish church: "It is not indeed a beautiful church, yet it would be hard to find a fault in it, decorated as it is for Christmas, and with many signs of the care of 'the Squire' and his wife. And the little Prince's grave, close by the chancel entrance door, is very touching, with its white marble slab, and the Cross at its head, on which they have put the 'Suffer little children to come unto Me'."

St. Francis de Sales delighted in the company of children. "Especially," says a contemporary biographer, Père Louis de la Rivière, "did he seem to be in his element when surrounded by little children; they were his daily delight and pleasure, he caressed and fondled them with a smile than which nothing could be more gracious. They, on their part, addressed him with all freedom and confidence, and he rarely left his house without seeing himself surrounded with a little troop of lambs, who recognized him for their loving shepherd, and came to ask his blessing." The mothers of Annecy thought that a look from the good bishop was effectual to soothe a fretful child.

Sainte-Beuve suggests that if St. Francis de Sales had been asked to choose one text for himself out of all those in the Gospels, he would have chosen the words, "Suffer little children . . . to come unto Me". This gentle saint used to say:—

<sup>1</sup> "Corp. Ref.," Vol. VIII, col. 257.

<sup>2</sup> "Memoirs and Letters of Sir James Paget," p. 251.

“Puisque nous sommes enfants  *faisons nos enfances*, tout en nous souvenant de la maison du Père!” (“Since we are children, let us live our childhood, all the while remembering the Father’s house.”)

XIX. 14 (with St. Mark x. 14 and St. Luke xviii. 16).—James Russell Lowell wrote in 1844 to a friend who had lost a little child:—

“I could not restrain my tears when I read what you say of the living things all around the cast mantle of your child. It is strange, almost awful, that when this great miracle has been performed for us, Nature gives no sign. Not a bee stints his hum, the sun shines, the leaves glisten, the cock-crow comes from the distance, the flies buzz into the room, and yet perhaps a minute before the most immediate presence of God of which we can conceive was filling the whole chamber, and opening its arms to ‘suffer the little ones to come unto Him’.”<sup>1</sup>

XIX. 17.—“‘If thou wouldst enter into life, keep the commandments.’ But who *can* keep them, except through prayer, through sacrament, through communion with God’s Word and Spirit, ‘*the dynamic agencies of Heaven*’?”—DORA GREENWELL.<sup>2</sup>

XIX. 21.—*If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me.*

Dom Butler, Abbot of Downside Abbey, writes in the “Cambridge Medieval History” (Vol. I, pp. 521-2), on the call of St. Anthony:—

“St. Anthony was born in middle Egypt about the year 250. When he was twenty, on hearing in church the gospel text, ‘If thou wilt be perfect,’ . . . he took the words as a personal call to himself, and acted on them, going to practice the ascetical life among the ascetics who dwelt at his native place. After fifteen years so spent, he went into complete solitude, taking up his abode in a deserted fort at a place called Pisper, on the east bank of the Nile opposite the Fayum, now called Der-el-Memun (c. 285). In this retreat Anthony spent twenty

<sup>1</sup> “Letters of James Russell Lowell,” Vol. I, p. 88.

<sup>2</sup> “Two Friends.”

years in the strictest seclusion, wholly given up to prayer and religious exercises. A number of those who wished to lead an ascetic life congregated around him, desiring that he should be their teacher and guide. At last he complied with their wishes and came forth from his seclusion, to become the inaugurator and first organiser of Christian monachism."

When Bernard of Assisi desired to follow St. Francis, it was decided that they should go to the Bishop's house, and have Mass said. "After that," said Francis, "we shall remain in prayer until terce, beseeching God that by our three times opening the missal, He will show us the way which it pleases Him that we should choose.

"At the first opening appeared these words, which our Lord said to the young man who asked about the way to perfection: 'If thou wilt be perfect, go sell what thou hast, and give to the poor, and follow Me' (Matt. XIX. 21). At the second opening appeared the words, which Christ spake to the Apostles when He sent them to preach, 'Take nothing for your journey, neither staff nor scrip, nor bread, nor money' (Luke IX. 3). At the third opening appeared these words of Mark VIII. 34, 'If any man will follow Me, let him deny himself and take up his cross, and follow Me'. Then St. Francis said to Bernard, 'Behold the advice which Christ gives; go then and accomplish what you have read; and blessed be our Lord Jesus Christ, who has deigned to show us the way to live in accordance with His Gospel'."<sup>1</sup>

In legends of St. Dominic we read that "his first love was to Christ's first counsel of perfection, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor'. The allusion, Dr. Carroll suggests, is probably to stories of his selling his books while a student to feed the poor, and his offering to sell himself to redeem a poor woman's brother from captivity among the Saracens."<sup>2</sup>

XIX. 22.—*He . . . went away sorrowful : for he had great possessions.*

Sainte-Beuve tells us that when the Abbess Angélique proposed to the nuns of Port Royal that all private possessions

<sup>1</sup> "Little Flowers of St. Francis."

<sup>2</sup> "In Patria," p. 207.

should be surrendered, one old sister showed extreme unwillingness to obey. "She yielded at last, however (Saint-Beuve goes on), making only one reserve. She gave up everything except a little garden which belonged to herself alone and was her favourite idol. We have all our *little garden*, and we often care for it more than if it were a large one. I might apply to this case the words of Scripture—with a slight alteration. 'And the young man went away grieved, for he had a *small possession*'. Sister Morel became very angry if another nun or a good Capuchin father remonstrated with her sorrowfully about this unlawful private property. At last the day came, when, without any monition from outside, by a miracle wrought in her heart, she made the surrender. She sent in a letter the key of her garden, like that of an innermost stronghold. It was indeed the key of her heart."<sup>1</sup>

XIX. 27.—*We have forsaken all, and followed Thee.*

When Mère Angélique was sent away from Port Royal to reform the convent of Maubuisson, her sister Agnes, who was left behind, felt the separation keenly. After bidding farewell to her sister, she went into the church, and kneeling in prayer, spoke aloud the words of St. Peter, '*Ecce nos reliquimus omnia*'; and she repeated that *omnia, omnia*, in tones in which her heart's sorrow found full expression.<sup>2</sup>

XIX. 30.—*Many that are first shall be last; and the last first.*

"I believe (writes Sir Thomas Browne) many are saved who to man seem reprobated, and many are reprobated who in the opinion and sentence of man stand elected. There will appear, at the last day, strange and unexpected examples both of His justice and His mercy; and therefore, to define either is folly in man, and insolency even in the devils."<sup>3</sup>

William Carey was baptized by Mr. Ryland in the River Nen, a little beyond Dr. Doddridge's meeting-house at Northampton. The future pioneer of English Protestant missions was then a poor journeyman shoemaker. The text of that morning's sermon.

<sup>1</sup> "Port Royal," Vol. I, p. 100.

<sup>2</sup> Sainte-Beuve, "Port Royal," Vol. I, p. 193.

<sup>3</sup> "Religio Medici."

happened to be the Lord's saying, "Many first shall be last, and the last first".<sup>1</sup>

xix. 30.—"Not to be first: how hard to learn  
That lifelong lesson of the past;  
Line graven on line and stroke on stroke;  
But, thank God, learned at last.

So now in patience I possess  
My soul year after tedious year,  
Content to take the lowest place,  
The place assigned me here.

Yet sometimes, when I feel my strength  
Most weak, and life most burdensome,  
I lift mine eyes up to the hills  
From whence my help shall come.

Yea, sometimes still I lift my heart  
To the Archangelic trumpet burst,  
When all deep secrets shall be known,  
And many last be first."

—CHRISTINA ROSSETTI.

THE LABOURERS IN THE VINEYARD.

xx. 4.—*Whatsoever is right I will give you.*

Ruskin wrote to his father in 1852:—

"The fact is one's days must be either a laying up of treasure or a loss of it; life is either an ebbing or a flowing tide; and every night one must say, Here is so much of my fortune gone—irrevocably—with nothing to restore it or to be given in exchange for it; or, Here is another day of good service done and interest got, good vineyard digging, by which very assuredly 'whatsoever is right, that I shall receive'."<sup>2</sup>

xx. 16.—*For many be called, but few chosen.*

St. Teresa tells us that in early girlhood she knew a holy nun who had been led to take the vows simply by reading the words of the Gospel, "Many are called, and few chosen," or as the

<sup>1</sup> Dr. George Smith's "Life of Carey," p. 17.

<sup>2</sup> E. T. Cook, "The Life of Ruskin," Vol. I, pp. 271, 272.

Spanish reads: "Muchos son los llamados y pocos los escogidos" — "Many are the called and few the chosen".<sup>1</sup>

xx. 18.—*Behold, we go up to Jerusalem.*

"Jerusalem the earthly," says Mr. Stephen Graham, "is a pleasure-ground for wealthy sight-seers, a place where every stone has been commercialized either by tourist agencies or greedy monks. . . . The first thought of the true pilgrim on looking at Jerusalem was expressed by a peasant who said to me as we were listening to the shrieking populace at the grave on Palm Sunday 'This is not Jerusalem'. 'Of a truth,' I thought, 'he is right; Jerusalem is not here.'"<sup>2</sup>

xx. 22.—*They say unto Him, We are able.*

The text of J. H. Newman's sermon on "The Ventures of Faith". This sermon made a grave impression on the mind of R. W. Church, and came to him as a call to a more searching reality in his religious life. It seemed to him, as he looked back, to have been in some sort the turning-point of his life.<sup>3</sup>

xx. 26.—*Whosoever will be great among you, let him be your minister* (with Mark x. 43.—*Whosoever will be great among you, shall be your minister*).

When St. Francis Xavier was about to sail for India, John III of Portugal asked one of his nobles, Don Antonio de Ataide, to see that the missionary was provided with necessaries for the voyage. Francis accepted, for himself and his companions, coarse woollen gowns as a protection "against the cold off the Cape of Good Hope," and some pious books. He refused the offer of a servant. "But," said Don Antonio, "you can't keep up your dignity without a servant. You can't wash your own linen and do your own cooking." Francis replied with grave modesty: "Sir, it is this jealous care for a fancied dignity, this zeal for the performance of imaginary duties which has brought Christendom into its present deplorable state. As for me, I mean to do my own washing and my own cooking, and also to wait upon others. I hope this will not in any way lessen my authority."<sup>4</sup>

<sup>1</sup> "Vida," ch. III.

<sup>2</sup> "With the Russian Pilgrims to Jerusalem," pp. 6, 7.

<sup>3</sup> Dean Church's "Life and Letters," p. 17.

<sup>4</sup> Père Cros, "Saint François de Xavier; sa Vie et ses Lettres" (1900),

XXI. 2.—*Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them unto Me.*

The Rev. Andrew Benvie writes in his book "The Minister at Work":—

"An Australian cousin of mine paid me a visit in Edinburgh a year or two ago. He is a missionary in Central China, and the story he told of his life and work there was intensely interesting. I knew he had been brought up in the mercantile world, and naturally inquired what had put it into his head to become a missionary. 'Well,' he said, 'I had a young man's dream of missionary enterprise, but felt I was very unfit, and doubted long as to whether I had the faculties and especially the call. Reading one day in the New Testament about the disciples chartering an ass for the Master's service, and being 'commissioned to say to objectors, "The Lord hath need of him," I bethought me that if an ass could serve I too might. So I put myself in the way, attended the Mission College at Melbourne, and thank God,' he added, 'I have been enabled, ass or no, to carry Christ now for ten years into the far heart of China. I never doubted the call the moment I was in the work, and am content and happy to be but a beast of burden as long as I carry the Master.'"

#### UPON THE ASSE THAT BORE OUR SAVIOUR.

XXI. 2-7.—

Hath only anger an Omnipotence  
     in Eloquence?  
 Within the lips of love and joy doth dwell  
     No miracle?  
 Why else had *Balaam's* asse a tongue to chide  
     His master's pride?  
 And thou (heaven burthen'd beast) hast ne'er a word  
     To praise thy Lord?  
 That he should find a tongue and vocall thunder  
     Was a great wonder,  
 But ô me thinks 'tis a far greater one  
     That thou find'st none.

—RICHARD CRASHAW.

See also Katherine Tynan's beautiful poem, "St. Francis and the Ass".

## BETHANY.

XXI. 17.—"Crossing the lower slopes of Olivet," writes Mr. Arthur Copping, "within two miles we came to Bethany—a warren of dwarf stone buildings abutting on the road. I saw a sparrow pecking for insects in the crevice of a garden wall; near at hand a white cat was sporting in a clump of buttercups; and we heard the laughing voices of little girls at play. These things somehow assisted me to realize the relation in which Bethany stands to Jerusalem; and as we confronted that jumble of white walls and dwellings, bathed in cheerful sunshine, I found something very human in the thought that Jesus, during His visits to the city, made His home in the suburbs."<sup>1</sup>

XXI. 28, 29.—"The door of the Interpreter's House was opened to Christiana by Innocent, who ran in and said to those within, can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here! Then they leaped for joy, and went and told their Master. So He came to the door, and looking upon her, He said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?"

"CHR. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone: and these are his four children: but now I also am come, for I am convinced that no way is right but this.

"INT. Then is fulfilled that which was written of the man that said to his son, 'Go work to-day in my vineyard: and he said to his father, I will not; but afterward he repented, and went.'

Then said Christiana, So be it: Amen. God make it a true saying upon me, and grant that I may be found at the last 'of Him in peace, without spot, and blameless'."

XXII. 32.—*God is not the God of the dead, but of the living.*

Bishop Ernest Wilberforce preached his last sermon from this text.

<sup>1</sup> "A Journalist in the Holy Land," p. 235.

XXII. 46.—*Neither durst any man from that day ask him any more questions.*

“’Twas time to hold their peace, when they  
Had ne’re another word to say,  
Yet is their silence unto thee  
The full sound of thy victory.”

—RICHARD CRASHAW.

XXIII. 8.—*One is your Master, even Christ; and all ye are brethren.*

From this text Dr. Alexander McLaren preached his first sermon as minister of Union Chapel, Manchester, in July, 1858.

XXIII. 27.—*Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and all uncleanness.*

In Dante’s “Moat of the Hypocrites,” the “painted people” wear large heavy cloaks like to those “worn by the monks of Cologne”. Outwardly these mantles are so brightly gilded that they dazzle the eye, but inwardly they are of lead and terribly heavy.

Dr. Carroll says: “The painted faces and the gilded cloaks are plain signs of that hypocrisy which our Lord described when He compared the Pharisees to ‘whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness’. Dante’s meaning is that when a man spends a lifetime in keeping up a fair outward show of piety, he cannot cast it off at will; it grows into the ‘habit’ of his soul, its garment of eternity. It might be thought that when a hypocrite enters a world where imposition is no longer possible, his punishment would be the stripping away of the gilded cloak of pious profession and the revelation of the long-hidden corruption; but Dante touches a more awful lesson when he clothes him in his own hypocrisy as in an eternal robe. The falseness has grown so much part and parcel of his very soul that he cannot cast it off even in a world where all hope of imposing on others is vain. Although the souls in this Moat see through one another and know that all are false, not one lays aside the gilded cloak in consequence; their doom is to wear it even among

their fellow-hypocrites. They have acted a part so long that they have lost for ever the power of being themselves.”<sup>1</sup>

“Neither man nor angel can discern  
Hypocrisy, the only evil that walks  
Invisible, except to God alone,  
By His permissive will through heaven and earth.”

—MILTON.<sup>2</sup>

XXIII. 37.—*As a hen gathereth her chickens under her wings.*

Izaak Walton says that “our Saviour quotes her [the hen] for an example of tender affection; as His Father had done Job for a pattern of patience.”

XXIV. 20.—*Pray ye that your flight be not in the winter.*

Dr. Christie, in his recent book, “Thirty Years in Moukden,” describes the ravages wrought in the Boxer rebellion. “Among the many families wandering outcast that summer there was hardly one which did not lose a child. We heard many expressions of thankfulness too. Over and over again was it said that the tall millet saved their lives. And the weather was too warm for sleeping out of doors to matter.

“‘We know now what that means,’ said one, ‘Pray that your flight be not in the winter.’ Had it been then not one could have lived.”

XXIV. 32.—Ruskin says on this verse, “‘When the branch is tender, and putteth forth her leaves, ye know that summer is nigh.’ . . . Wherever men are noble, they love bright colour; and wherever they can live healthily, bright colour is given them—in sky, sea, flowers, and living creatures. . . . There are, of course, exceptions to all such widely founded laws; there are poisonous berries of scarlet, and pestilent skies that are fair. But . . . lovely flowers, and green trees growing in the open air, are the proper guides of men to the places which their Maker intended them to inhabit; while the flowerless and treeless deserts—of reed, or sand, or rock—are meant to be either heroically invaded and redeemed, or surrendered to the wild creatures which are appointed for them; happy and wonderful in their wild abodes.”

<sup>1</sup> “Exiles of Eternity,” pp. 331, 332.

<sup>2</sup> “Paradise Lost,” Book III.

xxiv. 41.—Mercy said, in describing to Christiana her fears outside the gate :—

“ My worst fear was after I saw that you was taken into His favour and that I was left behind. Now, thought I, it is fulfilled which is written, ‘ Two women shall be grinding at the mill, the one shall be taken and the other left ’. I had much ado to forbear crying out, Undone ! and afraid I was to knock any more : but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again or die ; so I knocked, but I cannot tell how ; for my spirit now struggled between life and death.”

xxiv. 44.—*Be ye also ready.*

At Chiddingfold, on the border of Surrey and Sussex, a stone was placed in the churchyard wall with this record :—

“ Near this spot at eventide on Monday 21 July, 1873, rested the body of Samuel Wilberforce, Bishop of Winchester, on its last journey home to Lavington. By a fall from his horse he was called suddenly from unwearied labour to eternal rest. Be ye therefore ready also.”

xxv. 1-13.—William Blake’s water-colour picture of “ The Wise and Foolish Virgins,” was ordered in replica by Sir Thomas Lawrence. It was Sir Thomas’s favourite drawing, and he kept it on his table in the studio.<sup>1</sup>

Caroline Fox reports a conversation of John Sterling in 1842 in which there is a reference to this parable.

“ Talked of our responsibility in the guidance of ourselves ; of living in inward and outward consistency with such light as has dawned upon us ; not attempting, like the foolish virgins, to walk by the lamps of any companions, however wise, if God has entrusted us with lamps of our own.”<sup>2</sup>

xxv. 6.—*Behold, the bridegroom cometh.*

In commenting on the works of Ruysbroek, Dean Inge says : “ His chief work, ‘ Ordo spiritualium nuptiarum,’ is one of the most complete charts of the mystic’s progress which exist. The three stages are here the active life (*vita actuosa*), the internal, elevated, or affective life, to which all are not called, and the

<sup>1</sup> Archibald G. B. Russell, “ The Letters of William Blake,” etc., p. 20,

<sup>2</sup> “ Journals of Caroline Fox, Vol. I, p. 328.

contemplative life, to which only a few can attain. The three parts of the soul, sensitive, rational, and spiritual, correspond to these three stages. The motto of the active life is the text '*Ecce sponsus venit; exite obviam ei*'. The Bridegroom 'comes' three times; He came in the flesh; He comes into us by grace, and He will come to judgment. 'We must go out to meet Him,' by the three virtues of humility, love, and justice; these are the three virtues which support the fabric of the active life."<sup>1</sup>

XXV. 6.—*Go ye out to meet Him.*

The following account of the death of Al Ghazzali, the Mohammedan mystic, was given by his brother:—

"On Monday at dawn my brother performed the ablution and prayed. Then he said, 'Bring me my grave-clothes,' and he took them and kissed them, and laid them on his eyes and said, 'I hear and obey the command to go unto the King'. And he stretched out his feet and went to meet Him and was taken to the goodwill of God most high."<sup>2</sup>

"Ah! what time wilt thou come? when shall that crie,  
 The Bridegroom's comming! fill the sky?  
 Shall it in the Evening run  
 When our words and works are done?  
 Or will thy all-surprising light  
 Break at midnight,  
 When either sleep, or some dark pleasure  
 Possesseth mad man without measure?  
 Or shall these early, fragrant hours  
 Unlock thy bowres?  
 And with their blush of light descry  
 Thy locks crown'd with eternitie?  
 Indeed, it is the only time  
 That with thy glory doth best chime;  
 All now are stirring, ev'ry field  
 Full hymns doth yield;  
 The whole Creation shakes off night,  
 And for thy shadow looks the light."

—HENRY VAUGHAN.

<sup>1</sup> "Christian Mysticism," p. 165.

<sup>2</sup> "Confessions of Al Ghazzali" (translated by Claud Field), p. 9.

xxv. 10.—*The door was shut.*

The well-known writer Arthur Young, when secretary to the Board of Admiralty, put up at the little inn at Chobham on a Saturday evening in 1800, and on the following morning heard Richard Cecil preach from Jeremiah VIII. 20-22. He was so much impressed by the pathos and powerful appeals of the discourse that he walked the three miles to Bisley to hear the preacher again in the afternoon. On this occasion Mr. Cecil preached from the Parable of the Ten Virgins. "From the moment he gave out the text, and pronounced the words, 'The door was shut,' the whole body of the people hung upon his lips in breathless awe. This sermon confirmed the impression made upon Mr. Young in the morning. He sought and obtained an introduction to Mr. Cecil, and spent the evening with him in serious conversation. The best results followed; and from this time onward religion shed a calm and steady light upon his path, even to the end."<sup>1</sup>

#### THE PARABLE OF THE TALENTS.

xxv. 15.—Lord Houghton (R. Monckton Milnes) wrote: "I look on the Parable of the Talents as the Law and the Gospel, and could almost be contented to lose my faculties in the consideration that I was relieved from the responsibility of employing them."<sup>2</sup>

xxv. 15.—*Unto one He gave five talents.*

When Cardinal Vaughan was a young student, looking forward to the priesthood, he suffered much from ill-health. He wrote at this time: "I cannot know whether He wishes me to have two, or three, or five talents, but surely I may pray fervently to have five talents. Must I say God's will herein be done, or may I say without reserve, 'My God, give me five talents; I pray Thee to give them to me and the grace to double them'? I hope indeed that I may live to be a priest, yet God's will be done—and if He will it otherwise, so also do I will it."

xxv. 21.—*Well done, thou good and faithful servant.*

Sir Owen Seaman, editor of "Punch," closed his memorial poem on Dr. Barnardo with these lines:—

<sup>1</sup> Josiah Bateman, "Life of Bishop Daniel Wilson," Vol. I, p. 72.

<sup>2</sup> "Life of Monckton Milnes," Vol. II, p. 497.

“ To-day, in what far lands, their eyes are dim,  
 Children again, with tears they well may shed,  
 Orphaned a second time, who mourn in him  
 A foster-father dead !

But he, who had their love for sole reward,  
 In that far home to which his feet have won,—  
 He hears at last the greeting of his Lord :  
 ‘ Servant of Mine, well done ’ ! ”

xxv. 21.—*Thou hast been faithful over a few things, I will make thee ruler over many things.*

Sir Walter Scott inscribed this text on the tombstone, close to Melrose Abbey, of his faithful servant, Tom Purdie, who died very suddenly on 29 October, 1829, aged 62.<sup>1</sup>

xxv. 25, 26.—*I was afraid, and went and hid Thy talent in the earth, etc.*

William Blake wrote to Thomas Butts : “ If we fear to do the dictates of our angels, and tremble at the tasks set before us ; if we refuse to do spiritual acts because of natural fears or natural desires, who can describe the dismal torments of such a state ! I too well remember the threats I heard ! If you, who are organized by Divine Providence for spiritual communion, refuse and bury your talent in the earth, even though you should want natural bread, sorrow and desperation pursue you through life, and after death shame and confusion of face to eternity. Every one in eternity will leave you, aghast at the man who was crowned with glory and honour by his brethren, and betrayed their cause to their enemies. You will be called the base Judas who betrayed his friend ! Such words would make any stout man tremble, and how then could I be at ease ? ”

xxv. 32.—*As a shepherd divideth his sheep from the goats.*

Canon Papillon, writing in the “ Times ” of 23 September, 1913, mentions a Scriptural association of the Riviera. “ Some years ago, wandering up the olive-clad slopes behind San Remo, I came upon an old shepherd in the act of separating a mixed flock of sheep and goats, to drive them to different pastures—a

<sup>1</sup> Lockhart’s “ Life of Scott,” end of ch. LXXVII.

scene which gave new meaning to the familiar simile, 'As a shepherd divideth his sheep from the goats'."

xxv. 34.—*Come, ye blessed of My Father.*

As Dante, Virgil, and Statius enter the fire on the last Terrace of Purgatory, they hear the song of the Angel on the other side: "Come, ye blessed of My Father".

Mr. W. W. Vernon translates the passage thus:—

"A voice that was singing on the far side guided us on; and we, giving our attention to it alone, issued forth where the ascent began. '*Come, ye blessed of My Father,*' sounded from the interior of a light that was there, so (brilliant) that it overcame me, and I could not gaze upon it."

On the words, '*Venite, benedicti patris mei,*' Scartazzini points out that as the Angel Warder at the entrance of Purgatory takes the functions of St. Peter, so does the Angel at the exit from Purgatory take the functions of Jesus Christ, pronouncing the great sentence that will be repeated on the Day of Judgment.

xxv. 36.—*I was in prison, and ye came unto me.*

Latimer wrote from Bocardo prison, Oxford, to Mrs. Wilkinson, who had shown him some act of kindness:—

"If the gift of a pot of cold water shall not be in oblivion with God, how can God forget your manifold and beautiful gifts, when He shall say unto you, 'I was in prison, and you visited me'? God grant us all to do and suffer while we be here as may be to His will and pleasure."

xxv. 40.—*Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.*

"St. Catherine of Genoa complained once to her Divine Spouse: 'Lord, you bid me to love others, and I can love only You'. 'Catherine, he who loves Me loves those whom I love.'" <sup>1</sup>

#### THE LAST CHAPTERS OF ST MATTHEW.

"The fifty-third chapter of Isaiah or the history of the Crucifixion is an antidote to the bitterness of any sorrow."—E. B. PUSEY.

One of the most beautiful passages in Mark Rutherford's books describes the death of a poor servant girl. She chose to

<sup>1</sup> Father Matthew Russell, "The Three Sisters of Lord Russell of Killowen," p. 159.

have read to her neither prophecy, psalm, nor epistle, but the last three chapters of St. Matthew.

“She perhaps hardly knew the reason why, but she could not have made a better choice. When we come near death, or near something which may be worse, all exhortation, theory, promise, advice, dogma fail. The one staff which, perhaps, may not break under us, is the victory achieved in the like situation by one who has preceded us; and the most desperate private experience cannot go beyond the Garden of Gethsemane. . . . Catherine read through the story of the conflict, and when she came to the Resurrection, she felt, and Phoebe felt, after her fashion, as millions have felt before, that this was the truth of death.”<sup>1</sup>

#### THE INSTITUTION OF THE LORD'S SUPPER.

XXVI. 26-29 (with St. Mark xiv. 22-25 and St. Luke xxii. 18-22 and 1 Cor. xi. 23-25).

“Lo ! the new law of a new Lord  
 With a new Lamb blesses the Board.  
 The aged Pascha pleads not yeares,  
 But spyes love's dawn, and disappears.  
 Types yield to Truths ; shades shrink away ;  
 And their Night dyes into our Day.”

—RICHARD CRASHAW.

When John Evelyn visited one of the churches of Genoa, he was shown a great emerald, supposed to be one of the largest in the world. The traveller Lassels called it a great dish, “in which they say here that our Saviour ate the Paschal Lamb with His disciples”.<sup>2</sup>

When Sir Henry Lawrence lay dying from terrible wounds at Lucknow on 2 July, 1857, he wished to partake of the Sacrament of the Lord's Supper. “The service was held in the open verandah, the sound of the chaplain's voice being broken by the incessant crackle of hostile muskets and the crash of cannon balls. Brave men knelt with unashamed

<sup>1</sup> Quoted by Sir W. Robertson Nicoll.

<sup>2</sup> “The Diary of John Evelyn,” edited by Austin Dobson, Vol. I, p. 133.

tears by Lawrence's side and partook of the Sacrament with him. After it was over the dying man begged them to kiss him. . . . "Bury me," said Lawrence, "without any fuss, and in the same grave with any men of the garrison who may die at that time." Then, speaking rather to himself than to those about him, he framed his own immortal epitaph, "Here lies Henry Lawrence, who tried to do his duty. May God have mercy upon him." He wished that a verse of Scripture should be added. To the chaplain, Harris, he said, "This text I should like, 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him'. It was," he added, "on my dear wife's tomb."<sup>1</sup>

xxvi. 37.—*He . . . began to be sorrowful and very heavy.*

Henri Perreyve wrote at the age of twenty-four to his friend Charles Perraud:—

"I do not ask any longer that we should be delivered from these trials. I have seen too clearly how much the path of truth is shortened when it leads through suffering, to refuse guidance by that road for myself or my dear ones. By nature and above all, through my weakness, I have a horror of that way, for no being could exist who is less made for suffering, more easily terrified, more restless, more inclined to exaggerate his trouble, a more easy prey to anguish than I am. But I offer even that want of courage, that cowardice, those childish fears, that painful weariness, to Him who in the Garden of Olives *cæpit tædere et pavere et mæstus esse.*"

xxvi. 38.—*My soul is exceeding sorrowful, even unto death.*

Luther said in his "Table-Talk": "We do not find it recorded in the history of any land, that a man was so sorrowful that his sweat was drops of blood. Therefore this is a marvellous story. No man can understand what that bloody sweat may have been, and how the Lord of life and death became so weak and sorrowful that He was forced to seek comfort from the poor disciples. 'Ah, dear one, sleep not! Do keep awake! Do keep talking together, so that I may hear that there are people round me!' 'Thou hast made him a little lower than the angels.' The sins of the world were pressing on Him.

<sup>1</sup> W. H. Fitchett, "The Tale of the Great Mutiny," ch. vi.

And so He must have prayed, 'Rebuke Me not in Thine anger,'<sup>1</sup>—that heavy Psalm. Many words must have fallen from Him in that long prayer."<sup>2</sup>

XXVI. 40.—*Could ye not watch with Me one hour?*

"God sets the soul long, weary, impossible tasks, yet is satisfied by the first sincere proof that obedience is intended, and takes the burthen away forthwith. 'Could ye not watch with Me one hour?'"—COVENTRY PATMORE.<sup>3</sup>

XXVI. 42.—In the original narrative of the death of Fénelon we read:—

"He suffered a great deal during his last night, and called us more than once to read and pray with him. 'My Father,' he said, 'if it be possible, let this cup pass from me. Yet Thy will, not mine, be done! Yes, Lord' (and here his weak voice grew stronger), 'Thy will, not mine!'"

XXVI. 56.—*Then all the disciples forsook Him, and fled* (with St. Mark xiv. 50).

Luther wrote early in 1519 to Spalatin:—

"Don't expect that I shall keep quiet and live safely for all time to come, unless you wish me to abandon theology altogether. Allow my friends therefore to suppose that I have gone off my head. This matter (if it is of God) will not come to a conclusion unless all my friends desert me as the disciples and acquaintances of Christ forsook Him, and till the truth stands alone, saving itself by its own right hand—not by mine or yours or that of any man. I have foreseen that hour from the beginning."<sup>4</sup>

XXVII. 2.—*Pontius Pilate the governor.*

Luther's generous heart found excuses for Pilate. With his well-known love of paradox, the Doctor even dared to say to

<sup>1</sup> Psalm vi. 1.

<sup>2</sup> E. Kroker, "Luthers Tischreden," No. 632.

<sup>3</sup> "The Rod, the Root, and the Flower," p. 12.

<sup>4</sup> Enders, "Luthers Briefwechsel," Vol. II, p. 2. The precise date of this letter is unknown, but the chief German authorities place it in the early spring of 1519. What in that case, we may ask, was Luther's personal application of the mournful passages from the Gospels? Was it that Reuchlin had never answered his letter of 14 December, 1518. Was it that he feared that Melanchthon might be influenced by the silence of his grand-uncle?

his table-company, "Pilatus fuit bonus vir" ("Pilate was a good man"). "Pilate," he said, "was a better man than any Prince in the Empire to-day except the Evangelicals. . . . He kept the laws of his country and was unwilling to sentence an uncondemned and unconvicted man, as the text of the Acts prescribes." He sought many "fair and Roman ways" of setting Christ free, but the words, as Luther points out, which overcame his firmness, were those in St. John XIX. 12: "If thou let this man go, thou art not Caesar's friend". "For he thought: 'It is better that one should die than that I should stir up the whole multitude. I have only a single man before me, and he is poor and despised. No one will take His part. What harm can His death do me?'"

Luther suggested that when Pilate said "What is truth?" (St. John XVIII. 38) he meant to give in all sincerity a warning to the prisoner.

"Why do you wish to dispute about truth in such an evil society as this? That is no good here. You must remember their cunning tricks and the lawyer's clutch,—then perhaps you may secure an acquittal."<sup>1</sup>

Dr. Philip Schaff suggested that Dante was thinking of Pilate when he wrote:—

"When some among them I had recognised,  
I looked, and I beheld the shade of him  
Who made through cowardice the great refusal."

Dr. Carroll thinks that this argument is greatly strengthened by other considerations. "The crucifixion of Christ naturally filled Dante's mind this Good Friday night. We shall find the other actors in that great tragedy in other parts of Hell; Caiaphas and the Counsellors lie crucified in the moat of the hypocrites, and Judas writhes in the central mouth of Lucifer. Pilate we find nowhere, and it would certainly be strange if so prominent an agent in the crucifixion were allotted no place in the *Inferno*. The man who washed his hands of all moral responsibility at the very moment when he was making 'the

<sup>1</sup> E. Kroker, "Luthers Tischreden," No. 186, p. 137.

great refusal' to deliver Christ from His enemies, certainly deserves a place in this Vestibule of cowards and trimmers."<sup>1</sup>

XXVII. 3-5.—*Then Judas, which had betrayed him, when he saw that he was condemned, repented himself. . . . And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*

Poets have vainly striven to penetrate the thick gloom which shrouds the ultimate destiny of Judas. Dante puts him in the lowest deep of the Inferno, along with two others whom he regarded as the world's most guilty traitors, Brutus and Cassius. The three are placed in the mouths of Lucifer, the arch-traitor of the universe, and Judas occupies the central position of shame and agony. Modern poets, such as Matthew Arnold in "Saint Brandan," have dared to introduce an element of hope :—

"One moment wait, thou holy man!  
On earth my crime, my death, they knew;  
My name is under all men's ban—  
Ah, tell them of my respite too!"

#### THE FIELD OF BLOOD.

XXVII. 6-8 (with Acts I. 18, 19).

Writing of the plague of London in 1665, Defoe puts these words into the mouth of his hero, the saddler of Aldgate :—

"While the fears of the people were young, they were increased strangely by several odd accidents, which, put altogether, it was really a wonder the whole body of the people did not rise as one man, and abandon their dwellings, leaving the place as a space of ground designed by Heaven for an *Akeldama*, doomed to be destroyed from the face of the earth; and that all that would be found in it would perish with it."<sup>2</sup>

XXVII. 9.—When the Christians recovered Toledo after the Moorish occupation, "each Jewish head was taxed at thirty pieces of silver—'the price of Him whom they of the children of Israel did value'. But they were allowed to retain their synagogues through a curious plea. The Jews of Toledo affirmed that they had not consented to the death of the Saviour! When

<sup>1</sup> "Exiles of Eternity," p. 58.

<sup>2</sup> "Journal of the Plague Year."

Jesus Christ was brought to judgment, they said, the council of Jews, of which Caiaphas was the President, sent to take the votes of the tribes as to whether he should be released or put to death. One tribe voted for His acquittal, and from them the Jews of Toledo were descended. This tribe, then, was guiltless of the blood of Jesus, and did not merit the execrations poured upon their brethren. The original answer of the Toledan Jews, with a Latin translation of the Hebrew text, is preserved in the archives of the Vatican.”<sup>1</sup>

## THE DREAM OF PILATE'S WIFE.

XXVII. 19.—In Luther's day a distinction was drawn between the different kinds of dreams. One class was sent, as the men of that age believed, directly by the devil. To this class they thought the dream of Pilate's wife belonged. Some one asked Luther what was the purpose of the evil one, in seeking thus through a dream to hinder the crucifixion of Christ. The Doctor answered that perhaps he thought, “I have murdered many prophets, and yet things have got worse and worse. They are too faithful, and this Man also has no fear. I prefer that He should remain alive. Perhaps I might be able to kill or mislead Him through some temptation. In this way I might accomplish more!”<sup>2</sup>

XXVII. 24.—*To Pontius washing his hands.*

“Thy hands are wash't, but ô the water's spilt,  
That laboured to have wash't thy guilt;  
The flood, if any can, that can suffice,  
Must have its fountains in thine eyes.”

—RICHARD CRASHAW.

“I don't quite understand about Pilate,” wrote Mary E. Coleridge, “surely *his* strength, at any rate, was not ‘to sit still’. He sat still and washed his hands, and it was all wrong. If he had ‘put a decisive act between himself and temptation,’ he would have seized his chance. What he did was the weakest

<sup>1</sup> Hare's “Wanderings in Spain,” p. 191.

<sup>2</sup> E. Kroker, “Luthers Tischreden,” No. 187.

thing he could do, not the strongest. It is only when sitting still is the hardest, most difficult course, that there is strength in it."<sup>1</sup>

XXVII. 29.—*A crown of thorns.*

Ruskin has pointed out that in Giotto's Allegory of the Marriage of St. Francis with Poverty, the bride's naked feet are standing among thorns of the acacia, which according to tradition, was used to weave Christ's crown.

The Breton peasants, it is said, never eat blackberries, though the fruit grows ripe and luxuriant every autumn in their hedge-rows, for they believe that the Saviour's crown of thorns was fashioned from the bramble-bush.

XXVII. 32.—*They found a man of Cyrene.*

We read in the reminiscences of the Rev. Charles Simeon, of Cambridge: "When I was an object of much contempt and derision in the University, I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God that He would comfort me with some cordial from His word, and that, on opening the book, I might find some text which should sustain me. It was not for direction I was looking, for I am no friend to such superstitions as the *sortes Virgilianae*, but only for support. The first text which caught my eye was this: '*They found a man of Cyrene, Simon by name; him they compelled to bear His cross*'. You know Simon is the same as Simeon. What a word of instruction was here!—what a blessed hint for my encouragement! To have the cross laid upon me, that I might bear it after Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honouring with a participation of His sufferings."

XXVII. 35.—*They crucified Him.*

We are told in the life of Dr. Almond of Loretto that the tragedy of the Crucifixion made a serious impression on his childish heart. "No! There's no crying in Heaven. I know that," he is reported as saying, "except the day Jesus Christ was crucified. I should think there was a great deal of crying that day."

<sup>1</sup> "Gathered Leaves," p. 275.

“Thy hands to give, thou canst not lift ;  
 Yet will thy hand still giving be ;  
 It gives, but O, itself's the gift,  
 It gives though bound ; though bound 'tis free.”

—RICHARD CRASHAW.

“Do you know that there was once  
 This thing ; a multitude of worthy folk  
 Took recreation, watched a certain group  
 Of soldiery intent upon a game,—  
 How first they wrangled, but soon fell to play,  
 Threw dice—the best diversion in the world.  
 A word in your ear—they are now casting lots,  
 Ay, with that gesture quaint and cry uncouth,  
 For the coat of One murdered an hour ago !”

—CAPONSACCHI in “The Ring and the Book”.

XXVII. 42.—Bishop King of Lincoln wrote: “Any kind of public life must be a self-sacrifice. ‘He saved others, *Himself* He cannot save,’ is true of all who would try to follow Him. *Smashing* is in the bond, though it may not be exacted to the full.”<sup>1</sup>

XXVII. 46.—See Mrs. Browning's last verses in her poem on “Cowper's Grave” :—

“Deserted ! God could separate from His own essence rather ;  
 And Adam's sins *have* swept between the righteous Son and  
 Father ;

Yea once, Immanuel's orphaned cry His universe hath shaken,—  
 It went up single, echoless, ‘My God, I am forsaken !’

It went up from the Holy's lips, amid His lost creation,  
 That of the lost, no son should use those words of desolation.”

XXVII. 54.—*Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

Tréguier, the birthplace of Renan, is an ancient monastic town, with a cathedral containing the monument of St. Yves. It stands on a hill overlooking the tidal river Jaudy, and the

<sup>1</sup> “Spiritual Letters,” p. 121.

landscape is one of the richest in northern France. Tréguier has an earnestly religious population. On the quay, visible at once to every traveller, whether he comes by rail or river, is a white Calvary, with life-sized figures, and the words inscribed in Latin, Breton, and French at the foot of the central cross, "Truly this was the Son of God". The Calvary, we are told, was erected as a protest against the honour conferred on Renan when his statue was erected in the cathedral square.

JOSEPH OF ARIMATHEA.

XXVII. 57.—*When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.*

The name of Joseph of Arimathea is enshrined in the poetry and legend of the Western Church. The early English poem called by his name dates from about 1350, but the original is supposed to have been written by Walter de Map about 1170. The poem represents Joseph as receiving the following commission from our Lord :—

“ Walk, Joseph, in the world, and preach abroad My words  
Unto the proudest men ; and some of them will hear,  
And though men speak to thee with menace and with threat,  
Be thou no whit afraid, for thee they shall not harm.’  
‘ Lord, I was never clerk ; what if I should not know ?’  
‘ Yea, loose thy lips atwain, and let the spirit work ;  
Speech, grace, and voice shall spring forth from thy tongue,  
And wholly and at once all to thy lips shall come.’  
So he sets forth afoot ; he takes the Holy Blood,—  
And in the Father’s name straightway he forthward wends.”<sup>1</sup>

Tennyson, in “The Holy Grael,” puts into the mouth of Percivale a narrative of the legend :—

“ Nay, monk ! what phantom ? ” answered Percivale.  
“ The cup, the cup itself, from which our Lord  
Drank at the last sad supper with His own.  
This, from the blessed land of Aromat—  
After the day of darkness, when the dead

<sup>1</sup> Quoted by the Rev. C. J. Abbey, “Religious Thought in Old English Verse,” p. 53.

Went wandering o'er Moriah—the good Saint  
 Arimathœan Joseph, journeying brought  
 To Glastonbury, where the winter thorn  
 Blossoms at Christmas, mindful of our Lord.  
 And there awhile it bode; and if a man  
 Could touch or see it he was healed at once,  
 By faith, of all his ills. But then the times  
 Grew to such evil that the holy cup  
 Was caught away to Heaven, and disappeared.”

## THE BURIAL OF JESUS.

XXVII. 57-60 (with St. Mark XVI. 1).—Mr. Stephen Graham says that the visit of the Russian pilgrims to Jordan is “essentially something done against the Last Day”. “It was very touching,” he remarks, “that on the day before the caravan set out, the peasants cut linen to the shape of the ‘Stone of the Anointing,’ which stands outside the Sepulchre, and placed that linen with their death-shrouds on that stone for blessing, feeling that they were doing for their dead bodies just what Mary and Joseph of Arimathea did for the body of Jesus, and on the same stone. They felt it would be particularly good to rise from death in shrouds thus sanctified.”<sup>1</sup>

XXVII. 59.—*And when Joseph had taken the body, he wrapped it in a clean linen cloth.*

Madame Duclaux writes of Jacqueline, the favourite sister of Blaise Pascal: “She was so simple that at fifteen years of age she would dress and undress her dolls like any child of ten. The praises of Richelieu and Corneille had not turned her head. ‘Nous luy faisons reproche de cette enfance.’ To-day this sweet childishness and a sort of airy brightness is what remains of Jacqueline’s charm. Still one line in the “Mystère de Jésus” keep a feminine haunting echo of Pascal’s genius—‘Le drap dans lequel on ensevelit Jésus n’était pas à lui!’”<sup>2</sup>

XXVIII. 6.—*He is not here: for He is risen, as He said.*

On Friday, 14 November, 1572, ten days before his end, John Knox, as his faithful servant Richard Bannatyne tells us, wished

<sup>1</sup> “With the Russian Pilgrims to Jerusalem,” p. 181.

<sup>2</sup> “The French Ideal,” p. 10.

“to go to the kirk and preach, for he thought it had been Sunday; and said that he had been all night meditating upon the resurrection of Christ, which he should have preached after the death of Christ, whilk he had finished in his last sermon the Sunday before; for oft and many times he wished and desired of God that he might end his days in the teaching and meditation of that doctrine, whilk he did.”<sup>1</sup>

XXVIII. 10.—*Tell My brethren that they go into Galilee, and there shall they see Me.*

The Dominican Prior in the “Fair Maid of Perth” refers to fugitives who had taken refuge in “the Galilee of the Church”. The Galilee is a side chapel to which excommunicated persons have access, though they must not enter the body of the church. Mr. Surtees suggests that the name of the place thus appropriated to the consolation of miserable penitents, was derived from the text: “Ite, nunciate fratribus meis ut eant in Galileam: ibi me videbunt” (Matt. xxviii. 10). See “History of Durham,” Vol. I, p. 56.<sup>2</sup>

XXVIII. 19.—*Go ye therefore, and teach all nations.*

“We Protestants,” wrote Richard Rothe to his father, “have a great function entrusted to us,—that of missionary effort, because we have the Bible, that creator of religion, that true instrument of the Holy Ghost for the individual.”<sup>3</sup>

XXVIII. 19.—*Baptizing them in the Name.*

Thomas Erskine of Linlathen wrote to John McLeod Campbell, who had given his name to an infant son:—

“May the good Father bless the parents and the children, and make your Thomas Erskine a better man and a wiser than him after whom he is named. I should be sorry to see myself reproduced entire in any human being; and if I thought that the name could effect such a thing, I should positively object to its being bestowed on the young immortal; but I have the trust, that the *name* unto which he is to be baptized is the name which will be the mould of his character, and the Fountain of

<sup>1</sup> See Dr. Hay Fleming’s edition of Bannatyne’s Narrative (Knox Club Publications, No. 35).

<sup>2</sup> Note to ch. ix. of “The Fair Maid of Perth”.

<sup>3</sup> A. Hausrath, “Richard Rothe und seine Freunde,” Vol. I, p. 148.

his spiritual life, the name of the Father and of the Son and of the Holy Spirit.”<sup>1</sup>

xxviii. 20.—*Lo, I am with you alway, even unto the end of the world.*

James Gilmour of Mongolia wrote on the eve of his first departure for China :—

“Companions I can scarcely hope to meet, and the feeling of being *alone* comes over me till I think of Christ and His blessed promise, ‘Lo, I am with you alway, even to the end of the world’. No one who does not go away, leaving all and going alone, can feel the force of this promise; and when I begin to feel my heart threatening to go down, I betake myself to this companionship, and thank God, I have felt the blessedness of this promise rushing over me repeatedly when I knelt down and spoke to Jesus as a present companion, from whom I am sure to find sympathy.”<sup>2</sup>

<sup>1</sup> “Memorials of John McLeod Campbell,” Vol. I, p. 159.

<sup>2</sup> “Life of James Gilmour,” by R. Lovett, p. 39.

## THE GOSPEL ACCORDING TO ST. MARK.

“ Among the four Gospels that of St. Mark became my favourite, from the sudden direct manner in which it at once brings Christ into contact with a suffering world, and shows Him surrounded from morning until latest eve with the direct aspects of human distress and woe.”—DORA GREENWELL.

It is related of Michael Angelo that he used to say to Donatello's statue of St. Mark, “ Mark, why dost thou not speak to me ? ”

Mr. Dan Crawford in “ Thinking Black ” tells of an African chief who had heard St. Mark “ speaking ”. “ An old negro chief from the South end (he writes) has just sent in a message to his brethren here, and there is the same ring of assurance as to the Word of God. ‘ Tell my brethren at Luanza, ’ says he, ‘ that Christ keeps me down here all alone by the Gospel according to Mark. ’ The only portion of the Bible he has, to him ‘ Mark ’ equates the whole revelation of God, and even ‘ Romans ’ and ‘ Ephesians ’ are only portions of the great ‘ Marko, ’ his first and faithful friend.”

St. Mark is the patron saint of Venice. Ruskin traces back his connexion with the city to the ninth century. He writes in “ Stones of Venice ” :—

“ ‘ And so Barnabas took Mark, and sailed unto Cyprus. ’ If, as the shores of Asia lessened upon his sight, the spirit of prophecy had entered into the heart of the weak disciple who had turned back when his hand was on the plough, and who had been judged by the chiefest of Christ's captains unworthy henceforward to go forth with him to the work, how wonderful would he have thought it that by the Lion symbol in future ages he was to be represented among men ! how woeful that the war-cry

## THE GOSPEL ACCORDING

of his name should so often reanimate the rage of the soldier on those very plains where he himself had failed in the courage of the Christian, and so often dye with fruitless blood that very Cypriot sea, over whose waves, in repentance and shame, he was following the Son of Consolation !”

“That the Venetians possessed themselves of his body in the ninth century there appears no sufficient reason to doubt, nor that it was principally in consequence of their having done so that they chose him for their patron saint. There exists, however, a tradition that before he went into Egypt he had founded the church at Aquileia, and was thus, in some sort, the first bishop of the Venetian isles and people.”

Of St. Mark's Cathedral at Venice Ruskin says :—

“It was in the hearts of the old Venetian people far more than a place of worship. It was at once a type of the Redeemed Church of God, and a scroll for the written Word of God. It was to be to them both an image of the Bride, all glorious within, her clothing of wrought gold, and the actual Table of the Law and the Testimony, written within and without. And whether honoured as the Church or as the Bible, was it not fitting that neither the gold nor the crystal should be spared in the adornment of it ; that, as the symbol of the Bride, the building of the wall thereof should be of jasper, and the foundations of it garnished with all manner of precious stones ; and that, as the channel of the Word, the triumphant utterance of the Psalmist should be true of it—‘ I have rejoiced in the way of Thy testimonies, as much as in all riches ’ ?”

One of Dean Burgon's best-known works was “The Last Twelve Verses of St. Mark”. This Gospel had always been his favourite book in the New Testament. He spent years in collecting materials for a volume which should vindicate the genuineness of these verses. As he was closing the two dissertations for the Divinity School at Oxford which afterwards appeared in book form, his sister passed away. In the poem, “L'Envoy” which he appended to the work, these words occur :—

“ Open those lips, kind sister, for my sake,  
In the mysterious place of thy sojourn,

And tell the Evangelist of thy brother's toil ;  
 Adding (be sure !) he found it his reward,  
 Yet supplicates thy blessing and thy prayers,  
 The blessing, saintly Stranger, of thy prayers,  
 Sure at the least unceasingly of mine !”

It is related of the Dean's brother-in-law, Mr. Higgins, that when lying on his death-bed he said to Burgon : “ I suppose, Johnny, you will inquire for St. Mark immediately—won't you ? ” “ What ? In Paradise, do you mean ? ” “ Yes, to be sure,” he rejoined, raising his head slightly from the pillow to smile and nod.

About five minutes before the Dean's death in 1888, he said to his niece, “ Give me a pencil ”. She gave it. “ *And now St. Mark,*” he whispered. “ I held the New Testament before him, and was turning the page to find which passage he wanted, when quite suddenly the breathing changed, and the end came immediately.”<sup>1</sup>

III. 13.—*He . . . calleth unto Him whom He would.*

“ How lovely now,” writes Bunyan in “ Grace Abounding,” “ was every one in my eyes that I thought to be converted men and women. They shone, they walked like a people that carried the broad seal of heaven about them. Oh ! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage (Ps. xvi.). But that which made me sick, was that of Christ, in St. Mark, *He goeth up into a mountain, and calleth unto Him whom He would and they came to Him* (Mark III. 13).

“ This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this : lest Christ should have no liking to me, for He called *whom He would*. But oh ! the glory that I saw in that condition, did still so enlarge my heart, that I could seldom read of any that Christ did call, but I presently wished, would I had been in their clothes ; would I had been born Peter ; would I had been born John ; or would I had been by and had heard Him when He called them, how would I have cried, O Lord, call me also. But oh ! I feared He would not call me.”

<sup>1</sup> “ Life of Dean Burgon,” Vol. II, pp. 50, 51, 301.

IV. 40.—*How is it that ye have no faith?*

When Mère Angélique left Port Royal des Champs for the last time amidst the persecution of 1661, she said to the sisterhood in Paris:—

“I think I see tears here. Come, children, what is the meaning of this? Have you then no faith? And what are you amazed at? Is it that men bestir themselves? They are but like flies, and you are afraid of them! You hope in God, and yet you are fearful! Believe me, fear Him only, and all will go well”; and then, raising her eyes to heaven, she added, “My God, take pity on Thy children! My God, Thy holy will be done!”<sup>1</sup>

#### THE MAN THAT DWELT AMONG THE TOMBS.

v. 1-5.—Bunyan quotes from this passage in “Grace Abounding”. “Thus,” he says, “by the strange and unusual assaults of the tempter, my soul was like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair; sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might so far forth, as I thought myself concerned, be turned another way and changed. *But in all these, I was as those that jostle against the rocks; more broken, scattered, and rent.* Oh! the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt yielding to desperation! *This is the man that hath his dwelling among the tombs with the dead; that is always crying out and cutting himself with stones.*”

v. 35 (R.V.).—*While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead; why troublest thou the Master any further?* (with St. Matt. ix. 23-25).

Ralph Waldo Emerson lost his six-year-old son Waldo in 1842. In his Threnody on the child's death he wrote:—

“Was there no star that could be sent,  
No watcher in the firmament,  
No angel from the countless host  
That loiters round the crystal coast,

<sup>1</sup> C. Beard, “Port Royal,” Vol. I, p. 329.

Could stop to heal that only child,  
 Nature's sweet marvel undefiled,  
 And keep the blossom of the earth,  
 Which all her harvests were not worth?"

v. 39.—*The damsel is not dead, but sleepeth* (with St. Matt. ix. 24).

Dr. A. B. Davidson quotes these words in a passage on the Old Testament Apocrypha: "It is not Biblical. It has no historic place in the Jewish canon. Certainly in these days it has a tremendous interest. It comes to us as the only utterance out of that dark night which came down upon the Jewish Church when it slept for four hundred years, and awoke, and arose, and found itself Christian. Even the dreams of such a time, the troubled moanings of such a weary trance, we may turn aside to look upon with a fearful interest. And, when on that uneasy swoon the Lord of Life enters, saying, 'She is not dead, but sleepeth,' and at His word the rosy current begins to circle in the lip and flush the cheek, it will enhance the miracle, that we knew well the pale emaciated form before."<sup>1</sup>

vi. 5.—*He laid His hands upon a few sick folk, and healed them.*

John Evelyn, in his Diary, describes the ceremony of "touching for the evil" soon after the restoration of King Charles II. Writing on 6 July, 1660, he says:—

"His Majesty began first to *touch for the evil!* according to custom thus: his Majesty sitting under his state in the Banqueting-house, the chirurgeons cause the sick to be brought, or led, up to the throne, where they kneeling, the King strokes their faces, or cheeks, with both his hands at once, at which instant a chaplain in his formalities says, 'He put his hands on them, and he healed them'. This is said to every one in particular. When they have all been touched, they come up again in the same order, and the other chaplain, kneeling, and having angel gold strung on white ribbon on his arm, delivers them one by one to his Majesty, who puts them about the necks of the touched as they pass, whilst the first chaplain repeats, 'That is the true light who came into the world'. Then follows an epistle (as at

<sup>1</sup> "Biblical and Literary Essays," pp. 3, 4.

first a Gospel) with the liturgy, prayers for the sick, with some alteration ; lastly the blessing ; and then the Lord Chamberlain and the Comptroller of the household bring a basin, ewer, and towel, for his Majesty to wash ”.

VI. 8.—*And commanded them that they should take nothing for their journey save a staff only.*

Although in St. Matthew's and St. Luke's parallel narratives “staves” were forbidden to the travelling disciples, the pilgrim's staff is not denied them in St. Mark's record. The staff was hallowed in many Old Testament passages, and in Hebrews XI. 21, we read that the aged Jacob, “worshipped, leaning upon the top of his staff”. In the ancient Missal of the Church of Sarum, in the service for the use of pilgrims, these words occur : “Take this staff to support you on the journey and in the toil of your pilgrimage ; that you may be able to overcome all the bands of enemies and reach in safety the thresholds of the saints whither you desire to journey ; and having performed the command laid upon you, may return to us again with joy, through Jesus Christ.”<sup>1</sup>

VI. 31.—*Rest a while.*

“I am always struck,” wrote Dean Burgon, “with our Saviour's invitation to His disciples to come apart with Himself and to ‘rest a while’. We have also to learn that intellectual work is not the only—no, nor is it the highest work we can do. There are other things to be done besides that. Social kindness is one of these things—and to swell the merriment of a family party is an admirable way of passing a few days at Christmas. The snare is when levity and laughter become the *habit*, amusement, the business, of life.”<sup>2</sup>

#### BE OPENED.

VII. 34.—In the robing-room of Trinity Church, Boston, is a window given by Phillips Brooks in 1884, a thankoffering to his people for their kindness. It is his own conception, and it represents this Gospel story. He wrote to a friend who admired it: “I am glad you like the little window in the robing-room,

<sup>1</sup> Quoted by Ethel Ross Barker in “Rome of the Pilgrims and Martyrs” (1913), p. 93.

<sup>2</sup> “Life of Dean Burgon,” Vol. II, p. 96.

because it was my own thought entirely, and one in which I took the deepest interest. . . . I hope that it will help a long line of the future Rectors of Trinity to speak with free and wise tongues." The motto is "Ephphatha—be opened".<sup>1</sup>

VII. 37.—*He hath done all things well.*

Bishop G. H. Wilkinson wrote to a friend in 1863:—

"At the time when the body is worn, and faith weak, all seems commonplace and full of failure. We look back and say from our hearts, 'He hath done *all things well*'. I often think of the foreign cathedrals one used to see. They are so surrounded by little dirty houses and shops that the grandeur of the building is quite lost, but go out of the town and stand on the calm hill-top and look down upon the whole scene; the old Cathedral rises in all its fair proportions and the little dirty buildings are scarcely visible, or if seen at all, only help to throw out the old Gothic pile. So is it with our life, when from the quiet of a still hour we look down upon its varied scenes."<sup>2</sup>

The author of "Rab and his Friends" tells us that when his father, "the Rev. John Brown of Edinburgh," was dying, he said, when asked how he was, "'*wonderfully well*,' as if he had a double meaning in it."<sup>3</sup>

VIII. 34.—*Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.*

Travellers in Eastern France will remember the fine sixteenth-century church at Pont-Sainte-Marie on the Seine, a village on the outskirts of Troyes. The great Crucifix, once fastened to the western wall, has disappeared, but the words may still be read on the pedestal, "Si quis vult venire post me, abneget semetipsum et tollat crucem suam". In the upper space, where the head of the Crucified once rested, are the words in Latin, "Behold, He is set for the fall and rising again of many" (St. Luke II. 34).

VIII. 35.—*For my sake and the Gospel's.*

This is the motto of the Cambridge Mission to Delhi, and the words are cut into the coping-stone of the grave of its first head, Edward Bickersteth, afterwards Bishop of South Tokyo.

<sup>1</sup> "Life of Phillips Brooks," Vol. II, p. 546.

<sup>2</sup> "Memoir," Vol. II, p. 84.

<sup>3</sup> "Letters of Dr. John Brown."

The Rev. Samuel Bickersteth says, in his biography of his brother :—

“ Next day, Tuesday, 30 October [1877], he left England, accompanied by his father [E. H. Bickersteth, afterwards Bishop of Exeter] as far as Dover, and by Murray. In the train between London and Dover the father engaged in prayer with his son and his companion, and it was then that in answer to a request from the former he chose the words *ἕνεκα ἐμοῦ καὶ τοῦ εὐαγγελίου* to be their guide and inspiration. These words were chosen as expressing the only but sufficient consolation which the father felt in giving up his firstborn son to the mission field.”

Bishop E. H. Bickersteth took this text as the motto of a hymn now sung in all the churches :—

“ For My sake and the Gospel’s go,  
And tell redemption’s story.”<sup>1</sup>

VIII. 36.—*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

Mother Baptist Russell wrote to her brother Charles during the sittings of the Parnell Commission :—

“ Three things especially rejoice my heart ; first, that you are true to your faith, then to your country, and last to the principles of temperance. May God bless you, my dear brother, and preserve you ever true to these three points, and then your glory here will not lessen your glory *hereafter*. This is my prayer ; for would I care for all the good you procure for the cause in which you are engaged, if it deprived you of one degree of happiness hereafter ? What doth it profit a man to gain the whole world if he suffer the loss of his own soul ? ”<sup>2</sup>

VIII. 38.—Zachariah Coleman, in “ The Revolution in Tanner’s Lane,” was pressed by his wife to invite Major Maitland to tea on Sunday afternoon, and to chapel afterwards.

“ ‘ Certainly.’ He was rather pleased with the proposition. He would be able to bear witness in this way at any rate to the truth.

‘ Perhaps we might at the same time ask Jean Caillaud, his

<sup>1</sup> See the “ Life and Letters of Bishop Edward Bickersteth of South Tokyo,” p. 45.

<sup>2</sup> “ The Three Sisters of Lord Russell of Killowen,” p. 103.

friend. 'Would to God,' he exclaimed fervently, 'that these men could be brought into the Church of Christ!'

'To be sure. Ask Mr. Caillaud, then, too.'

'If we do, we must ask his daughter also; he would not go out without her.'

'I was not aware he had a daughter. You never told me anything about her.'

'I never saw her till the other evening.'

'I don't know anything of her. She is a foreigner, too. I hope she is a respectable young person.'

'I know very little; but she is more English than foreign. Jean has been here a good many years, and she came over when she was quite young. I think she must come.'

'Very well.' And so it was settled.

Zachariah that night vowed to his Redeemer that come what might, he would never again give Him cause to look at him with averted face, and ask if he was ashamed of Him. The text rang in his ears: Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels."

ix. 3.—*And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.*

"No passage in Holy Scripture has ever seemed to me more affecting than those words used by the Evangelist in describing our Saviour's garments at the Transfiguration: 'Whiter than any fuller on earth can whiten'. The simplicity of the allusion seems to bring that majestic, unearthly scene, with all its overwhelming associations, into unity with our daily life; it knits and weaves together the everyday and the everlasting."—DORA GREENWELL.<sup>1</sup>

ix. 24.—"No verse in the Synoptic Gospels was more constantly prized by Albrecht Ritschl than that in which the sorely perplexed father, beneath the Mount of Transfiguration, uttered his struggling hopes and fears in behalf of his afflicted boy, 'Lord, I believe; help Thou mine unbelief'. To the German thinker, this represents the pattern of Christian prayer. It is

<sup>1</sup> "Two Friends."

brave, sincere, self-abandoning, and weighted with a confident humility.”<sup>1</sup>

The words of the text were the last spoken by Bismarck.

“And yet who is there that has never doubted?

And, doubting and believing, has not said,

‘Lord, I believe; help Thou mine unbelief?’”<sup>2</sup>

IX. 36.—*He took a child, and set him in the midst.*

Peter Vischer of Nuremberg placed at the summit of his glorious bronze Shrine of St. Sebald a figure of the Infant Saviour, holding the globe in His tiny hand. Visitors to St. Sebald’s Church will remember the magnificence of this masterpiece.

IX. 36.—*A child . . . in the midst.*

John McLeod Campbell of Row tells us that when he went to Edinburgh to meet Edward Irving, he found the famous preacher sitting alone—“at least there was no one with him but a child of his host who was playing on the rug. I introduced myself to him, and told him that I had come to see him, to state to him what my experience in personal dealing with my people had brought me to see on the subject of assurance. He said he was glad to see me; that assurance was a subject on which he needed more light, and that God might teach him by me; and turning to the child he added, ‘He might teach me by that child.’”<sup>3</sup>

IX. 43-45 (with St. Matt. v. 30).—In his “History of the Bible Society,” Mr. Canton has a passage on the Franco-German war. “Far away in wintry fields west of the Rhine, Christmas was kept in camp and hospital. Christmas trees were lighted in the sick wards. Rich presents could not be thought of. But nowhere (not here, in Orleans, at least, where some 600 Testaments with the Psalter were distributed as the Society’s Christmas gift) was the best present wanting. There was much joy in reading together the history of the birth of our Lord, and one poor Hessian whose frost-bitten feet had been amputated and whose hands were crippled, found consolation in the text, “It is

<sup>1</sup> Prof. H. R. Mackintosh, “British Weekly,” 4 September, 1913.

<sup>2</sup> John Endicott in Longfellow’s “New England Tragedies”.

<sup>3</sup> “Memorials,” Vol. I, p. 52.

better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire.'"<sup>1</sup>

ix. 45.—Prof. George Wilson wrote to Dr. John Cairns on New Year's Day, 1854:—

"There is no day so painful to me to recall as the 1st of January, so far as suffering is concerned. It was on it, eleven years ago, that the disease in my foot reappeared, with the severity which, in a few days thereafter, compelled its loss, and the season always comes back to me as a very solemn one; yet if, like Jacob, I halt as I walk, I trust that like him, I came out of that awful wrestling with a blessing I never received before; and you know that if I were to preach my own funeral sermon, I should prefer to all texts, 'It is better to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched'."

x. 13.—*And they brought young children to Him, that He should touch them.*

Dean Burgon edited a series of coloured engravings on the History of our Lord, which had a wide circulation. Some of the pictures were given to Bishop Colenso for use among the natives, and a lady connected with the Natal Mission wrote:—

"Your heart would have ached at the scene I have just witnessed. Three old wrinkled Kafir women from the country, who had never heard of their God and Saviour, came to see the pictures, which some others had told them of. I was so engaged in writing to you that I gave them to 'Boy' (a Kafir youth so named) and told him to show them. They had been with him a long time, when they begged to come and thank me. They were weeping, and came and took my hand and said, 'They had never known about it. . . . One evening four Kafir women came, and it was touching to see how they appreciated the picture of the little children coming to Jesus. With their infants in their arms, they told each other that they might come to Him.'"<sup>2</sup>

x. 14.—Danneker, the German sculptor, spent eight years upon a marble statue of Christ. After two years' labour the work seemed finished, and, calling a little girl into his studio,

<sup>1</sup> Vol. III, p. 116.

<sup>2</sup> "Life of Dean Burgon," Vol. I, pp. 237, 238.

he asked her, "Who is that?" "A great man," she replied; and the artist turned away disheartened, for he knew he had failed. Beginning afresh, he worked for some years longer, and then again invited a child into his studio and repeated the inquiry, "Who is that?" After gazing in silence for a while, her eyes filled with tears, and she whispered, "*Suffer the little child to come unto Me*".

x. 21.—*Thou shalt have treasure in heaven.*

Richard Baxter says in one of the most famous passages of "The Saints' Everlasting Rest":—

"Venture all, man, upon God's word and promise; there is a day of rest coming that will fully pay for all. All the pence and farthings thou expendest for Him are contained, with infinite advantage, in the massy gold and jewels of thy crown. When Alexander had given away his treasure, and they asked him where it was, he pointed to the poor, and said, '*In scriniis*, in my chests'. And when he went upon a hopeful expedition, he gave away his gold, and when he was asked what he kept for himself, he answered, '*Spem majorum et meliorum*, the hope of greater and better things'. How much more boldly may we lay out all, and point to heaven and say, it is '*in scriniis*,' in our everlasting treasure, and take that hope of greater and better things, instead of all!"

Richard Crashaw, in the same century, pictured the reward of St. Teresa in the everlasting habitations:—

"All thy old woes shall now smile on thee  
 And thy paines sit bright upon thee.  
 All thy Suffrings be divine.  
 Tears shall take comfort and turn gemms  
 And Wrongs repent to Diademms.  
 Ev'n thy Death shall live; and new  
 Dresse the soul that erst they slew.  
 Thy wounds shall blush to such bright scarres  
 As keep account of the Lamb's warres."

x. 21.—*Take up the cross, and follow Me.*

When the nuns of Port Royal were dispersed from their house in Paris, the ecclesiastic who was with Angélique de Saint Jean in the coach began to offer some words of consolation.

She looked at the red cross on her vestment, which was the badge of her order, and replied: "Sir, I no longer expect consolation from men, but only from Jesus Christ. We bear His cross with us, and in it I would place all my trust."

x. 23.—*How hardly shall they that have riches enter into the kingdom of God!*

Charles Lamb says, in his essay "The Illustrious Defunct": "Massinger's Luke, and Ben Jonson's Sir Epicure Mammon, and Pope's Sir Balaam, and our own daily observation, might convince us that the Devil 'now tempts by making rich, not making poor'. We may read in the 'Guardian' a circumstantial account of a man who was utterly ruined by gaining a capital prize; we may recollect what Dr. Johnson said to Garrick, when the latter was making a display of his wealth at Hampton Court, 'Ah, David, David! these are the things that make a death-bed terrible'; we may recall the Scripture declaration, as to the difficulty a rich man finds in entering into the kingdom of Heaven; and combining all these denunciations against opulence, let us heartily congratulate one another upon our lucky escape from the calamity of a twenty or thirty thousand pound prize!"

x. 30.—"*With persecutions.*"

Two days after the Sorbonne had pronounced its censure on his writings, Antoine Arnauld wrote to his niece Angélique de Saint Jean: "I am in very close hiding, and by God's grace without trouble or disquiet. I experience the truth of the promise of Christ in the gospel, that he will give us, as a reward for having followed him, fathers, mothers, brothers, houses, lands, '*cum persecutionibus*'; that is to say, that with the persecutions which He will send to try if we are really His, He will also give us the consolation of finding those who will have a father's and a mother's love for us."

Arnauld remained safely concealed for twelve years. "Would you like me to tell you where M. Arnauld is hidden?" asked a lady once of the soldiers who were ransacking her house. "He is safely hidden here"—pointing to her heart, "arrest him if you can."

x. 46.—*Blind Bartimæus, the son of Timæus, sat by the way side begging.*

In a poem of four stanzas, Longfellow told of the blind man's cure.

XI. 22.—*Have faith in God.*

The following story is told of St. Francis de Sales : " A mad priest was confined in the prison of the diocese of Geneva, whose fits of fury, aggravated in all likelihood by harsh treatment, were the terror of his keepers. The bishop, disregarding the opposition of his attendants, one day ordered his cell to be opened, walked boldly up to him, took him by the hand, and saying, ' My brother, have faith in God,' laid his other hand upon his head, began to smooth his entangled hair. The fit passed away, never to return, and Francis took the cured madman with him to his own house, clothed him decently, entertained him at his table, and sent him home a sound man in mind and body." <sup>1</sup>

XI. 24.—*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

" Mark xi. 24 saved me from madness in my twelve-months' sorrows," said Charles Kingsley, " and it is so simple and so wide—wide as eternity, simple as light, true as God Himself; and yet it is just the last text of Scripture which is talked of, or preached on, or used! Verily, ' when the Son of Man cometh shall He find faith on the earth? ' That is an awfully probable text. But I feel more and more every day that if we are to do great things, it must be in the spirit of Mark xi. 24. In that spirit we may retard that second text's fulfilment, and no other. You told me once to expect much from God and I should receive much. . . . I say, in return, expect great things, also expect the least things, for the greater faith, I often think, is shown about the least matters." <sup>2</sup>

XII. 25.—*For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.*

Pompilia closes her speech in " The Ring and the Book " with these words, in which she refers to Giuseppe Caponsacchi :—

<sup>1</sup> C. Beard, " Port Royal," Vol. I, p. 84.

<sup>2</sup> " Letters and Memoirs of Charles Kingsley," Vol. I, ch. v.

"He is a priest ;  
 He cannot marry therefore, which is right :  
 I think he would not marry if he could.  
 Marriage on earth seems such a counterfeit,  
 Mere imitation of the inimitable :  
 In heaven we have the real and true and sure.  
 'Tis there they neither marry nor are given  
 In marriage, but are as the angels ; right,  
 Oh how right that is, how like Jesus Christ  
 To say that ! Marriage-making for the earth,  
 With gold so much—birth, power, repute so much,  
 Or beauty, youth so much, in lack of these !  
 Be as the angels rather, who apart  
 Know themselves into one, are found at length  
 Married, but marry never, no, nor give  
 In marriage ; they are man and wife at once  
 When the true time is : here we have to wait  
 Not so long neither ! Could we by a wish  
 Have what we will and get the future now,  
 Would we wish aught done undone in the past ?  
 So, let him wait God's instant men call years ;  
 Meantime hold hard by truth and his great soul,  
 Do out the duty ! Through such souls alone  
 God stooping shows sufficient of His light  
 For us i' the dark to rise by. And I rise."

THE WIDOW'S MITES.

XII. 42.—*She threw in two mites.*

"Two Mites, two drops, yet all her house and land  
 Falls from a steady heart though trembling hand ;  
 The others' wanton wealth foams high and brave ;  
 The other cast away, she onely gave."

—RICHARD CRASHAW.

XIII. 11.—*For it is not ye that speak, but the Holy Ghost.*  
 Cardinal Nicholas von Cusa said in using this text : "The  
 whole Trinity is at work in the true preacher".<sup>1</sup>

<sup>1</sup> F. A. Scharpff, "Der Cardinal und Bischof Nicolaus von Cusa,"  
p. 272.

XIII. 33.—*Take ye heed, watch, and pray.*

Sara Coleridge quotes the words of "Old Fisher of Boro-dale": "A great deal of religion requires a great deal of looking after"<sup>1</sup>

XIV. 8.—*She hath done what she could.*

Florence Nightingale wrote in 1856 in response to an address from 1800 working-men at Newcastle-on-Tyne: "My dear friends, the things that are deepest in our hearts are perhaps what it is most difficult to express. 'She hath done what she could.' These words I inscribed on the tomb of one of my best helpers when I left Scutari. It has been my endeavour, in the sight of God, to do as she has done."<sup>2</sup>

XIV. 9.—On this passage Dora Greenwell wrote a sonnet:—

"They who have much received will love the more;  
Seest thou this woman's deed? Oh record fair  
Of Love that gave its all, nor sought with care,  
To tell its treasures duly o'er and o'er,  
Or count the cost! well knowing that its store  
Might spend its fulness and rest debtor there!  
Of Penitence that dried with unbound hair  
The holy feet its tears had washed before;  
Of Faith that read within that eye benign  
The mild approval of its sacrifice,  
That heard the meek upbraiding 'kiss of thine  
Or tear I found not,' greet the worldly wise;  
That met the gracious sentence, 'Mary, rise!  
Thy name shall live for ever, linked with Mine!'"

#### ST. PETER'S DENIAL.

XIV. 66-72.—"The worth of a man," says Froude, in his closing paragraph on the death of Cranmer, "must be measured by his life, not by his failure under a single and peculiar trial. The Apostle, though forewarned, denied his Master on the first alarm of danger: yet that Master, who knew his nature in its strength and in its infirmity, chose him for the rock on which He would build His Church."

<sup>1</sup> "Memoir and Letters of Sara Coleridge," Vol. I, p. 250.

<sup>2</sup> "Life of Florence Nightingale," Vol. I, p. 320.

xv. 46.—*Upon the sepulchre of our Lord.*

“ Here where our Lord once laid his head  
Now the grave lyes buried.”

—RICHARD CRASHAW.

xvi. 2.—*They came unto the sepulchre at the rising of the sun.*

In the Life of Bishop Ken we read that his last journeys derive a tender pathos from the singular fact of his carrying his shroud in his portmanteau—he remarking that it “ might be as soon wanted as any other of his habiliments”. He put it on himself some days before the last; and in holy quietness and peace, his death was as beautiful as his life. Not less beautiful was his burial. He was buried, by his own request at Frome, Selwood—“ the nearest parish within his own diocese to the place where he died, in the churchyard under the east window of the chancel, *just at sun rising*, without any manner of pomp or ceremony, besides that of the order for burial in the Liturgy of the Church of England, on the 21st day of March, 1710, anno ætat. 73”. Dr. Stoughton says: “ Burial at night was the fashion of that age; how much more appropriate was the funeral of this eminent Christian in the early morning!”

#### THE HOLY GRAVE.

xvi. 6.—*Behold the place where they laid Him.*

The sixteenth-century church of St. Nicholas at Troyes contains one of those “ Sepulchres ” which pious and wealthy citizens in Eastern France erected at great cost in the Reformation period. It was the gift of a parishioner, Michel Oudin, who had visited the Holy Land, and caused the tomb to be built on the model of the sepulchre in Jerusalem. It was erected in 1530, the year of the Diet of Augsburg. Emblems of the Passion are seen around, such as the Saviour’s tunic; the lantern of Malchus, the sword of St. Peter, the purse containing thirty pieces of silver, and the reed. Over the tomb are the words of the text, “ *Ecce locus ubi posuerunt Christum dominum* ”.

Within the tomb we see the Body of Christ wrapped in a shroud and guarded by angels, with these two lines above, reminding us that He who was the Life willed to die and to rest

within an earthly grave, that by His death He might destroy death :—

“ Vita mori voluit et in hoc tumulo requievit ;  
Mors quia victa fuit mortem victrix abolevit.”

xvi. 6.—*He is risen.*

In the “ Life of Dr. Dale ” we are told how he came to write his book, “ The Living Christ ”. “ He was writing an Easter sermon, and when half-way through, the thought of the risen Lord broke in upon him as it had never done before. ‘ Christ is alive ! ’ I said to myself, ‘ Alive ! ’ and then I paused—‘ alive ! ’ and then I paused again ; ‘ alive ! ’ Can that really be true ? living as really as I myself am ? I got up and walked about, repeating ‘ Christ is living ! ’ ‘ Christ is living ! ’ At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory, yes, ‘ Christ is living ’. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, ‘ My people shall know it ; I shall preach about it again and again until they believe it as I do now ’.”

Dr. William Bright, author of the hymn,

“ And now, O Father, mindful of the love  
That bought us, once for all, on Calvary’s Tree,”—

passed away at Oxford in March, 1901. Father Page, Superior of the Society of St. John the Evangelist, Cowley, wrote to his biographers :—

“ When I visited Dr. Bright on Monday, February 4, and began to read the evening Psalms (xxii. and xxiii.) to him at his request, he said the alternate verses with me clearly and quite audibly, without any mistake, although at that time he was in a very weak state of health. The effort seemed rather to sustain and refresh than weaken him. A few days before his death he said the Easter hymn, ‘ Jesus Christ is risen to-day ’.”

Bayard Taylor translates as follows the ecstatic chorus of the disciples and angels at the close of the first scene in Faust :—

## CHORUS OF DISCIPLES.

" Has He, victoriously,  
 Burst from the vaulted  
 Grave, and all gloriously  
 Now sits exalted ?  
 Is He, in glow of birth,  
 Rapture creative near ?  
 Ah ! to the woe of earth  
 Still are we native here.  
 We, his aspiring  
 Followers, Him we miss ;  
 Weeping, desiring,  
 Master, Thy bliss ? "

## CHORUS OF ANGELS.

" Christ is arisen  
 Out of corruption's womb :  
 Burst ye the prison,  
 Break from your gloom !  
 Praising and pleading Him,  
 Lovingly needing Him,  
 Brotherly feeding Him,  
 Preaching and speeding Him,  
 Blessing, succeeding Him,  
 Thus is the Master near,—  
 Thus is He here ! "

xvi. 15.—James Gilmour of Mongolia wrote on the eve of his first departure for the Far East : " I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey the command of Christ, '*Go into all the world and preach*'. He who said '*preach*,' said also, '*Go ye unto and preach*' and what Christ hath joined together let not man put asunder."

xvi. 18.—*They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them.*

The Moravian missionary Christopher Dähne did a great work in the eighteenth century among the Arawack Indians of Central America. For two years he lived in a lonely hut in the

dense forest, surrounded by savage Indians and wild beasts. One evening a snake suddenly glided down from the roof of his hut, and having bitten him twice or thrice coiled itself round his body. The brave missionary thought not of himself but of the people he came to save. If he were found dead it would be rumoured that the natives had killed him. Seizing a piece of chalk he wrote on the table, "A serpent has killed me". Then there flashed into his mind the words "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them". Seizing the serpent, he flung it from him, and then lay down to sleep in perfect peace. Next morning he awoke feeling quite well, and went about his work as usual. For twenty-seven years Dähne laboured among the Arawacks.<sup>1</sup>

XVI. 19.—*He was received up into heaven.*

ASCENSION.

*"Salute the last and everlasting day,  
 Joy at th' uprising of this Sun, and Son,  
 Ye whose true tears, or tribulation  
 Have purely wash'd, or burn't your drossy clay.  
 Behold, the Highest, parting hence away,  
 Lightens the dark clouds, which He treads upon;  
 Nor doth He by ascending show alone,  
 But first He, and He first enters the way."*

JOHN DONNE.

<sup>1</sup>Told by the Rev. J. Ritson in "The Romance of Modern Missions," p. 34.

## THE GOSPEL ACCORDING TO ST. LUKE.

Renan said that the Gospel of St. Luke is the most beautiful book in existence.

During the meetings of the Medical Congress in London in August, 1913, Dr. Pietro Capparoni read a paper on the Sepulchral Inscriptions of the Christian doctors in the Catacombs. He mentioned "that the only painting in the Catacombs of Rome which had any relation to the history of medicine was a picture existing in the subterranean basilica of SS. Felice and Adauto in the cemetery of Comodilla on the Via Ostiense. Although subsequent to the true cemeterial period which, according to G. B. De Rossi, ended in the year 410 A.D., it was nevertheless of the greatest interest. It was of the seventh century, and might be ascribed to the period between 668 and 685 A.D., as might be gathered from the inscription on the base, which said that it was done in the time of Constantine Pogonato. This represented St. Luke, clad in the tunic and pallium, and depicted as an evangelist, since he held in his right hand the roll, while as a physician he held in his left a pouch of leather, with long cords, which contained four surgical instruments, one of them a lancet. On the two sides of the head of the Saint still remained traces of the words SCS LVCAS, and the stone also bore a Latin inscription stating that it had been set up in the time of Constantine Pogonato."<sup>1</sup>

"Luke," says Dean Inge, "must have been a man of very attractive character; full of kindness, loyalty, and Christian charity. He is the most feminine (not effeminate) writer in the New Testament, and shows a marked partiality for the tender aspects of Christianity."<sup>2</sup>

<sup>1</sup> "The Times," 9 August, 1913.

<sup>2</sup> "Quarterly Review," January, 1914.

Dr. John Cairns wrote in 1846 :—

“I find great pleasure in lecturing, and a large portion of my studies are conducted with a view to it. I have got to the end of the first ten chapters of Luke, and continue to like it more and more. Nothing has disabused my mind more of the first impressions made by Strauss than the regular and close examination of the Gospel history. The difficulties grow ever less and less the more one works into the substance of the history and applies to it the ordinary laws of historical evidence.”<sup>1</sup>

1. 13.—*Thy wife Elisabeth shall bear thee a son.*

This text was quoted with holy longing by the good Queen Mary II of England in her private memoirs. It was the chief sorrow of her life that she had not borne a child to her cold and selfish husband, William of Orange.

“‘Thy prayer is granted, and thy wife Elisabeth shall bear a son.’ Those are the angel’s words (wrote Mary) to Zacharias. Joyful words certainly, and the accomplishment of which was much more so. Why art thou so troubled, oh my soul? dost thou not know that the Lord does all He pleases in heaven and on earth? and do you not realize that the Lord is just in all He does? and as it is not His will to bless you with a child, you must submit to it. Though I have been married about thirteen years, I know that the Lord can still give me one, or several, if He finds it right; while in the interval of waiting I must have patience, I must even remember that humanly speaking there is no probability that I should be thus blessed after such a long sterility, and that I should be contented, knowing that man does not see as the Lord sees.”<sup>2</sup>

1. 28.—*Hail, thou that are highly favoured, the Lord is with thee : blessed art thou among women.*

“The figure of the Church Triumphant in the form of a white rose,” says Dr. Carroll, “takes the spiritual imagination with pure loveliness. In one sense, doubtless, it sprang into being full-formed in the poet’s own creative soul. In another,

<sup>1</sup> Prof. McEwen, “Life and Letters of John Cairns,” p. 273.

<sup>2</sup> Quoted by Mary F. Sanders in her “Life of Queen Mary II,” p. 234.

its roots sank deep into many beautiful and holy associations. The chief of these is probably the thought of the Virgin as the *Rosa mystica* of the Litany,

‘The Rose in which the Word Divine  
Made itself flesh.’

As such she became the divinest symbol of the Church redeemed through the Incarnation,

‘the saintly soldiery

Whom Christ in His own blood did make His Bride.’

It was natural, therefore, to extend her mystical name to all the Saints, to regard them as white petals of her pure loveliness. To gather together the scattered blossoms from the banks of Time into the unity of ‘the Flower of glorious immortality’.<sup>1</sup>

1. 38.—*Behold the handmaid of the Lord.*

“When the Jewish Church sealed her Canon,” says Dr. A. B. Davidson, “it was a time of impatience and sharp remonstrance with the Most High; the Church deemed she had not got her due from heaven. ‘Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against Thee?’ and Malachi ends with dim words of an impending curse. Four hundred years of outer fighting and inner fear had ended this. ‘I have waited for Thy salvation. Behold the handmaid of the Lord; be it unto me according to Thy word.’ There was now both a submission to, and a receptivity for, the Divine.”<sup>2</sup>

A favourite and often-quoted text with Florence Nightingale. On Christmas Day, 1885, at the age of sixty-five, she wrote: “To-day let me dedicate this poor old crumbling woman to Thee. Behold the handmaid of the Lord. I was thy handmaid as a girl. How have I back-slidden!”<sup>3</sup>

1. 39.—*And Mary arose in those days, and went into the hill country with haste.*

In canto xviii of the “Purgatorio,” Dante sees the spirits who are punished for Sloth:—

<sup>1</sup> “In Patria,” p. 472.

<sup>2</sup> “Biblical and Literary Essays,” p. 4.

<sup>3</sup> Sir E. T. Cook, “Life of Florence Nightingale,” Vol. II, p. 352.

“ Soon they overtook us ; with such swiftness moved  
The mighty crowd. Two spirits at their head  
Cried weeping, ‘ Blessed Mary sought with haste  
The hilly region ’.”

#### THE HILL COUNTRY.

When John Bright visited the East in 1835-6, the scenery of Palestine gave him unending delight. “ This,” he wrote, “ is what the Scriptures call ‘ the Hill country of Judea,’ very properly too, for hill succeeds hill in almost endless continuation—none immensely high, but yet steep and difficult of ascent ; they are notwithstanding well cultivated and very productive, though apparently little more than barren rocks.”<sup>1</sup>

#### THE MEETING OF MARY AND ELISABETH.

I. 39-41.—Amidst the troubles of 1547 Melanchthon wrote to Benedict Schumann: “ I am writing you this letter on the day when we celebrate the memory of that sweet visit of Mary to Elisabeth. From their story let us draw comfort and instruction. The Church was then a little flock, persecuted by Herod, the Pharisees, the Sadducees, and many other wicked persons. Let us not wonder then that the Church to-day should be merely a little army of good men. Think too of the dangers that surrounded these matrons, Elisabeth and Mary Mother. They saw 30,000 Jews slaughtered by Ptolemy, and the survivors forced to eat the flesh of the slain. Afterwards Elisabeth saw her husband Zacharias killed, and perhaps she survived her son also. Let us too bear patiently the common troubles of the Church and comfort ourselves with the remembrance of the piety and courage of these matrons. How far did that meeting of Mary and Elisabeth excel the meetings at Trent, for as the poet says, the dog-rose or anemone is not to be compared to the garden rose. But there is a far greater unlikeness between the two, since the Council of Trent has promulgated corruptions of the true doctrine. Let us therefore be more watchful in guarding the simplicity of the faith, let us maintain concord and friendship among ourselves, as these matrons did.”<sup>2</sup>

<sup>1</sup> G. M. Trevelyan, “ Life of John Bright,” p. 28.

<sup>2</sup> “ Corp. Ref.,” Vol. VI, cols. 590, 591.

i. 45.—*And blessed is she that believed.*

This verse is connected with the story of Mercy, in the second part of the Pilgrim's Progress.

Mercy called on Christiana along with Mrs. Timorous and at the close of the talk she said: "Neighbour, I did indeed come with you to see Christiana this morning, and since she is, as you see, taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way."

When the pilgrims started, Christiana said: "Mercy, I take this as an unexpected favour, that thou shouldst set foot out of doors with me to accompany me a little in my way". Then said young Mercy (for she was but young), "If I thought it would be to purpose to go with you, I would never go near the town".

When the Slough of Despond was reached, "Christiana and her boys did make a stand; but, said Mercy, 'Come let us venture; only let us be wary'. Then they looked well to their steps and made a shift to get staggering over. Yet Christiana had like to have been in, and that not once or twice.

"Now they had no sooner got over, but they thought they heard words that said unto them, 'Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord'."

#### THE MAGNIFICAT.

i. 46-55.—Of Henry Martyn, Dr. George Smith writes: "When not yet twenty he came out Senior Wrangler. His father's death drove him to the Bible, to the Acts of the Apostles, which he began to study, and the first whisper of the call of Christ came to him in the joy of the Magnificat as its strains pealed through the chapel."

Florence Nightingale wrote in 1855 to her friend, Mr. Bracebridge: "War makes Deborahs and Absaloms and Achitophels: and when, if ever the Magnificat has been true, has it been more true than now, every word of it? 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His hand-maiden.'"<sup>1</sup>

<sup>1</sup> "Life of Florence Nightingale," Vol. I, p. 306.

1. 46.—George Fox wrote in his Journal :—

“After this I met with a sort of people that held women have no souls (adding in a light manner) no more than a goose. But I reprov'd them, and told them that was not right ! As Mary said, ‘ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour ’.”

THE CHRISTMAS MESSAGE IN ST. LUKE.

II. 7.—*And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger.*

“That he whom the Sun serves, should faintly peepe  
Through clouds of Infant flesh ; that he the old  
Eternall Word should be a Child, and weepe ;  
That he who made the fire, should feare the cold ;  
That Heavn's high majesty his Court should keepe  
In a clay cottage, by each blast control'd ;  
That glorie's self should serve our griefs and feares ;  
And free Eternity, submit to yeares.”

—RICHARD CRASHAW.

The ancient Cathedral of Augsburg has a stone carving of the fourteenth century above one of the outer porches, representing the Nativity of our Lord. From a basket-like pen fixed against the wall the heads of the ox and the ass look down upon the quiet scene. An old writer has said that our Lord was born in a stable from which the Ox of passion and the Ass of prejudice had been driven out ; but the Augsburg sculptor's work derives much of its beauty from the presence and reverent gaze of the dumb creatures of the stable at Bethlehem.

Mr. Hamerton tells us that the French peasants in the Autun district “are convinced that the cattle talk together on Christmas night, at the time of the midnight Mass ; but curiosity as to what the cattle may say is represented as dangerous, there being a legend that the farmer who hid himself in the cow-house to listen heard the prediction of his own speedy demise, which took place accordingly in a few days. Thousands of peasants believe this just as firmly as they believe things in the ordinary course of Nature.”<sup>1</sup>

<sup>1</sup> “Round My House,” ch. XII.

When Charles Bunsen was in Rome as representative of the Court of Berlin, he transformed the disused stables belonging to his house on the Capitol into a Chapel where Lutheran services were held for the German community. The first Chaplain of the Prussian Embassy was Schmieder, the second Rothe, and the third Tholuck. The little Protestant congregation reminded each other that the Saviour of the world was born in a stable.<sup>1</sup>

#### THE ADORATION OF THE SHEPHERDS.

II. 8, 9.—Rembrandt's "Adoration of the Shepherds" in the National Gallery has been described as "a piece of Bible by Candlelight". Sir E. T. Cook remarks, "There is, however, something spiritually instructive, as well as technically skilful, in the way in which such light there is all proceeds from Him who came to be the light of the world. Compared with this Divine light that in the lantern of the shepherds pales and is ineffectual."

II. 10-14.—*And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy.*

Lady Victoria Campbell, writing from Inveraray Castle on 4 January, 1880, said:—

"Especially here, my Sundays spent in solitude seem to rest me more, and I think Divine things have appeared very real and present to me this morning. Particularly the thought of how emphatically it is said, 'Good news, good will towards *all* men. All flesh shall see the salvation of God.' Surely enough to make us feel that whatever the mystery and perplexity with which we are brought in contact we may trust God with it. He cannot mock us by holding out the cup and then withdrawing it."<sup>2</sup>

II. 10.—*Behold!*

Bishop Lancelot Andrewes compared the prophecies of the coming Saviour to beacons. "For look, how many *ecces* in the Scriptures, so many beacons. This *ecce* here ('Behold, I bring you good tidings of great joy') to the last *Ecce concipies* of the

<sup>1</sup> A. Hausrath, "Richard Rothe und seine Freunde," Vol. I, p. 229.

<sup>2</sup> "Memoir of Lady Victoria Campbell," by Lady Frances Balfour, p.

Blessed Virgin; that to Esay's *Ecce concipiet virgo*; that to David's *Ecce de fructu ventris tui*; that to Abraham's *Ecce in semine tuo*, and so up till ye come to *semen mulieris*. There they first begin and take light one from another till they come to the *Ecce natus est hodie*, the *ecce* of all *ecces*, the last and highest of them all."<sup>1</sup>

II. 11.—*For unto you is born this day . . . a Saviour, which is Christ the Lord.*

Writing from Pau to his friend Eugène Bernard on 24 December, 1851, Henri Perreyve said: "I am just going to the midnight Mass, eleven o'clock is striking, I am in the most harmonious silence that ever I have heard. It seems to me that everything all around is full of that shining word which was suddenly given to the earth, '*Hodie natus est Salvator—natus est parvulus*. . . My friend, my brother, I cannot refrain from the happiness of embracing you at this moment, over the cradle, so to speak, of the Lord Jesus. Ah, let us press closely about that cradle, let us surround it with our vows, our loves, our lives. It carries now more than ever the salvation of the world."

II. 13, 14.—This passage is mentioned by Mr. Canton in his account of Bible progress in Madagascar. Queen Ránaválona II, who succeeded to the throne in 1868, sent for three of the oldest of her heathen Ministers, and told them she was convinced there must be a God who made the heavens and the earth, and she was going to pray to Him. "They thanked her and said it was good; but their faces were very doleful." The Idol guardians came to offer their homage, and to place her under the favour and protection of the idols. Her reply was frank and fearless: "Gladly I receive your allegiance as my subjects, but as Idol guardians I cannot recognize you. These idols are not my idols." At her coronation the angelic greeting, "Glory to God in the highest, and on earth peace, good will towards men," was inscribed around her gilded canopy; on a small table near her lay a handsomely bound Bible . . . and the missionaries were invited to a place of honour near her royal person.<sup>2</sup>

Archbishop Alexander wrote of the "gleams of glory for the

<sup>1</sup> R. L. Ottley, "Lancelot Andrewes," p. 139.

<sup>2</sup> "History of the Bible Society," Vol. IV, pp. 75, 76.

soldier idea which are to be found in the New Testament'. He quoted the words, "Suddenly there was with the Angel a multitude of the heavenly host".—"Heavenly soldiers,' says the old Bishop's Bible. And think of this, 'And the armies which were in heaven followed him upon white horses'." <sup>1</sup>

II. 14.—*Glory to God in the highest.*

In Dante's "Purgatorio," when a soul is finally delivered, the whole mountain shakes at the cry "*Gloria in excelsis Deo*". Dr. Carroll writes: "We shall not quite understand until we remember that, just as Mount Purgatory and Mount Calvary are the antipodes of each other, so also are the two earthquakes that shook them. The earthquake of the Crucifixion represents the jar and dislocation which the shock of human sin sends through the framework and fabric of the earth. As such it passes down through the world of the lost directly under Calvary, and breaks into ruins, cliffs, and bridges. The earthquake here, on the other hand, represents purification from sin—the thrill and quiver, as it were, that earth gives when a soul is pure enough to escape out of its power. It is not by accident that the earthquake which recalls the Crucifixion of Christ is joined with the song which announced His birth to the shepherds: '*Gloria in excelsis Deo*'. In this way Dante links together the birth and the death, the Incarnation and the Atonement, and indicates that these form the foundation on which redemption rests, the Divine power which lies behind and beneath all man's efforts to purify himself." <sup>2</sup>

The text, "*Gloria Deo in Excelsis*" is inscribed on the carved band that surrounds Tennyson's house at Aldworth. It was selected, Sir James Knowles tells us, by Mrs. Tennyson.

II. 14.—*Good-will toward men.*

Evangelist said to Christian: "Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the Way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has *good-will* for men; only, said he, take heed that thou turn not aside again, 'lest thou perish from the way, when his wrath is kindled but a little'".

Cardinal Newman once wrote to Edwin Paxton Hood:—

<sup>1</sup> "Primate Alexander," p. 84.

<sup>2</sup> J. S. Carroll, "Prisoners of Hope," p. 289.

“ I acknowledge you to be one of those ‘ men of good will,’ to whom the angels brought peace on Christmas night, and I pray for you that supreme peace when this life is over, which I pray for myself.”

Milton closes his “ Ode on the Morning of Christ’s Nativity ” with these lines :—

“ But see, the Virgin blest  
Hath laid her Babe to rest ;  
Time is, our tedious song should here have ending :  
Heaven’s youngest-teemèd star  
Hath fix’d her polish’d car,  
Her sleeping Lord, with handmaid lamp, attending ;  
And all about the courtly stable  
Bright-harness’d angels sit in order serviceable.”

II. 25-28.—*Simeon . . . took Him up in his arms and blessed God.*

“ L’affection d’un homme âgé pour un enfant, si touchante et que la nature même inspire, comporte les plus grands bénéfices.” (“ The love of an aged man for a child, which is so touching, and which nature itself inspires, carries with it the greatest benefits.”)—MAURICE BARRÈS.

II. 28.—*Then took He Him up in his arms.*

“ A baby is a harmless thing,  
And wins our hearts with one accord,  
And Flower of Babies was their King,  
Jesus Christ our Lord.”

—CHRISTINA ROSSETTI.

Tennyson spoke of the Child in the Dresden Raffaele as “ perhaps finer than the whole composition, in so far as one’s eyes are more concentrated on the subject. The child seems to me the furthest reach of human art. His attitude is a man’s ; his countenance, a Jupiter’s—perhaps too much so.” Fitzgerald adds : “ But when A. T. had a babe of his own, he saw it was not ‘ too much so ’. ‘ I am afraid of him ; babies have an expression of grandeur which children lose, a look of awe and wonder. I used to think the old painters overdid the expression and dignity of their infant Christs, but I see they didn’t.’ ”<sup>1</sup>

<sup>1</sup> “ Tennyson : A Memoir,” Vol. I, p. 121.

II. 29.—*Lord, now lettest Thou Thy servant depart in peace.*

Mrs. Bickersteth, wife of Bishop Bickersteth of Exeter, wrote three months before her death to her eldest son Edward, afterwards Bishop of South Tokyo :—

“It makes my heart so happy to think of you in the ministry, telling of the Saviour’s love to perishing souls, and I often and often commit it in prayer to our gracious Father, my dear boy, Father has said sometimes that he thought if he could see you preaching the gospel he could say from his heart, ‘Lord, now lettest Thou Thy servant depart in peace,’ but if He spares us to see you established in the ministry and your work blessed of God, it would be indeed a blessing.”<sup>1</sup>

Bishop Mark Hildesley of Sodor and Man was an eighteenth-century prelate whose life-task may be compared with that of M. de Sacy of Port Royal. His special work in the diocese was the translation of the Bible into Manx. “It was a long work, and he was eager that it should be accomplished in his lifetime. ‘If he could see it printed, he should be happy, die when he would.’ Through the active help of the Christian Knowledge Society his wish was carried out. He received the last sheets of it during his last illness, exclaimed very emphatically, ‘Lord, now lettest Thou Thy servant depart in peace,’ and died the next day.”<sup>2</sup>

Mr. Wilfrid Ward writes in his life of Cardinal Newman :—

“Thus very quietly and without parade took place the great event dreamt of for so many years—with dread at first, in hope at last.” [Newman’s reception into the Roman Catholic Church.]

“The MS. of the ‘Essay of Development’ lay unfinished on his desk. Newman now added a few lines to it which give the best contemporary picture of his mind at the time—‘one of those passages,’ writes Mr. Hutton, ‘by which Newman will be remembered as long as the English language endures’.

“Such,’ he wrote, ‘were the thoughts concerning “The Blessed Vision of Peace” of one whose long-continued petition

<sup>1</sup> “Life and Letters of Edward Bickersteth,” p. 14.

<sup>2</sup> C. J. Abbey, “The English Church and its Bishops,” Vol. II, p. 67.

had been that the Most Merciful would not despise the work of His own hands, nor leave him to himself: while yet his eyes were dim, and his breast laden, and he could but employ reason in the things of Faith. And now, dear reader, time is short, eternity is long. Put not from you what you have here found: regard it not as a mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagination that it comes of disappointment or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long. *Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace, quia viderunt oculi mei salutare tuum.*'"

II. 35.—*Yea, a sword shall pierce through thy own soul also.*

In the monastery of Solovétsk, on the shores of the White Sea, a precious ikon is kept in memory of the nine-hours' bombardment by the English in 1854. Although not one human being, not even a seagull in the monastery court, perished on this occasion, the final shot passed through the sacred picture of the Holy Mother (drawn in the days of St. Philip) over the western entrance of the cathedral of the Transfiguration, and tearing off part of the iron roof, fell with a crash to the ground. That ikon bears underneath it the legend:—

“‘Call upon Me in the day of trouble.’ The Heavenly Mother defended the Solovétsk Obitel during a nine-hour bombardment by the English, and was pleased to receive in the ikon a blow from a 96-pound ball; this last shot was fired while ringing for Vespers, 7 July, 1854. Mother of God, vouchsafe victory over his enemies to our Tsar, that we may in his peace live in all peace and purity.”<sup>1</sup>

II. 36.—*And there was one Anna, a prophetess.*

In the Royal Picture Gallery at Augsburg there is a painting by Hans Holbein the Elder, entitled “The First Step”. It represents the Infant Saviour standing on a table, supported on

<sup>1</sup> A. A. Boddy, “With Russian Pilgrims,” pp. 134, 135.

one side by his young mother and on the other by St. Anna, while His tiny foot is advanced to take His first step. Above hover three angels to keep Him in all His ways.

II. 46.—*Sitting in the midst of the doctors.*

THE DOCTORS.

“The sacred academy above  
Of doctors, whose pains have unclasp’d, and taught  
Both books of life to us—for love  
To know Thy scriptures tells us, we are wrote  
In Thy other book—pray for us there,  
That what they have misdome  
Or missaid, we to that may not adhere.  
Their zeal may be our sin. Lord, let us run  
Mean ways, and call them stars, but not the sun.”

—JOHN DONNE.

II. 49.—*Wist ye not that I must be about My Father’s business?*

Florence Nightingale wrote about the age of twenty-six : “One’s days pass away like a shadow, and leave not a trace behind. How we spend hours that are sacred in things that are profane, which we choose to call necessities, and then say, ‘we cannot’ to our Father’s business.”<sup>1</sup>

Miss Nightingale, in a memorial article in “Good Words” on the devoted nurse, Miss Agnes Jones, thus explained her friend’s success : “She was not, when a girl, of any conspicuous ability, except that she had cultivated in herself to the utmost a power of getting through business in a short time, without slurring it over, and without fid-fadding at it;—real business, her Father’s business. She was always filled with the thought that she must be about her ‘Father’s business’. How can any undervalue business habits? as if anything could be done without them. She could do, and she did do, more of her Father’s business in six hours than ordinary women do in six months, or than most even of the best women do in six days.”<sup>2</sup>

Mr. Frederic Harrison wrote of Ruskin’s relations in mid

<sup>1</sup> Sir E. T. Cook, “Life of Florence Nightingale,” Vol. I, p. 64.

<sup>2</sup> “Life of Florence Nightingale,” Vol. II, p. 141.

life with his father and mother: "The consciousness of his own public mission and the boundless love and duty that he owed to his parents could not be expressed in a way more beautiful. One could almost imagine it was in the spirit of the youthful Christ when he said to his mother, 'Wist ye not that I must be about my Father's business?'"<sup>1</sup>

III. 21-22.—The Emperor Constantine, in his last days applied for baptism, explaining that he had hoped some day to receive it in the waters of the Jordan like the Lord Himself. After the ceremony he laid aside the purple and passed away in stainless white (22 May, 337).<sup>2</sup>

III. 23.—*Jesus Himself began to be about thirty years of age.*

Archbishop Maclagan, who was ordained deacon in 1856, one month before completing his thirtieth year, wrote to his parents the same evening:—

"At times I have felt disposed to regret that so many years of my life were already gone, and yet I believe that they have not been spent in vain, and that even they may bear much fruit in my present labours, but above all I remember that my great Master also entered upon His ministry when 'He began to be about thirty years of age,' and I desire nothing so much as to place Him before me for an example in all things as well as in this."<sup>3</sup>

IV. 18.—Dr. Livingstone wrote amid his African journeyings of 1866 in a chapter which describes the horrors of the slave trade:—

"It struck me that after Sef had numbered up the losses that the Kilwa people sustained by death in their endeavours to enslave people, similar losses on the part of those who to go 'proclaim liberty to the captives, the opening of the prison to them that are bound'—to save and elevate, need not be made so very much of as they sometimes are."<sup>4</sup>

v. 6.—*They inclosed a great multitude of fishes: and their net brake.*

Mr. Arthur Copping, in his book "A Journalist in the Holy Land," describes a visit to the Lake of Galilee:—

<sup>1</sup> E. T. Cook, "The Life of Ruskin," Vol. I, p. 482.

<sup>2</sup> Prof. H. M. Gwatkin, "Cambridge Mediæval History," Vol. I, p. 23.

<sup>3</sup> F. D. How, "Life of Archbishop Maclagan," p. 36.

<sup>4</sup> Livingstone's "Last Journals," Vol. I, p. 74.

“ I climbed a steep path leading to a ledge of rock that overhung the shore. Thence one looked down upon the transparent water, which gleamed and shimmered with silver flashes and little grey shapes. The mind took some moments to realize that these were fish. Here, there, near and far, in deep water and in shallow, occurred the crowded swarm of gliding, darting, forms. Truly the Sea of Galilee is densely populated with bream and barbel and other fish.”

v. 10.—*And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.*

Matthew Arnold, in his elegy on Dean Stanley entitled “ Westminster Abbey,” tells how the Fisherman Apostle first threw his net over London. When King Sebert was building his minster on Thorney Isle, a belated fisher by the southern shore of the Thames saw “ a strange wayfarer ” coming to his side—

“ Who bade him loose his boat, and fix his oar,  
And row him straightway to the further shore,  
And wait while he did there a space abide.

The Minster’s outlined mass  
Rose dim from the morass,  
And thitherward the stranger took his way.  
Lo, on a sudden all the Pile is bright !  
Nave, choir and transept glorified with light,  
While tongues of fire on coign and carving play !  
And heavenly odours fair  
Come streaming with the floods of glory in,  
And carols float along the happy air,  
As if the reign of joy did now begin.

Then all again is dark ;  
And by the fisher’s bark

The unknown passenger returning stands.  
*O Saxon fisher ! thou hast had with thee  
The fisher from the Lake of Galilee—  
So saith he, blessing him with outspread hands ;  
Then fades, but speaks the while :  
At dawn thou to King Sebert shalt relate  
How his St. Peter’s Church in Thorney Isle  
Peter, his friend, with light did consecrate.”*

## THE HEALING OF THE WITHERED HAND.

VI. 6-10.—Florence Nightingale wrote in girlhood : “I should have so liked you to see Embley in the summer, for everything is such a blaze of beauty. I had such a lovely walk yesterday before breakfast. The voice of the birds is like the angels calling me with their songs, and the fleecy clouds look like the white walls of our Home. Nothing makes my heart thrill like the voice of the birds ; but the living chorus so seldom finds a second voice in the starved and earthly soul, which, like the withered arm, cannot stretch forth its hand till Christ bids it.”<sup>1</sup>

VI. 12.—*He went out into a mountain to pray, and continued all night in prayer to God.*

Dr. McLeod Campbell wrote to the Rev. D. J. Vaughan : “This record of our Lord’s continuing all night in prayer has been, I confess, more frequently present to my thoughts both for rebuke and for guidance (I do not mean as to the actual amount of time) than the practice or teaching of St. Paul ; though these accorded with this, and His exhortation to ‘pray without ceasing,’ has been to me one with our Lord’s speaking a parable that men ought always to pray and not to faint”<sup>2</sup>

VI. 38.—*Give, and it shall be given unto you.*

Luther quoted this text as a justification of his generous giving. “Dear Katie,” he said to his wife, “if we’ve no money, the silver cups will have to go ; we must give, if we wish to have anything.”

## THE GOOD CENTURION.

VII. 4, 5.—*And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this : for he loveth our nation, and hath built us a synagogue.*

Compare the poem entitled “The Roman Centurion Speaks” in “The History of England,” by C. R. L. Fletcher and Rudyard Kipling (p. 21). The verses express the thoughts of a Roman soldier who loves Britain, when he is called home to Italy. The last is as follows :—

<sup>1</sup> Sir E. T. Cook, “Life of Florence Nightingale,” Vol. I, p. 28.

<sup>2</sup> “Memorials,” Vol. II, p. 37.

“Legate, I come to you in tears—my cohort ordered home! I’ve served in Britain forty years. What should I do in Rome?”

Here is my heart, my soul, my mind—the only life I know—I cannot leave it all behind. Command me not to go!”

#### THE MIRACLE AT NAIN.

VII. 11-16.—In “The Last Days of Pompeii,” Bulwer Lytton represents the son of the widow of Nain as appearing in extreme old age in the Campanian city. The converted priest of Isis, Apæcides, meets the aged saint on the day of his own murder at the hands of Arbaces.

VII. 14.—*Young man, I say unto thee, Arise.*

St. Augustine begins Book VI of his *Confessions* with this passage:—

“O Thou, my hope from my youth, where wert Thou to me, and whither wert Thou gone? Hadst not Thou created me, and separated me from the beasts of the field and the fowls of the air? Thou hadst made me wiser, yet did I walk in darkness, and in slippery places, and sought Thee abroad, out of myself, and found not the God of my heart; and had come into the depths of the sea, and distrusted and despaired of ever finding truth. My mother had now come to me, resolute through piety, following me over sea and land, in all perils confiding in Thee. For in perils of the sea, she comforted the very mariners (by whom passengers unacquainted with the deep use rather to be comforted when troubled) assuring them of a safe arrival, because Thou hadst by a vision assured her thereof. She found me in grievous peril, through despair of ever finding truth. But when I had discovered to her, that I was now no longer a Manichee, though not yet a Catholic Christian, she was not overjoyed, as at something unexpected; although she was now assured concerning that part of my misery, for which she bewailed me as one dead, though to be reawakened by Thee, carrying me forth upon the bier of her thoughts, that Thou mightest say to the son of the widow, *Young man, I say unto thee, Arise*; and he should revive and begin to speak, and thou shouldst deliver him to his mother. Her heart then was shaken with no tumultuous exultation, when she heard that what she

daily with tears desired of Thee, was already in so great part realized ; in that, though I had not yet attained the truth, I was rescued from falsehood ; but, as being assured that Thou, who hadst promised the whole, wouldest one day give the rest, most calmly, and with an heart full of confidence, she replied to me, ' She believed in Christ, that before she departed this life, she should see me a Catholic believer '." <sup>1</sup>

VII. 36.—Bayard Taylor thus translates the lines in Faust (Part II, Act v) on the " Magna Peccatrix " :—

" By the love before Him kneeling,—  
Him, Thy Son, a godlike vision ;  
By the tears like balsam stealing,  
Spite of Pharisee's derision ;  
By the box, whose ointment precious  
Shed its spice and odours cheery ;  
By the locks, whose softest meshes  
Dried the holy feet and weary !"

No translation, not even that of Taylor, can do justice to the exquisite passage in which the three sinful yet penitent and glorified women are made intercessors for the soul of Margaret.

VII. 44.—The Rev. T. P. Garnier wrote of Dean Burgon :—

" On one occasion the late Dean was reading the Lesson of the day, which contained the account of the woman ' who was a sinner ' washing our Lord's feet with her tears. When he came to the passage, ' Simon, seest thou this woman ? I entered into thine house, thou gavest me no water for my feet ; but she, ' etc., his voice began to falter, and he ended by breaking down, covering his face with his hands, and for a time could not proceed. The few who were there that day had been admitted behind the veils of conventional life to the ' inner man '." <sup>2</sup>

VII. 47-50.—At a meeting of clergy and laity held in Sir Thomas Fowell Buxton's house, the Rev. Daniel Wilson (afterwards Bishop of Calcutta) asked Mrs. Fry whether any particular passage of Scripture occurred to her as having proved useful in dealing with criminals under sentence of execution. " I can have no hesitation in answering thy question," replied Mrs. Fry ; " one

<sup>1</sup> Dr. Pusey's Translation.

<sup>2</sup> " Life of Dean Burgon," Vol. II, p. 121.

passage I have found far more effectual than any others ; and the simple reading of it has often proved most useful. I refer to the latter part of the seventh chapter of Luke's Gospel. It has softened many hearts and made eyes weep that never wept before."<sup>1</sup>

VII. 50.—*And He said to the woman, Thy faith hath saved thee ; go in peace.*

Boswell tells us that Johnson repeated to Mr. Langton, with great energy in the Greek the gracious expression of our Saviour concerning the forgiveness of Mary Magdalene: *ἡ πίστις σου σέσωκέν σε πορεύου εἰς εἰρήνην*. He said, "The manner in this dismissal is exceedingly affecting".

IX. 23.—"Anybody who gives himself up for the good of others, who takes up His cross, will find heaven on this earth, and will trust God for all the rest."—BENJAMIN JOWETT.

IX. 30, 31.—Writing on the Transfiguration of our Lord, Ruskin says:—

"When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him ; now, in the fair world, when He is girding Himself for the work of death, the ministrants come to Him from the grave.

"But from the grave conquered. One, from that tomb under Abarim, which His own hand had sealed so long ago ; the other, from the rest into which He had entered, without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. . . .

"Do but try to believe that Moses and Elias are really there talking with Christ. Moses in the loveliest heart and midst of the land which once it had been denied him to behold,—Elijah treading the earth again, from which he had been swept to heaven in fire ; both now with a mightier message than ever they had given in life,—mightier, in closing their own mission,—mightier, in speaking to Christ 'of His decease, which He should accomplish at Jerusalem'."

IX. 33.—*Master, it is good for us to be here.*

Dean Boyle reports that he once heard Thackeray say after a long eulogy on the goodness and greatness of Scott, "It is good for us to be here".

<sup>1</sup> Josiah Bateman, "Life of Daniel Wilson," Vol. I, p. 199.

IX. 60.—*Let the dead bury their dead.*

“There is no use of writing of things past, unless they can be made in fact things present; not yesterday at all, but simply to-day and what it holds of fulfilment and of promises is *ours*; the dead ought to bury their dead, ought they not?”<sup>1</sup>

IX. 62.—*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

Patrick Walker says:—

“It hath been so remarkable through the periods of this Church, which has obliged many to take notice of it, that these who have been helped to steer the most steady course, in contending for substance and circumstances of the attained to testimony have had most light, life, strength, joy, and comfort both in their life and at their death; and these that have done otherwise, in drawing back and turning aside to the left or right hand, in omissions or commissions, it hath been far otherwise with them, both in their life and death.”<sup>2</sup>

When the Angel at St. Peter’s Gate opens to the pilgrims in Dante’s “Purgatorio,” he tells them that he who looks back must return outside, the allusion being to many solemn warnings of Scripture against the backward look. True penitence is a complete and final break with the past, and “no man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”<sup>3</sup>

J. H. Newman wrote in his journal on 15 December, 1859, at a time when he was deeply disappointed with the results of his efforts as a Roman Catholic:—

“*Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est regno Dei.*”

On 8 January, 1860, he added: “I am tempted to look back. Not so, O Lord, with Thy grace, not so.”<sup>4</sup>

x. 1.—*The Lord . . . sent them two and two before His face into every city and place, whither He Himself would come.*

In St. Bernard’s rules for the Templars, it was ordered that they were to eat in pairs, each pair at a single board, that one

<sup>1</sup> Carlyle to Emerson, “Correspondence,” Vol. II, p. 7.

<sup>2</sup> “Six Saints of the Covenant,” Vol. I, pp. 23, 24.

<sup>3</sup> J. S. Carroll, “Prisoners of Hope,” p. 147.

<sup>4</sup> Wilfrid Ward, “Life of Cardinal Newman,” Vol. I, pp. 574, 578.

knight might keep watch over the other and see that he ate his dinner properly, and did not fast.

Monks as a rule were not permitted to travel alone. Froude remarks in his essay on the Templars: "No brother of the Order might walk about alone, or, when in a town, go into the streets, unless with leave asked and given".

The Homeric ideal of *σύν τε δὺ' ἐρχομένω*, "two going on together," has been realized in the lives of many great men. Melancthon quoted it in referring to his affection for Camerarius.

Jowett's biographers quote the words in connexion with his friendship for Stanley and their mutual work on the New Testament.

x. 4.—*Carry neither purse, nor scrip, nor shoes.*

"It becomes us," wrote Clement of Alexandria, "to set out for the truth girt and light; as our Lord says, 'Carry neither purse, nor scrip, nor shoes,' i.e. do not burden yourselves with that wealth which can only be stored in purses; do not cram your treasuries as those who stuff a wallet with food, but share with them that need; neither trouble yourselves with beasts of burden and a train of servants, who (because they bear the burdens of the wealthy) are figuratively called 'shoes'. . . . A good support on the heavenward journey is the double strength of simplicity and wise gravity."<sup>1</sup>

#### THE GOOD SAMARITAN.

x. 30-37.—In Bassano's picture, "The Good Samaritan" in the National Gallery, the wounded Jew, who had fallen among thieves, is beneath the shadow of a great rock. The Samaritan has brought out his flask and is raising the Jew to place him on his mule. "'The picture,' says E. T. Cook, 'is of additional interest as having been a favourite with Sir Joshua Reynolds, to whom it once belonged, and who is said to have kept it always in his studio. It was afterwards in the collection of Samuel Rogers.'"

Mark Rutherford says in "Miriam's Schooling":—

"The man who went down from Jerusalem to Jericho and fell

<sup>1</sup> Quoted by Dr. Marcus Dods, "Erasmus and other Essays," p. 156.

among thieves was left half-dead. The priest and the Levite, who came and looked and passed by on the other side, assuredly convinced themselves that most likely the swooning wretch was not alive. They were on most important professional errands. *Ought* they to run the risk of entirely upsetting those solemn engagements by incurring the Levitical penalty of contact with a corpse? There was but a mere chance that they could do any good. This person was entirely unknown to them; his life might not be worth saving, for he might be a rascal; and, on the other hand, there were sacred duties—duties to their God. What priest or Levite, with proper religious instincts, could possibly hesitate?"

x. 33, 34.—*A certain Samaritan . . . brought him to an inn, and took care of him* (xviii. 31.—*Behold, we go up to Jerusalem*).

Among Dean Alford's papers was found the following memorandum, which was carefully obeyed:—

"When I am gone and a tomb is to be put up, let there be, besides any indication of who is lying below, these words and these only:—

"'Deversorium viatoris Hierosolymam proficiscentis,' i.e. 'The inn of a traveller on his way to Jerusalem.'" <sup>1</sup> The Dean's body rests in St. Martin's Churchyard, Canterbury.

x. 38.—*Martha received Him*.

Sir James Paget wrote from Avignon in 1882: "At Tarascon we were on the spot where there is at least fair reason to believe that Martha the sister of Lazarus is buried. An admirably simple monument has been put up over it with a recumbent figure, and a tablet inscribed '*Sollicita non turbata*' ['Careful, not troubled']. As one looked at it, in the dimly lighted crypt, and saw poor women praying and kissing the feet and hands of the statue, one was at once content to be credulous."<sup>2</sup>

x. 38, 39.—*Martha received Him into her house. And she had a sister called Mary*.

Wordsworth wrote of the Jewish family whom he met "in a small valley opposite St. Goar, upon the Rhine":—

<sup>1</sup> "Life of Dean Alford," p. 482.

<sup>2</sup> "Memoirs and Letters of Sir James Paget," p. 329.

"Two lovely sisters, still and sweet  
 As flowers, stand side by side :  
 Their soul-subduing looks might cheat  
 The Christian of his pride ;  
 Such beauty hath th' Eternal poured  
 Upon them not forlorn,  
 Though of a lineage once abhorred,  
 Nor yet redeemed from scorn.  
 Mysterious safeguard ! that, in spite  
 Of poverty and wrong,  
 Doth here preserve a living light,  
 From Hebrew fountains sprung ;  
 That gives this ragged group to cast  
 Around the dell a gleam  
 Of Palestine, of glory past,  
 And proud Jerusalem."

x. 38-42.—*Martha and Mary.*

Dean Inge notes that the mystic Eckhart in commenting on the story of Martha and Mary, those favourite types of activity and contemplation, surprises us by putting Martha first. "Mary hath chosen the good part ; that is, she says, 'She is striving to be as holy as her sister'. Mary is still at school ; Martha has learnt her lesson. It is better to feed the hungry than to see even such visions as St. Paul saw." "Besser ein Lebemeister als tausend Lesemeister."<sup>1</sup>

x. 42.—*But one thing is needful.*

Dr. James MacGregor wrote in his diary for 1855 (age 23) :—

"May 20. Preached my first sermon in Forgardenny Church, on the text, 'One thing is needful'. Same sermon in the West Church, Perth, in the evening."

On 27 May the young licentiate wrote again :—

"Preached for Mr. Horne in St. David's, Dundee. Forenoon on Ahab. Afternoon, on the 'One thing needful'."

Wesley wrote in 1765 :—

"In 1727 I read Mr. Law's 'Christian Perfection' and 'Serious Call,' and more explicitly resolved to be all devoted to God, in body, soul, and spirit. In 1730 I began to be *homo*

<sup>1</sup> "Christian Mysticism," p. 161.

*unius libri*, to study (comparatively) no book but the Bible. I then saw, in a stronger light than ever before, that only one thing is needful, even faith that worketh by the love of God and man, all inward and outward holiness; and I groaned to love God with all my heart, and to serve Him with all my strength."

x. 42.—*Mary hath chosen that good part.*

"I have no idea," wrote Dr. Pusey to a friend in 1878, "how the purpose of taking Holy Orders came into my mind. I know that nothing was said about it at home. But I remember an elder cousin, Arundel Bouverie, afterwards Archdeacon, raising the question of a profession when I was about nine years old. I said to him in the language of a boy, 'Oh! I shall be a clergyman'. He asked, 'Why?' I said, 'Because it is the best thing to do'. From this I have never swerved."

"In this twilight or starlit region of the spiritual life beyond the Gate of Tears, there are times when the exterior world seems blotted out, the world and self, no less than that which stirs within the abyss. And even as we cry, 'It is finished!' the capacity of our nature is mysteriously enlarged,—a new life streams into the broken heart, a life full of tranquillity and peace; '*unum est necessarium, et Maria elegit meliorem partem*.'" <sup>1</sup>

xI. 1.—*Lord, teach us to pray.*

Dr. Jowett of Balliol wrote in 1865: "There is nothing that more requires to be stated than that prayer is a mental, moral, spiritual process, a communion or conversation with God, or an aspiration after Him and resignation to Him, an anticipation of heaven, an identification of self with the highest law, the truest idea, the blending of true thought and true feeling, of the will and the understanding, containing also the recognition that we ask for nothing but to be better, stronger, truer, deeper than we are." <sup>2</sup>

In a note in Coleridge's "Table Talk," the editor, his nephew and son-in-law, narrates the following incident. Two years before his death the poet said to him that prayer was "the most arduous act of the reason and will: '*To pray, to pray as God*

<sup>1</sup> Madame Duclaux, "The French Ideal," p. 196.

<sup>2</sup> "Life and Letters of Benjamin Jowett," Vol. I, pp. 410, 411.

would have us ; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth. *Teach us to pray, O Lord!*' And then he burst into a flood of tears, and begged me to pray for him."

M. de Séricourt of Port Royal once asked Saint-Cyran to be taught how to pray ; for having been a soldier, he said, he needed this instruction more than all the rest. "Saint-Cyran answered more by actions than by words," narrates Lancelot ; "he only clasped his hands, cast down his head somewhat, and raising his hands toward God, said, 'This is all that we have to do ; we only need to come humbly before God, and think ourselves too happy in that He looks down upon us.'"<sup>1</sup>

XI. 2.—*When ye pray.*

Prof. James Stalker, in an article on Tholuck in the "Expositor," for August, 1912, tells the following anecdote of the Baron von Kottwitz:—

"This man was a genuine original. He had seen much of the world and reflected deeply on what he had seen. He did not obtrude religious conversation, but talked with interest of ordinary things and did not disdain the exchange of blithe and witty remarks ; but, when he was drawn out and in the right mood, he could speak with the depth and the fire of a prophet. He spent nearly the whole of his means and his time in works of mercy. On his journeys he visited prisons and hospitals, in the spirit of John Howard and Elizabeth Fry, and in Berlin his rooms were thronged by widows and orphans, and by representatives of every form of distress, to whom he never wearied of ministering. At the close of the Napoleonic Wars, when there was much suffering in Berlin through want of employment, the Government placed at his disposal an old barracks, in which he succoured hundreds of the poorest of the poor. Once, it is said, he chanced to call on Fichte, the philosopher, when, after disposing of business, they fell into religious conversation. The

<sup>1</sup> C. Beard, "Port Royal," Vol. I, p. 176.

philosopher began by talking down to his visitor from the height of his reputation, and at last said impatiently, 'Prayer is for children; men must will and act'. 'Well,' rejoined the old gentleman, 'I have on my hands six hundred wretched people, and I often do not know where their next meal is to come from; but I pray, and help comes.' Fichte was silent; a tear rolled down his cheek; and he said humbly, 'Ah! that is something quite beyond the scope of my philosophy.' He asked the Baron to be godfather to a child born soon after."

Florence Nightingale wrote: 'These old mystics whom we call superstitious were far before us in their ideas of God and of prayer (that is of our communion with God). 'Prayer,' says a mystic of the sixteenth century, 'is to ask not what we wish of God, but what God wishes of us.' 'Master who hast made and formed the vessel of the body of Thy creature, and hast put within so great a treasure, the Soul, which bears the image of Thee'; so begins a dying prayer of the fourteenth century."<sup>1</sup>

In "Beauchamp's Career" Dr. Shrapnel writes to Beauchamp:—

"Take this, my Beauchamp, for the good in prayer, that it makes us repose on the unknown with confidence, makes us flexible to change, makes us ready for revolution—for life, then! He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws, the soul's exercise and source of strength, its thread of conjunction with them. Prayer for an object is the cajolery of an idol; the source of superstition."

Meredith wrote to Captain Maxse, who is the original of Beauchamp, speaking of prayer:—

"It is good for men. It is at once an acknowledgment of some higher power; it rouses up and cleanses the nature, and searches us through to find what we are."<sup>2</sup>

xi. 2.—*When ye pray, say Father.*

Dr. Hay Fleming remarks, in his Introduction to Patrick Walker's "Six Saints of the Covenant":—

"To some it may seem as if, in his prayers, Peden expressed undue familiarity with the Deity, but it was a familiarity which

<sup>1</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. II, p. 234.

<sup>2</sup> "Letters of George Meredith."

was neither begotten by nor bordered on irreverence. Amid imminent perils, the eye of his faith had been so long fixed on the mercy-seat that it became as natural to him to call upon God in all emergencies as for a child in distress to cry to its parent. He practised the advice he so frequently gave to others—'pray meikle,' for 'it was praying folk that would win through the storm.'"<sup>1</sup>

xi. 3.—*Give us day by day our daily bread.*

Luther said in the summer of 1540, when he was rejoicing over his wife's recovery from an almost fatal illness:—

"Our Lord God always gives more than we ask. If we ask Him earnestly for a bit of bread, He gives us a whole acre." He had bought at that time the little estate of Zulsdorf for his Katie. "I asked God to spare my Katie's life, and He has given her a good year as well."<sup>2</sup>

xi. 8.—At the age of eighteen, Jean François Millet drew a picture illustrating this passage. It is a starry night, and we see a man coming out of a house carrying loaves which another man beside him is eagerly receiving. Underneath the drawing are the words in Latin: "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."<sup>3</sup>

xi. 5-8.—*Because of his importunity.*

Mr. Canton, in his "History of the Bible Society" (Vol. IV, p. 19) gives an illustration of this passage from the story of the Bible in Fiji. The first cases were received in the islands in 1865. A copy had to be refused to one of the chiefs, for this first thousand volumes were needed for the thousand native pastors and teachers. "Ah well," said the chief, "I mean to have one. Perhaps Missi Langham has forgotten how a man went to his friend at midnight and said, 'Lend me three loaves,' and his friend said, 'Do not trouble me,' but now I am going back to the missi (missionary) and I will ask him to give me a copy of the book, and if he will not, well, I will go away. But I will go back again, and if he refuses me, I will go away again; and though he will not let me have it because I am his friend,

<sup>1</sup> Vol. I, p. 34.

<sup>2</sup> E. Kroker, "Luthers Tischreden," No. 28.

<sup>3</sup> Alfred Sensier, "La Vie et l'Oeuvre de J. F. Millet" (1881), p. 34.

and though he will not let me have a book for money—for I will pay him for it—yet because of my importunity he will be compelled to give me one.”

XI. 23.—*He who is not with Me is against Me.*

William Blake wrote in 1803 to Thomas Butts: “Christ is very decided on this point: ‘He who is not with Me is against Me’. There is no medium or middle state; and if a man is the enemy of my spiritual life while he pretends to be the friend of my corporeal he is a real enemy, but the man may be the friend of my spiritual life while he seems the enemy of my corporeal, though not *vice versa*.”

XII. 7.—*Ye are of more value than many sparrows.*

Archbishop Benson, at the age of twenty-two, went for a reading-party in the Lakes with Mr. Matheson, Tutor of Trinity College, Cambridge.

“It was a beautiful sight,” he wrote in his diary, “to see the herons come home, rising into the golden sunlight above the hills, I could not tell from whence, and sailing on the glorious arches of their wings, on and on, always alone—and each as he came down with outstretched neck and pendant legs ready to settle, taking one last sweep down, then up, on to the summit of the tall Scotch fir, to take a survey of the realm, and as another approached, plunging into the thick heads of lower trees with a loud good-night to his neighbours, and to all the fair land and water round about him, and a *Deo Gratias* for all his day’s happiness, pleasant unto the ear of his dear God, if not consciously addressed to Him.

“My heavenly Father careth for them. I am of more value than many herons.”

XII. 20.—*But God said unto him, Thou fool, this night thy soul shall be required of thee.*

John Wesley made a curious use of this text once. He wrote in his journal:—

“In the evening one sat behind me in the pulpit at Bristol, who was one of our first masters at Kingswood. A little after he left the school, he likewise left the Society. Riches then flowed in upon him; with which, having no relatives, Mr. Spencer designed to do much good—after his death. *But God said to him, Thou fool!* Two hours after he died intestate, and

left all his money to be scrambled for. Reader! if you have not done it already, *make your will before you sleep.*"

"It is of apoplexy," says Carlyle, "and a plethoric lazy habit of body, that churches, kingships, social institutions oftenest die. Sad, when such institution plethorically says to itself, Take thy ease, thou hast goods laid up; like the fool of the Gospel, to whom it was answered, Fool, *this night* thy life shall be required of thee!"<sup>1</sup>

XII. 37.—*Blessed are those servants whom the Lord when He cometh shall find watching.*

Dr. Johnson, when about to embark from Skye, repeated with composure and solemnity "the observation of Epictetus, that 'as man has the voyage of death before him—whatever may be his employment—he should be ready at the Master's call, and an old man should never be far from the shore, lest he should not be able to get himself ready'".

XII. 40.—*Be ye therefore ready also.*

When Mrs. Ramsay Macdonald was dying, her husband asked her if she desired to see any one who would speak to her of that which was to come. "That would be but a waste of time," she replied, "I have always been ready. Let us praise God together for what has been. He has been very good to me in giving me my work, my friends, and my faith. At the end of the day I go gladly to Him for rest and shelter."<sup>2</sup>

These words are inscribed on the tombstone in Zermatt Churchyard of the Rev. Charles Hudson, vicar of Skillington, Lincolnshire, who was killed in the terrible Matterhorn accident of 1865.

XII. 42.—*Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?*

From this text the great Pope Innocent III preached his inaugural sermon after his election to the chair of St. Peter. He claimed that he himself as St. Peter's successor had inherited the Apostle's duties and powers.

"Oh, may I be faithful and wise, that I may give them of

<sup>1</sup> "The French Revolution," Book II, ch. 1.

<sup>2</sup> "Margaret Ethel Macdonald," p. 62.

the household meat in due season. Three things above all doth God require of me: Faith in my heart, Wisdom in my actions, Meat from my lips." <sup>1</sup>

Boswell says at the close of his biography of Dr. Johnson: "The solemn text, 'Of him to whom much is given, much will be required,' seems to have been ever present to his mind, in a rigorous sense, and to have made him dissatisfied with his labours and acts of goodness, however comparatively great; so that the unavoidable consciousness of his superiority was, in that respect, a cause of disquiet."

XII. 49.—*I am come to send fire on the earth.*

Tennyson's biographer tells us that one of the traditional and unwritten sayings of Christ which oftenest came home to him was: "He that is near Me is near the fire," the baptism of the fire of inspiration. <sup>2</sup>

#### THE VINEYARD.

XIII. 6.—In his early schooldays at Penketh, a Friends' school near Warrington, John Bright boarded in the hospitable farm of some Quakers named Davies. "Behind the house," he wrote, "was a good garden and orchard, and a vinery where grapes were abundant, and beyond the garden were cornfields, through which we walked daily to the school. We had Scripture reading in the family, and I remember how I found a place for some of the New Testament narratives. The vineyard mentioned in the 13th chapter of Luke, I pictured as just like our vineyard; and I fancied I could see the discontented brother of the Prodigal Son returning from the field down the short lane which led from the house to the neighbouring cornfield. These imaginings of my boyhood have remained with me ever since." <sup>3</sup>

XIV. 10.—*Friend, go up higher.*

"This, it seems to me, is the true use of the Heroic, of a life transcending life's ordinary possibilities; such a life is a direct call upon the soul, saying, 'Friend, come up higher'; and the heart recognizes its voice, and exults in it, *claims* it, as the Voice

<sup>1</sup> Quoted by Henry Dwight Sedgwick, "Italy in the Thirteenth Century," Vol. I, pp. 32, 33.

<sup>2</sup> "Tennyson: A Memoir," Vol. I, p. 327.

<sup>3</sup> "Life of John Bright," p. 10.

of kindred risen to a more exalted sphere. It is like air from a mountain summit where we could not *live*, and yet it seems our native air, and braces us in every nerve.”<sup>1</sup>

Cardinal Perraud, in his “Life of Père Gratry,” tells how he recalled to his illustrious friend when watching by his death-bed that Père Gratry’s words, “*Amice ascende superius*” had been his own summons to the priesthood.

XIV. 14.—*They cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*

“In the Syrian ‘Acts’ of the Apostle Thomas, we are told that the saintly architect and carpenter promised to build during the winter a royal palace for the King of India and to finish it in the spring. But while the King was absent Thomas went about in the villages and cities ministering to the poor with the King’s money. On his return the King called the Apostle and said, ‘Hast thou built me the palace?’ He replied, ‘I have built thee the palace’. The King saith to him, ‘When can we go and look at it?’ Judas [Thomas] saith to him, ‘Thou canst not see it now, but when thou hast departed from this world’.”<sup>2</sup>

XIV. 30.—*Saying, This man began to build, and was not able to finish.*

This text troubled Herbert Vaughan when he was preparing to found his missionary college. “Happily at this time he came across a singularly sane and level-headed man, a Spanish Jesuit, Father Medrano. . . . Père Medrano gave several instances known to himself of work begun by persons in the Society under the conviction that they would prosper, but without the means being at hand and in perfect trust in God.” “But,” urged Vaughan, “the Gospel says, ‘*hic homo coepit aedificare et non potuit consummare*,’ and may not this be said of me if I begin the work of the Foreign Missions, and no priests ever reach the Foreign Missions?”—“No,” he replied, “because if only twelve people are saved by your efforts to save the whole world a perfect work is done. We must often begin good works and bear to see them come to an end after a short time; during the time of their existence they have produced good fruit; if

<sup>1</sup> Dora Greenwell, “Two Friends”.

<sup>2</sup> F. C. Burkitt, “Early Eastern Christianity,” p. 201.

their existence is short we must bear with this as God bears with it. Let us do good while we can."

"It is not only in finished undertakings," says R. L. Stevenson, "that we ought to honour useful labour. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts have done good work, although they may die before they have the time to sign it."<sup>1</sup>

St. Basil in one of his discourses alleges, by way of excuse for recurring to a subject left unfinished the day before, a characteristic point in his own mental disposition. He is by nature an enemy to anything unfinished. This extreme love of completeness is the secret of his persevering labour, and of the many-sided activity which struck Gregory of Nazianzus, and which, indeed, has rarely been exceeded.<sup>2</sup>

xiv. 33.—*Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.*

Dean Inge remarks in his essay on Henry Suso: "In the case of Suso, as in those of St. Augustine, Luther, George Fox, and several others, the call came through a verse of Holy Scripture. 'Forsake all' were the words that sounded like the voice of a trumpet in the ears of Suso."

xv. 2.—*This man receiveth sinners.*

General Gordon wrote in his Khartoum Journal: "I think it was because we were such worthless creatures that our Lord came to deliver us".

Note also on this text the conversation between the outcast wanderer Louise in "The Fair Maid of Perth" and the monk who shows her the crucifix.

xv. 7.—*I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

"Hear us, O hear us, Lord ; to Thee  
A sinner is more music, when he prays,  
Than spheres' or angels' praises be,  
In panegyric alleluias ;

<sup>1</sup> "Virginibus Puerisque," Essay entitled "Æs Triplex".

<sup>2</sup> R. Travers Smith, "St. Basil the Great," p. 62.

Hear us, for till Thou hear us, Lord,  
 We know not what to say ;

Thine ear to our sighs, tears, thoughts, gives voice and word ;  
 O Thou, who Satan heard'st in Job's sick day,  
 Hear Thyself now, for Thou in us dost pray."

—JOHN DONNE.

An earnest but pessimistic clergyman was once talking to Bishop King of Lincoln about his difficulties with the young farm-lads. " ' For example, my Lord,' he said, ' there is one lad with whom I had taken much trouble, and I hoped an influence for good was getting a lodgment in the boy's heart. But imagine my distress when I asked what he had done in the way of preparation for his early communion at Easter, and all he said was, " I've cleaned my boots, and put 'em under the bed ". It is sad, indeed !' — ' Well, dear friend,' said the Bishop, ' and don't you think the angels would rejoice to see them there ? ' " <sup>1</sup>

xv. 13.—*And took his journey into a far country.*

" It is not by our feet, or change of place, that men leave Thee, or return unto Thee. Or did that Thy younger son look out for horses or chariots, or ships, fly with visible wings, or journey by the motion of his limbs that he might in a far country waste in riotous living all Thou gavest at his departure ? A loving Father, when Thou gavest, and more loving unto him when he returned empty. So then in lustful, that is in darkened affections, is the true distance from Thy face."—ST. AUGUSTINE.<sup>2</sup>

A PRODIGAL SON.

xv. 13-24.—

" Does that lamp still burn in my Father's house,  
 Which he kindled the night I went away ?  
 I turned once beneath the cedar boughs,  
 And marked it gleam with a golden ray ;  
 Did he think to light me home some day ?

<sup>1</sup> G. W. E. Russell, " Edward King, " p. 114.

<sup>2</sup> Dr. Pusey's translation.

Hungry here with the crunching swine,  
 Hungry harvest have I to reap ;  
 In a dream I count my Father's kine,  
 I hear the tinkling bells of his sheep,  
 I watch his lambs that browse and leap.

There is plenty of bread at home,  
 His servants have bread enough and to spare ;  
 The purple wine-fat froths with foam,  
 Oil and spices make sweet the air,  
 While I perish hungry and bare.

Rich and blessed those servants, rather  
 Than I who see not my Father's face !  
 I will arise and go to my Father :—  
 ' Fallen from sonship, beggared of grace,  
 Grant me, Father, a servant's place '."

—CHRISTINA ROSSETTI.

xv. 14.—*When he had spent all, there arose a mighty famine in that land ; and he began to be in want.*

Bunyan, in "The Holy War," tells of a time when "things began to grow scarce in Mansoul".

"Now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul. And now, oh, how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world !"

xv. 20.—*When he was yet a great way off, his father saw him.*

In the Life of William Blake, by Alexander Gilchrist, there is an interesting letter from Mr. Samuel Palmer, a friend of the poet. Mr. Palmer says: "His eye was the finest I ever saw ; brilliant but not roving ; clear and intent, yet susceptible ; it flashed with genius, or melted with tenderness. Nor was the mouth less expressive ; the lips flexible and quivering with feeling. I can yet recall it when on one occasion, dwelling upon the exquisite beauty of the Parable of the Prodigal, he began to re-

peat a part of it ; but at the words ‘*when he was yet a great way off, his father saw him,*’ he could go no further ; his voice faltered and he was in tears.”

“All which I took from thee I did but take,  
 Not for thy harms,  
 But just that thou might’st seek it in My arms.  
 All which thy child’s mistake  
 Fancies as lost, I have stored for thee at home :  
 Rise, clasp my hand and come.”<sup>1</sup>

—FRANCIS THOMPSON.

#### DIVES AND LAZARUS.

XVI. 19-31.—Bunyan quotes from this passage in the parable of Patience and Passion, as seen in the Interpreter’s House.

XVI. 24.—A glimpse of the terrors of the plague in the sixteenth century is given us by the Rev. S. Baring-Gould in his book “The Land of Teck”. He says that in the chancel of the church at Owen there is a picture, painted in 1542, in memory of the plague which decimated the place in that year. Beneath it are the words, “Father Abraham, send Lazarus to dip his finger in water that he may cool my tongue”. In the foreground is the Lady Bountiful of Teck distributing alms to cripples.

XVI. 25.—Ruskin wrote in November, 1853 :—

“My next birthday is the keystone of my Arch of life—my thirty-fifth—and up to this time I cannot say that I have in any way ‘taken up my cross’ or ‘denied myself’ ; neither have I visited the poor nor fed them, but have spent my money and time on my own pleasure or instruction. I find I cannot be easy in doing this any more, for I feel that if I were to die at present, God might most justly say to me, ‘Thou in thy lifetime receivedst thy good things and likewise Lazarus evil things’. I find myself always doing what I like, and that is certainly not the way to heaven.”<sup>2</sup>

XVII. 5.—*Lord, increase our faith.*

Mr. Gilkes, Head Master of Dulwich College, wrote at the

<sup>1</sup> “The Hound of Heaven.”

<sup>2</sup> E. T. Cook, “The Life of Ruskin,” Vol. I, p. 326.

close of his reminiscences of Sir James Paget: "Last of all may be mentioned his strong religious feeling, the exercise of which seemed to give him a deep and true happiness, and to contribute largely to his sense of strength and security. 'Why,' said he once, 'should I go to hear *him* preach? I want to believe not less, but more.'" <sup>1</sup>

XVII. 10.—In the closing pages of his remarkable book, "With the Russian Pilgrims to Jerusalem," Mr. Stephen Graham quotes the farewell address of the Archimandrite to the pilgrims who are returning to Russia.

"Some of our brothers and sisters," said the priest, "returning from the Holy Land have thought that they have done all earthly, that they have attained to sainthood, and that nothing more is asked of them below. Please don't act so! Remember what the Lord said: 'So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do' (St. Luke xvii. 10). Let us be humble, counting ourselves the last, the worst of all. Who can say why it was the Lord God enabled us to pray at holy places? Perhaps it was because we were in such danger of sin, perhaps as a last means of saving us from sloth and wickedness."

#### THE TEN LEPEERS.

XVII. 12-19.—Defoe's saddler of Aldgate, in the "Journal of the Plague Year," describes the gradual going off of the pestilence. "If I should say," he continues, "that this is a visible summons to us all to thankfulness, especially we that were under the terror of its increase, perhaps it may be thought by some, after the sense of the thing was over, an officious canting of religious things, preaching a sermon instead of writing a history; making myself a teacher instead of giving my observations of things; and this restrains me very much from going on here, as I might otherwise do; but if ten lepers were healed, and but one returned to give thanks, I desire to be as that one, and to be thankful for myself."

<sup>1</sup> "Memoirs and Letters of Sir James Paget," p. 237.

xvii. 21.—*The kingdom of God is within you.*

Florence Nightingale wrote in 1854, shortly before her call to the Crimea came: "The kingdom of heaven is within us. These words seem to me the most of a revelation, of a New Testament, of a gospel—of any that are recorded to have been spoken by our Saviour".<sup>1</sup>

Caroline Fox wrote of the venerable Quaker Samuel Rundell: "Old Samuel Rundell has ended his weary pilgrimage, with his old wife sitting by his side: 'he departed as one who was glad of the opportunity'. He, far more than any I have seen, carries one back centuries in the history of opinion and feeling. He was a perfect Quaker of the old George Fox stamp, ponderous, uncompromising, slow, uninfluenced by the views of others, intensely one-sided, with all the strength and weakness of that characteristic; a man to excite universal esteem, but no enthusiasm; simple and childlike in his daily habits, solemn and massive in his ministry; that large voice seemed retained to cry with ceaseless iteration, 'The kingdom of God is within you'."<sup>2</sup>

#### THE PHARISEE AND THE PUBLICAN.

xviii. 10-14.—*Two went up into the temple to pray.*

"Two went to pray? ô rather say  
One went to brag, th' other to pray:  
One stands up close, and treads on high,  
Where th' other dares not send his eye;  
One neerer to God's Altar trod,  
The other to the Altar's God."

—RICHARD CRASHAW.

Shakespearean commentators have suggested many interpretations of Shylock's words as he sees Antonio approaching: "How like a fawning publican he looks". The Clarendon edition says: "A 'fawning' publican seems an odd combination. The Publicani, or farmers of taxes, under the Roman Government were much more likely to treat the Jews with insolence than with servility." Karl Elze pointed out that in the parable "the publican is represented as 'fawning,' not on man, but on

<sup>1</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. I, p. 307.

<sup>2</sup> "Journals," Vol. II, p. 100.

God. Such humility and contrition as is there expressed in 'God be merciful to me, a sinner!' Shylock—nay, the Mosaic law itself—neither knows nor comprehends; there the Pharisee is the exact representative of his faith." Dr. Furness, in whose "New Variorum" edition of the "Merchant of Venice" these passages are given, says: "I incline to agree with Elze that the thought uppermost in Shylock's mind was the publican of the parable, but cannot go as far as he does in attributing Shylock's contempt for humility to the Jewish race in general. The parable itself was told by a Jew."

XVIII. 13.—*God be merciful to me a sinner.*

This is one of the New Testament passages most frequently quoted in life and literature. We give a few instances only of the cry of the soul uttered through many ages in the publican's prayer.

Brother Elias, the successor of St. Francis as head of the Order, was deposed from his high estate. He died in 1253 in enmity to the Order, but reconciled to the Church. At his last communion he asked to hear the penitential psalms, and after hearing them, exclaimed, "God have mercy upon me, for I am a sinner".

On his way to Sweden the celebrated scholar Grotius was overtaken by mortal sickness. On his death-bed a clergyman reminded him of his sins on the one hand, and on the other, not of his eminent services and world-wide reputation, but of the grace of God in Christ Jesus, with a reference to the publican (Luke XVIII. 13). "I am that publican," replied Grotius, and then expired.

Archbishop Usher often confessed that he hoped to die with the language of the publican in his mouth. His wish was fulfilled; for his last words were, "*God be merciful to me a sinner*".

It is related of the saintly Bishop Thomas Wilson, of Sodor and Man, that a short time before his death, whilst he was coming down from his bedchamber, a crowd of poor people were assembled in the hall waiting to receive his benediction and his alms, when he was overheard by them uttering the following ejaculation, "God be merciful to me a sinner, a vile sinner, a miserable sinner".<sup>1</sup>

<sup>1</sup> Keble's "Life of Bishop Thomas Wilson," Vol. II, p. 958.

Canon Liddon, in his sermon on the "Worth of Faith in a Life to come," told this story of Bossuet:—

"When Bossuet lay a-dying, in great suffering and exhaustion, one who was present thanked him for all his kindness, and using the courtly language of the day, begged him when in another world to think of the friends whom he was leaving, and who were so devoted to his person and his reputation. At this last word, Bossuet, who had almost lost the power of speech, raised himself from his bed, and gathered strength to say, not without an accent of indignation, 'Don't talk like that. Ask God to forgive a sinner his sins.'"

During the last months of his life Canon Liddon dictated his diary daily; only two entries were in his own handwriting. "On his birthday he adds to what he had dictated, in a hand so weak as to be only just legible, 'Domine miserere mei peccatoris'. And on 12 August, he records the announcement of Cardinal Newman's death. 'Found it impossible to think of anything else throughout the day'."<sup>1</sup>

Dr. John Brown, writing of his father in his "Letter to John Cairns, D.D.," tells us that on one occasion when Mr. James Morison had denied that a sinner *can* pray, "my father turning to the Moderator said, 'Sir, let a man feel himself to be a sinner, and for anything the universe of creatures can do for him, hopelessly lost,—let him feel this, sir, and let him get a glimpse of the Saviour, and all the eloquence and arguments of Mr. Morison will not keep that man from crying out, 'God be merciful to me a sinner'. That, sir, is prayer—that is acceptable prayer.'"<sup>2</sup>

XVIII. 13.—"The next night Christiana had a dream; and behold she saw as if a broad parchment was opened before her in which was recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, 'Lord, have mercy upon me a sinner!' and the little children heard her."—BUNYAN.

Lucy Snowe, in Charlotte Brontë's "Villette" defends her Protestant faith in earnest talk with her Roman Catholic lover, Paul Emanuel. At the close she says: "That when I thought

<sup>1</sup> "Life and Letters of Henry Parry Liddon," p. 386.

<sup>2</sup> "Horæ Subsecivæ," Second Series, p. 340.

of sin and sorrow, of earthly corruption, mortal depravity, weighty temporal woe—I could not care for chanting priests or mumming officials; that when the pains of existence and the terrors of dissolution pressed upon me—when the mighty hope and measureless doubt of the future rose to view—then even the scientific strain or the prayer in a language learned and dead, harassed with hindrance a heart which only longed to cry, “God be merciful to me a sinner!”

“‘When I had so spoken, so declared my faith,’ she proceeded, ‘and so widely severed myself from him I addressed—then, at last, came a tone accordant, an echo responsive, one sweet chord of harmony in two conflicting spirits.’

“‘Whatever say priests or controversialists,’ murmured M. Emanuel, ‘God is good, and loves all the sincere. Believe, then, what you can; believe it as you can; one prayer, at least, we have in common; I also cry—“O Dieu, sois apaisé envers moi qui suis pécheur!”’”

XIX. 13.—*Occupy till I come.* (R.V.) *Trade ye herewith till I come.*

This text is associated with the memory of Peter Schott, the young Strassburg priest who was the friend and correspondent of Geiler of Kaysersberg, and who might be called the Henri Perreyve of the fifteenth century. One of his friends was rallying him on a certain occasion about his supposed abundant leisure. Peter Schott replied: “Do not make the mistake of thinking that the life of the priest is an idle life. On the contrary, idleness is wholly excluded from it. The priestly office lays upon us the duty of diligent labour, as our Lord commanded when He said ‘*Negociamini dum venio*’ (Luke XIX. 13). Ah, is it nothing to have to spend each day in the concerns of the salvation of souls, that vast sea of Divine mysteries, as these words bid us.”<sup>1</sup>

XX. 35.—*They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.*

“In the ‘*Purgatorio*’ (XIX. 136-138) Dante uses this verse in a peculiar allegorical sense. Adrian V rebukes him for kneeling to him as if he was still Pope, by reminding him of the

<sup>1</sup> From the Abbé Dacheux’s, “*Life of Geiler*,” p. 419.

passage *Neque nubent*—‘They neither marry’. As Pope he was the Church’s spouse, but death had cancelled the marriage bond.”<sup>1</sup>

XXI. 11.—*Great signs shall there be from heaven* (with verse 25.—*And there shall be signs in the sun, and in the moon, and in the stars*).

The appearance of comets was in ancient times considered a presage of disaster.

Among the omens which preceded the fall of Jerusalem Josephus mentioned a comet, like a sword, which hung over the city a whole year.

Suetonius mentions a blazing star, seen by the Romans about the time of the assassination of Julius Cæsar, and supposed to be connected with that event.

In Shakespeare’s “Julius Cæsar” Calphurnia says:—

“When beggars die there are no comets seen;  
The heavens themselves blaze forth the death of princes.”

The appearance of Halley’s Comet in 1531 is frequently mentioned in the correspondence of the Reformers. Very interesting allusions to it are found, for instance, in the letters of Melanchthon to Camerarius.<sup>2</sup>

In his “Journal of the Plague Year,” Defoe says: “A blazing Star or Comet appeared for several months before the Plague; as there did the year after another, a little before the Great Fire. The old women, and the phlegmatic hypochondriac part of the other sex, whom I could almost call old women too, remarked (especially afterward, though not till both these Judgments were over), that these two Comets passed directly over the city, and that so very near the houses that it was plain they imported something peculiar to the city alone; that the Comet before the pestilence was of a faint, dull, languid colour, and its motion very heavy, solemn, and slow; but that the Comet before the Fire was bright and sparkling, or as others said, flaming, and its motion swift and furious, and that, accordingly, one foretold a heavy Judgment, slow but severe,

<sup>1</sup> J. S. Carroll, “Prisoners of Hope,” p. 10.

<sup>2</sup> For a careful study of the subject see Dr. Rauscher’s article “Der Halleysche Komet im Jahre 1531, und die Reformatoren” (“Zeitschrift für Kirchengeschichte,” Vol. XXXII, p. 259, June 1911).

terrible and frightful, as was the Plague ; but the other foretold a stroke, sudden, swift and fiery, as the conflagration was ; nay, so particular some people were, that as they looked upon that Comet preceding the Fire, they fancied that they not only saw it pass swiftly and fiercely, and could perceive the motion with their eye, but even that they heard it ; that it made a rushing, mighty noise, fierce and terrible, though at a distance and but just perceivable."

XXII. 12.—*The upper room.*

In the Life of Bishop Moberly of Salisbury there is an account of the death of John Keble. "His wandering words were wild and inconsecutive ; but 'the upper room' and 'full of lilies' were the most intelligible expressions of his last hours."

XXII. 15.—*With desire I have desired to eat this passover with you before I suffer.*

Pope Innocent III chose this text for his last public appeal to Europe in favour of a crusade. On St. Martin's Day, 1215, he preached from these words in the Lateran. His pontificate ended on July 16 of the following year. He used these words : "The desires of men are of two sorts, spiritual and earthly ; and I call on God to witness that I have desired to eat this Passover with you, not for the good things of life, not for earthly glory, but for the good of the Church Universal, and most of all for the deliverance of the Holy Land. . . . Passover has two meanings : in Hebrew it meaneth a passing over, in Greek it meaneth to suffer, because we must pass through suffering to glory, for if we are to reign joint-heirs with Christ we must suffer with Him. In this sense I have desired to eat the Passover with you."<sup>1</sup>

During Melanchthon's last illness he said that in a dream he had seemed to be singing once more, as in his boyhood in the church of Bretten, the words of the Latin music for Passiontide, "*Desiderio desideravi manducare vobiscum hoc Pascha*" ("With desire I have desired to eat this Passover with you"). He sang so loudly that the sound of his own voice awoke him.<sup>2</sup>

Just before his death, Wesley's father asked his sons, John and Charles, to celebrate the sacrament of the Lord's supper

<sup>1</sup>Quoted by Henry Dwight Sedgwick, "Italy in the Thirteenth Century," Vol. I, p. 71.

<sup>2</sup>"Philipp Melanchthons letzte Lebensstage," p. 20.

with him. "The weaker I am in body, the stronger and more sensible support I feel from God," he said. "There is but a step between me and death. To-morrow I would see you all with me round this table, that we may once more drink of the cup of Blessing, before we drink it new in the kingdom of God. With desire have I desired to eat this passover with you before I die."

XXII. 27.—*I am among you as he that serveth.*

These words are inscribed on the tombstone of Principal John Cairns in Echo Bank Cemetery, Edinburgh.

XXII. 27.—*I am among you (R.V. in the midst of you) as he that serveth.*

Baron von Kottwitz, of Berlin, exercised a far-reaching influence on the religious life of Prussia in the decade following Waterloo. Among the gifted young men who came to his Bible readings were Richard Rothe and Frédéric Godet. Another student wrote of these gatherings: "I was invited to take tea with Kottwitz, and found a large company assembled, ladies and gentlemen, theologians and lawyers, officers of high rank and poor students. In the Prayer Room a Bible reading was given by one of the theologians present, and then we were mixed together in the other rooms, and private talks were held, here a group, there a group. And through them all moved the noble figure of the quiet, unpretending old man, who seemed rather like one of the guests than the host. He ruled all because his purpose was to serve all. To one he spoke a kindly word, another received a close hand-grip or a significant glance; and every act seemed to express his gratitude that we had come to visit him."<sup>1</sup>

XXII. 29.—*And I appoint unto you a kingdom, as My Father hath appointed unto Me.*

The monk Eadmer thus describes the death of Anselm of Canterbury: "The brethren were already chanting matins in the great church. One of those who watched our father took the book of the Gospels and read aloud the history of the Passion which was to be read that day at Mass. When we came to the Lord's words, 'I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table,'

<sup>1</sup> A. Hausrath, "Richard Rothe und seine Freunde," Vol. I, p. 140.

he began to breathe more slowly, and we saw that he was passing; so he was lifted from his bed and laid upon sackcloth sprinkled with ashes. And the whole family of his children being gathered around him, he slept in peace."

## THE DISCIPLES AND THE PASSION.

Lord Acton wrote to Miss Mary Gladstone: "What we do gradually realise in meditating the Passion is the character and experience of the disciples, the effect of that companionship, the utter human weakness that survived in the midst of the intense feelings it must have awakened in them."

XXII. 31.—*Satan hath desired to have you, that he may sift you as wheat.*

"And Satan hates me, yet is loth to lose me."

—JOHN DONNE.

## THE OLIVE-TREE.

XXII. 39, 44.—"What the elm and oak are to England" (says Ruskin) "the olive is to Italy. . . . Its classical associations double its importance in Greece; and in the Holy Land the remembrances connected with it are of course more touching than can ever belong to any other tree of the field. . . . I do not want painters to tell me any scientific facts about olive-trees. But it had been well for them to have felt and seen the olive-tree; to have loved it for Christ's sake, partly also for the helmed Wisdom's sake which was to the heathen in some sort as that nobler Wisdom which stood at God's right hand, when He founded the earth and established the heavens. To have loved it, even to the hoary dimness of its delicate foliage, subdued and faint of hue, as if the ashes of the Gethsemane agony had been cast upon it for ever; and to have traced, line by line, the gnarled writhing of its intricate branches, and the pointed fretwork of its light and narrow leaves, inlaid on the blue field of the sky, and the small rosy-white stars of its spring blossoming, and the beads of sable fruit scattered by autumn along its topmost boughs—the right, in Israel, of the stranger, the fatherless, and the widow—and, more than all, the softness of the mantle, silver grey, and tender like the down on a bird's breast with which, far away, it veils the undulation of the mountains."

## GETHSEMANE.

XXII. 39-46.—When the Emperor Charles V was dying at Yuste, he gathered round him some of his choicest treasures. He sent for a portrait of the Empress Isabella, “and hung for some time, lost in thought, over the gentle face, which, with its blue eyes, auburn hair and pensive beauty, somewhat resembled the noble countenance of that other Isabella, the great Queen of Castille. He next called for a picture of Our Lord praying in the garden, and then for a sketch of the Last Judgment, by Titian. Having looked his last upon the image of the wife of his youth, it seemed as if he were now bidding farewell, in the contemplation of those other favourite pictures, to the noble art which he had loved with a love that cares and years and sickness could not quench.”<sup>1</sup>

XXII. 43.—*There appeared an angel unto him from heaven, strengthening him.*

“ Before the Throne

Stands the Great Angel of the Agony,  
The same who strengthened Him, what time He knelt  
Lone in the garden shade, bedewed with blood.  
That Angel best can plead with Him for all  
Tormented souls, the dying and the dead.”

—J. H. NEWMAN.<sup>2</sup>

“ It needs, to tell the triumph Thou hast wrought,  
An Angel’s deathless fire, an Angel’s reach of thought.

It needs that very Angel, who with awe,

Amid the garden shade,

The great Creator in His sickness saw,

Soothed by a creature’s aid.

And agonised, as victim of the Law,

Which He Himself had made ;

For who can praise Him in His depth and height,

But he who saw Him reel in that victorious fight ? ”<sup>3</sup>

<sup>1</sup> W. Stirling-Maxwell, “Cloister Life of the Emperor Charles V”.

<sup>2</sup> “The Dream of Gerontius”.

<sup>3</sup> *Ibid.*

“ O heaven ! O vacant throne !  
 O crownèd hierarchies that wear your crown  
 When His is put away !  
 Are ye unshamèd that ye cannot dim  
 Your alien brightness to be liker him,  
 Assume a secret passion, and down-lay  
 Your sweet secureness for congenial fears,  
 And teach your cloudless ever-burning eyes  
 The mystery of his tears ? ”

—MRS. BROWNING.<sup>1</sup>

XXII. 61.—*And the Lord turned, and looked upon Peter.*

See Mrs. Browning's sonnets, entitled “The Look” and “The Meaning of the Look”.

XXIII. 8, 9.—“When Jesus was taken before Herod, the King hoped, it is said, to have seen some great thing done by Him, ‘and he questioned Him in many words, and He answered him nothing’. The attitude of our day is not that of an utter rejection of Christianity. Like Herod we appreciate and examine into it, questioning it *in many words* as to what it can do for the world, just as we put the same question to the schemes of science and philosophy. But to an age which, like Herod, is deficient in real faith in its Author, Christianity often answers—nothing.”

MRS. JOSEPHINE BUTLER (in a note to Dora Greenwell's book “The Patience of Hope”).

XXIII. 27.—*And there followed Him a great company of people, and of women, which also bewailed and lamented Him.*

According to tradition, a pious woman of Jerusalem, named Veronica, gave to the Saviour, while He was carrying His cross to Calvary, her veil or kerchief to wipe His brow. On receiving it back, she saw the likeness of His face imprinted on it. It was preserved in St. Peter's at Rome, and Dante probably saw it exhibited to pilgrims during the Jubilee of 1300.

“Dante gazed upon St. Bernard in Paradise as in Rome he had seen some Croatian peasant looking eagerly at the Veronica, the legendary likeness of our Saviour, while the thought kept throbbing in his brain :—

<sup>1</sup> “The Seraphim.”

‘ My Lord Jesus Christ, God of very God,  
Now was your semblance made like unto this.’<sup>1</sup>

XXIII. 28.—*Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.*

On the eve of the battle of Airmoss, Richard Cameron rested in the house of William Mitchel in Meadowhead at the water of Ayr. With him in the fields were a faithful band of about forty foot and twenty horse. “ They were of one heart and soul,” says Patrick Walker, “ their company and converse being so edifying and sweet, and having no certain dwelling-place, they stayed together, waiting for further light in that non-such juncture of time. There is a daughter of that William Mitchel’s foresaid, now an old woman, living at Edinburgh, who told me (of late) again and again, that she gave him water to his hands that last morning ; and when he dried his face and hands with a tool [towel], he looked to his hands, and laid them on his face, and said : ‘ This is their last washing. I have need to make them clean for there is many to see them ’. Her mother wept ; he said : ‘ Weep not for me, but for yourself and yours, and for the sins of a sinful land ; for ye have many melancholly, sorrowful, heavy days before you ’.”<sup>2</sup>

#### THE PENITENT THIEF.

XXIII. 42.—

“ T was a thief said the last kind word to Christ :  
Christ took the kindness and forgave the theft.”<sup>3</sup>

On the coffin of the poet Sydney Dobell the words were inscribed, “ Lord, remember me when Thou comest into Thy kingdom”. He had expressed the wish for this text years before his death.

Dora Greenwell endorses that saying which the great Spanish dramatist puts into the mouth of his dying malefactor, “ that if earth had contained but *one* lost, guilty, wandering soul like his, Divine love would have come down from heaven to save it ”.<sup>4</sup>

XXIII. 43.—*To-day shalt thou be with Me in paradise.*

Baroness Bunsen wrote on the death of William Waddington in Italy in 1821 : “ When I made one or two attempts to repeat

<sup>1</sup> J. S. Carroll, “ In Patria,” p. 488.

<sup>2</sup> “ Six Saints of the Covenant,” Vol. I, p. 231.

<sup>3</sup> Caponsacchi in “ The Ring and the Book ”.

<sup>4</sup> “ Colloquia Crucis.”

texts of Scripture, William evidently received no benefit—there was not the look and movement of eager assent, which invariably followed when Charles or I expressed in our own words our own convictions. A remarkable instance was this—I had repeated the words of our Saviour to the penitent on the cross, and William did not seem to attend. A few minutes after, Charles said to him, ‘Mind that, William—our Saviour said *To-day* :—immediately, without any interval of time, when this agony is over, you will be transported to His blessed presence, if you do but believe in His atonement, if you do but trust alone in His intercession’; and then William turned his head and eyes with the greatest animation as if he was imbibing a cordial from every word.”<sup>1</sup>

Caroline Fox wrote in 1865: “I shouldn’t think it worth while to die at all (!) if I could only crave in dying that I might not be taken away from Him. ‘This day shalt thou be with Me in Paradise,’ was said to the repentant thief, and I should fully hope to creep in, however far behind him. I always think his a very sublime act of faith recognising his King in that dark hour”.<sup>2</sup>

XXIII. 43.—*With Me.*

Frederick Myconius or Mecum, Lutheran pastor at Gotha, a close personal friend of Luther, wrote in 1542 to Justus Jonas: “My disease (consumption) has almost finished its work. It has taken away my voice, destroyed my lungs, and removed the little flesh still remaining on my bones, thus anticipating the worms, who will have nothing save bones to feed on.” He says that while his outer man was fast decaying, the inward man was renewed from day to day. “I am glad to think that little Frederick, whom you first saw in the library at Weimar, is to precede you joyfully into the kingdom of heaven.” . . . “I enter with rejoicing into that darkness and mist of death, out of which the Lord of light shines forth upon me.” “You know,” he adds, “that the little word *Mecum* is a good word with Christ. ‘Hodie, inquit, *Mecum* eris in paradiso’ (‘To-day, He says, thou shalt be *with me* in Paradise’). And again, ‘Etiamsi ambulavero in medio umbrae mortis, non timebo

<sup>1</sup> “Life and Letters of Baroness Bunsen,” Vol. I, p. 179.

<sup>2</sup> “Journals,” Vol. II, p. 293.

mala, quia tu *mecum* es, qui es verae resurrectionis et regni thesaurus' (cf. Psalm xxiii. 4)."<sup>1</sup>

"*Ador.*                   And one—

*Zerah.*                Has also sinned.

And yet (O marvel!) doth the Spirit wind  
Blow white those waters? Death upon his face  
Is rather shine than shade,  
A tender shine by looks beloved made:  
He seemeth dying in a quiet place,  
And less by iron wounds in hands and feet  
Than heart-broke by new joy sudden and sweet."

—MRS. BROWNING.<sup>2</sup>

#### THE DESCENT FROM THE CROSS.

XXIII. 52, 53.—

"Is this the Face that thrills with awe  
Seraphs who veil their face above?  
Is this the Face without a flaw,  
The Face that is the Face of Love?  
Yea, this defacèd, lifeless clod  
Hath all creation's love sufficed,  
Hath satisfied the love of God,  
This Face the Face of Jesus Christ."

—CHRISTINA ROSSETTI.

XXIII. 53.—*And he took it down, and wrapped it in linen.*

In the sacristy of the Cathedral of Seville there is "the solemn, awful 'Deposition from the Cross,' by Pedro de Campana," before which, by his own desire, Murillo was buried. In his lifetime he would remain for hours before this picture. The sacristan once asked him why he thus stood gazing there. "I am waiting," he said, "till those holy men have finished their work."<sup>3</sup>

XXIII. 56.—*They prepared spices and ointments.*

It is believed in Spain that since the death of the Saviour the rosemary has put forth fresh flowers every Friday, the day of his suffering, "as if to embalm His holy body."<sup>4</sup>

<sup>1</sup> "Corp. Ref.," Vol. IV, col. 755.

<sup>3</sup> Hare's "Wanderings in Spain".

<sup>2</sup> "The Seraphim."

<sup>4</sup> *Ibid.*

THE RESURRECTION OF OUR LORD.

XXIV.—“There is no connecting Christ and Christianity, except through the Resurrection.”—DEAN CHURCH.

“Christianity hangs on to Christ not merely as to a Person who lived and taught and died, but as to a Person who rose again from death. That is of the very essence of its alleged derivation from Christ. It knows Christ only as Christ risen; the only reason of its own existence that it recognises is the Resurrection.”—DEAN CHURCH.

“Aquinas, following St. Augustine, teaches that in the resurrection the Saints will rise, as Christ rose, *in aetate juvenili*, the age which begins about the thirtieth year when life is at its prime. Yet Dante gave to St. Bernard in Paradise the form of age, with the benignant joy and kindly gestures of a father, in symbol of his wisdom of the soul.”<sup>1</sup>

XXIV. 6.—*He is not here, but is risen.*

Baroness Bunsen wrote to her mother on the funeral of her infant daughter Mary:—

“We approached Rome by the gate of St. Sebastian, then drove without the walls to the gate of St. Paul, close to the pyramid of Caius Cestius; it was within an hour of sunset, rather before the time fixed, which was good for me. I walked up and down the grass, and afterwards sat under a tree; then advanced with Charles towards the spot. Schmieder (my mother knows the name of the chaplain to the Embassy) advanced to meet us. He said, turning to me, ‘The Lord support you’. I said, ‘He has supported me’. He said again, ‘Let not your faith fail and His grace will never fail’. I repeated, ‘He has been all gracious to me’. We came to the spot; to see the bier, the grave, was very bad. Schmieder began to speak, and as he proceeded I breathed easier; he said only what I knew before, but it struck me with new force, and all pangs abated as he uttered the prayers. His wife strewed flowers, and then the earth was cast,—I thought I could not have borne that, but before it was finished the word of the Angel to the Apostles struck me, ‘Why seek ye the living among the dead? He is not here!’

<sup>1</sup>J. S. Carroll, “In Patria,” p. 490.

and I looked no longer down, but looked up into the clear sky, and again I was at peace.”<sup>1</sup>

XXIV. 11.—*And these words appeared in their sight as idle talk* (R.V.).

Patrick Walker wrote: “To the most part of the old generation, all these signal manifestations and remarkable steps of the Lord’s Providence, in that time, are now out of date, and lookt upon as idle tales; and few of the young incline or desire now to be informed.”<sup>2</sup>

XXIV. 13.—*A village called Emmaus.*

Frédéric Godet wrote in 1858 to his friend Bonnet, recalling the spiritual conflicts of his student days at Berlin:—

“I remember a whole year, and later on some months, long months, during which not one gleam of peace consoled my heart, and not a single smile, I think, ever touched my lips. The Lord was there and I did not know it. It was He, and I was mourning over His absence. I walked sorrowfully and wept as I went, but I was on the road to Emmaus. It was only later that I knew who that companion was with whom I had talked amid such anguish on that road, and who had often seemed no other than my poor sad self or some brother who was powerless to deliver me.”<sup>3</sup>

Frederick Denison Maurice, in his last days, said that there were many “who were only praying so far as they knew how to pray for some one who should walk with them as One did on the road to Emmaus”.<sup>4</sup>

XXIV. 24.—*Him they saw not.*

“It is not galvanic but organic life we need, and this is not to be obtained by descending into the past to touch the ashes even of a prophet’s bones. They who stand by the grave, even of Christ Himself, may behold with the devout women a vision of Angels, *but Him they see not.* ‘He is not here, He is risen. Behold, He goeth before you into Galilee.’”<sup>5</sup>

<sup>1</sup> “Life and Letters of Baroness Bunsen,” Vol. I, p. 184.

<sup>2</sup> “Six Saints of the Covenant,” Vol. I, p. 5.

<sup>3</sup> “Life of Frédéric Godet” (1913), p. 89.

<sup>4</sup> Quoted by W. Robertson Nicoll.

<sup>5</sup> Dora Greenwell, “The Patience of Hope”.

XXIV. 29.—*But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent.*

This verse is connected with the history of Alexander Peden. In the winter of 1685 he was in Ireland, and in the parish of Convit, in snow-time, a congregation gathered to hear him. Mr. Peden came, calling for water to his hands ; when he saw them he said, ‘ For what do ye come here without ye had been advertised ? for I have nothing prepared for you ’. They said, ‘ O sir, you must not send us away empty, for we are in a starv- ing condition ’. He said, ‘ I cannot promise ye ; but if I can get anything, ye shall not want it ’. A little while thereafter he called and said, ‘ Let not these people away, for I’ll come to them shortly ’ ; which he did and preached upon that text, ‘ The day being far spent, they constrained him to tarry all night ’. Where he brake out in strange raptures, expressing his great fears of the Lord’s departure from these lands ; ‘ England for superstition and profanity ; Ireland for security and formality, great shall thy stroke be, that in few years ye may travel forty miles in Ireland and not get a light to your pipe,’ which came to pass four years thereafter in that last rebellion. O Scotland, many, long and great shall thy judgments be of all kinds, especi- ally the west and south, for loth and contempt of the Gospel, covenant breaking, burning, and burying, shedding of innocent, precious, dear blood. O ! all ye that can pray, tell all the Lord’s people to try by mourning and prayer, if ye can taigle Him ; O see if ye can taigle Him, taigle Him, especially in Scot- land ; for we fear He will depart from it.”<sup>1</sup>

Melanchthon wrote to Veit Dietrich on 26 March, 1543 : “ When the Gospel lesson was read to-day, there came into my mind a thought of the extreme old age of the world ; as the two travellers say, ‘ Abide with us, Lord, for the day is far spent ’. Now the Church utters these words, The darkness is coming on, therefore let us cry, ‘ Abide with us, O Christ, and preserve a remnant ’.”<sup>2</sup>

General Gordon’s favourite hymn, “ Abide with me,” is still sung after evensong in the Palace Chapel at Khartoum.<sup>3</sup>

<sup>1</sup> Patrick Walker, “ Six Saints of the Covenant,” Vol. I, p. 131.

<sup>2</sup> “ Corp. Ref.,” Vol. V, col. 70.

<sup>3</sup> E. S. Stevens, “ My Sudan Year,” p. 17.

XXIV. 32.—In dedicating his commentary on St. John to his friend Charles Prince, F. Godet wrote: “After that united labour, in which your thought and mine were so often blended into one, it would be impossible for me to distinguish in this work between *mine* and *thine*. And if I could, of what use would it be? On the way to Emmaus, we speak only of *His*, and like the two pilgrims, we cry, ‘Did not our hearts burn within us while He talked with us by the way and while He opened unto us the Scriptures’?”

XXIV. 39.—“Behold My hands and My feet!’ these testify to a necessity endured, an anguish shared. It is our brother’s blood that cries unto us from the ground; ‘A spirit hath not flesh and bones, as ye see Me have’.”—DORA GREENWELL.<sup>1</sup>

<sup>1</sup> “The Patience of Hope”.

## THE GOSPEL ACCORDING TO ST. JOHN.

Coleridge said in his "Table Talk" :—

"St. John had a twofold object in his Gospel and his Epistles—to prove the divinity and also the actual human nature and bodily suffering of Jesus Christ—that He was God and Man."

The early Christian poet Nonnus re-wrote St. John's Gospel in hexameters. The work was published in 1527 by Melanchthon, with a dedication to his Nuremberg host of the preceding year, the Abbot Frederick Pistorius of the Ægidian monastery. "This learned poem," he said, "might well take the place of a long commentary." Referring to St. Paul's words about those who build on "this foundation gold, silver, stubble" . . . (1 Cor. III. 12), he claimed that Nonnus built in gold. "I can truly say that in many places he has helped me, and I hope that if others read the poem they may also confess that it has made them better. Although Nonnus observed the rules of paraphrase so strictly that he scarcely added anything of his own to John, yet he illustrated many passages with marvellous felicity."<sup>1</sup>

T. H. Green said of Dürer's four Apostles at Munich : "I could contemplate them with interest for hours ; he has contrived to give St. John an almost perfect expression of 'Divine philosophy'."<sup>2</sup>

The question has been raised by art critics, and notably by Ralf von Retberg, whether Dürer's St. John was an idealized portrait of Melanchthon. There are characteristics which at once recall his famous copper engraving of the Reformer, and Thausing, one of the most learned of the artist's biographers, thinks that "some features may certainly have been borrowed from him". St. John is looking at a book on which we can

<sup>1</sup> "Corp. Ref.," Vol. I, cols. 925, 926.

<sup>2</sup> Memoir, by R. L. Nettleship, pp. 37, 38.

## THE GOSPEL ACCORDING TO ST. JOHN

read the opening words of the Gospel, "In the beginning was the word," etc.<sup>1</sup>

Of Hegel, Benjamin Jowett wrote to Stanley: "The problem of ἀλήθεια πρακτική, Truth idealized and yet in action, he does not seem to me to have solved; the Gospel of St. John does." Elsewhere Jowett wrote, on the words, "I, if I be lifted up from the earth"—"Does it not seem as if the crucifixion and the glory of Christ were absolutely identical in St. John's Gospel?"<sup>2</sup>

The following words were quoted in certain papers from Dean Vaughan's last will and testament: "In the prospect of death, a little nearer, or further off, I wish to state explicitly that I have put my whole trust in the revelation of the Gospel as made in the Gospel of St. John and in the Epistles of St. John and St. Paul. I believe in the forgiveness of sins as the foundation-stone of the Gospel."<sup>3</sup>

Thomas De Quincey compared Charles Lamb to St. John the Evangelist. "In the mingled purity—a childlike purity—and the benignity of his nature, I again express my own deep feeling of the truth, when I say that he recalled to my mind the image and character of St. John the Evangelist—of him who was at once the beloved apostle, and also, more peculiarly, the Apostle of love. Well and truly, therefore, did the poet say, in his beautiful lines upon this man's grave and memory—

'Oh, he was good, if e'er a good man lived!'

Dean Inge writes: "The Gospel of St. John—the 'spiritual Gospel,' as Clement already calls it—is the charter of Christian Mysticism. Indeed, Christian Mysticism, as I understand it, might almost be called Johannine Christianity, if it were not better to say that a Johannine Christianity is the ideal which the Christian mystic sets before himself. For we cannot but feel that there are deeper truths in this wonderful Gospel than have

<sup>1</sup> It is a point worth noting that Melanchthon visited Nuremberg in the early summer of 1526 and had pleasant intercourse with Dürer, for whose genius he had the highest admiration. It was about this period and earlier that the "Four Apostles" were painted, and Dürer's engraving of the Reformer is dated 1526. In 1527 Melanchthon sent Spalatin two copies of his portrait; "the work of a very great artist".

<sup>2</sup> "Life and Letters of Benjamin Jowett," Vol. I, pp. 92, 101.

<sup>3</sup> Lady Southwark, "Social and Political Reminiscences".

yet become part of the religious consciousness of mankind. Perhaps, as Origen says, no one can fully understand it who has not, like its author, lain upon the breast of Jesus." <sup>1</sup>

i. 1.—*The Word was God.*

"There is no point I feel stronger on," wrote Canon Ainger, "than the Divinity of Christ, being convinced that with it, Christianity must live or perish. If the Saviour of men were not identical with their Creator, I see no help in the Cross for the suffering millions of the world."

i. 5.—*The light shineth in darkness.*

The motto of the Waldensian Church.

i. 10.—*The world was made by Him.*

St. Augustine has this comment: "He departed, and lo, He is here. He would not be long with us, yet left us not, for He departed thither, whence He never parted, because the world was made by Him."

i. 12.—*To as many as received Him, to them gave He power to become the sons of God.*

"We do not live, as under the old covenant, under a continual system of interventions, therefore we are thrown upon the historic miracle of the finished work of Christ, and the inward miracle of its recognition, that great, that blessed miracle, the greatest which even Christ Himself can work—a wonder, which to him who has experienced it, makes all others possible—I could almost say, makes all others easy." <sup>2</sup>—DORA GREENWELL.

i. 13.—*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

On this text John Bunyan preached his last sermon. He went to Reading in the summer of 1688, for the purpose of reconciling a father and son who were at variance. "It turned out," says Dr. John Brown, "to be his last work in this world, and it was a meet ending to a life that had always been marked by brotherly love and charity." From Reading the Dreamer rode forty miles to London in a driving rain, "at the end of which he found himself, drenched and weary, at the house of one whom Charles Doe describes as Bunyan's very loving friend John

<sup>1</sup> "Christian Mysticism," pp. 44, 45.

<sup>2</sup> "Two Friends."

Strudwick. This loving friend, under whose roof Bunyan had come to die, lived at a house on Snow Hill, and carried on business there under the sign of 'The Star'. He saw the plight in which his guest had arrived, but the full mischief wrought by that long ride through driving rain did not show itself at first. Bunyan himself had as yet no misgiving, for on the Sunday he undertook to preach at Whitechapel what proved to be his last sermon. This sermon, founded on John i. 13, contained passages which might well close up the ministry on earth of one so catholic and large-hearted. For among other things we find him saying, 'Dost thou see a soul that has the image of God in him? Love him, love him; say "This man and I must go to heaven one day"; serve one another; do good to one another, and if any wrong you, pray God to right you, and love the brotherhood.'

i. 14.—*And the Word was made flesh.*

Longfellow, in his poem "Martin Luther," puts these words into the mouth of the Reformer at the Wartburg:—

"Nothing can vex the devil more  
 Than the name of Him whom we adore.  
 Therefore doth it delight me best  
 To stand in the choir among the rest,  
 With the great organ trumpeting,  
 Through its metallic notes and sing:  
*Et verbum caro factum est!*  
 These words the devil cannot endure,  
 For he knoweth their meaning well!  
 Him they trouble and repel,  
 Us they comfort and allure;  
 And happy it were, if our delight  
 Were as great as his affright!"

i. 14.—*We beheld His glory . . . full of grace and truth.*

Dr. Livingstone, as he reached Christmas Day, 1866, amid his journeyings in Africa, wrote these words in his diary:—

"We now end 1866. It has not been so fruitful or useful as I intended. Will try to do better in 1867, and be better—more gentle and loving; and may the Almighty, to whom I commit my way, bring my desires to pass, and prosper me. Let all the sins of '66 be blotted out for Jesus' sake."

The next entry (1 January, 1867) is as follows :—

“May He who was full of grace and truth impress His character on mine. Grace—eagerness to show favour; truth—truthfulness, sincerity, honour—for His mercy’s sake.”<sup>1</sup>

Milton thus describes the presence of the Divine Son in heaven :—

“Beyond compare the Son of God was seen  
Most glorious : in Him all His Father shone  
Substantially expressed ; and in His face  
Divine compassion visibly appeared,  
Love without end and without measure grace.”<sup>2</sup>

I. 16.—*Of his fulness have all we received, and grace for grace.*

Alexander Peden wrote in 1685 to the prisoners in Dunnottar Castle :—

“If ye think Christ’s house be bare, and ill provided, harder than ye looked for, assure yourselves Christ minds only to diet you and not to hunger you; our steward kens when to spend and when to spare. Christ knows well whether heaping or straiking agrees best with our narrow vessels, for both are alike to Him; sparing will not enrich Him, and spending will not impoverish Him; He thinks it ill-win that’s holden off His people; grace and glory comes out of Christ’s lucky hand. Our vessels are but feckless and contain little; His fulness is most straitned when it wants a vent. It is easy for Christ to be holden busy in dividing the fulness of His Father’s house to His poor friends; He delights not to keep mercy o’re night, every new day brings new mercies to the people of God; He’s the easiest merchant ever the people of God yoked with; if ye be pleased with the wares, what of His graces makes best for you, He and ye will soon sort on the price; He’ll sell good cheap, that ye may speir [ask] His shop again, and He draws all the sale to Himself.”<sup>3</sup>

The sufferings of the Dunnottar prisoners may be understood from the fact that in this month of July, 1685, above eight-score persons “being six-score and two men and forty-six women,” were all driven into one vault.

<sup>1</sup> “Last Journals,” Vol. I, p. 168.

<sup>2</sup> “Paradise Lost,” Book III.

<sup>3</sup> “Six Saints of the Covenant,” Vol. I, p. 111.

John McLeod Campbell, wrote after an almost fatal illness in 1863, to his friend Miss Duncan :—

“ ‘ Of His fulness have all we received.’ How comforting, in the ebbing and flowing of our own hearts, to realize that the ocean is ever full ! No form which the words ‘ God who quickeneth the dead, and calleth those things which *be not* as though *they were* ’ take, more frequently brings me help—needed help—than as (when my heart is cold and dead, and I feel not to any as I desire to feel) the assurance that the fountain of my life—of love as my life—remains with God.”<sup>1</sup>

I. 26.—*There standeth one among you, whom ye know not.*

Mr. Stephen Graham tells us that on the Russian pilgrimage by which he travelled to Jaffa, a whisper went round the decks one morning, “ There is a mysterious passenger on board ”. It was a typical peasant rumour with no explanation but in the words, “ They say . . . there is a mysterious passenger on board ”.<sup>2</sup>

In the legend of Christ Church Minster, Hampshire, we read that the Saxon builders saw with fear and wonder a stranger toiling daily by their side. He came and went mysteriously, asked no wages, and ever took upon Himself the hardest tasks. When all was finished, and nothing remained of their companion save a blessed light and gracious memory, they realised that the Lord Christ had been amongst them, that He meant this to be in a special sense His own church ; and so they called it by His name.

I. 29.—*Behold the Lamb of God, which taketh away the sin of the world.*

On the Terrace of Anger, in Dante’s “ Purgatorio ” voices are heard “ chanting in unison a prayer to the Lamb of God who taketh away sin, for peace and mercy :—

‘ Only “ Agnus Dei ” were their preludes ;  
One word there was in all, and measure one,  
So that all concord seemed to be among them.’

“ The reference is to the Litany of the Saints. The penitents are ‘ unloosing the knot of anger ’ in which they are entangled,

<sup>1</sup> “ Memorials,” Vol. II, p. 45.

<sup>2</sup> “ With the Russian Pilgrims to Jerusalem,” p. 14.

by casting themselves on the meek and gentle Lamb of God whose sacrifice is their salvation. They know that only He who laid down life for their forgiveness can lift them up into the power of His own forgiving love. The concord with which they chant the 'Agnus Dei'—one word and one measure in them all—shows that already something of His peace and mercy is in their hearts."<sup>1</sup>

Raymond Lull wrote the closing words of his "Ars Major" on the eve of John the Baptist, 1296. His purpose was to explain the teachings of Christianity to the Moslem world. "As my book," he wrote, "is finished on the Vigil of John the Baptist, who was the herald of the light, and with his finger pointed to Him who is the True Light, so may it please our Lord Jesus Christ to kindle a new light of the world which may guide unbelievers to their conversion, that they, with us, may go forth to meet the Lord Jesus Christ, to whom be honour and praise, world without end."<sup>2</sup>

1. 40.—*One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother.*

From this text J. H. Newman preached his sermon on "The World's Benefactors," of which Dean Church wrote: "It seemed to me so entirely out of the beaten track of sermons, waking up recollections of *πολλὰ τὰ δεινὰ*, and the Prometheus."

#### ST. ANDREW.

As patron Saint of Scotland, Andrew is associated with great events in the national history.

In 1298 William Wallace, in an assembly held at the Forest Kirk in Selkirkshire, was elected Governor of Scotland, in name of King John and with consent of the commonalty of Scotland. "Strengthened by this high title, which he had so well deserved, and which the common people believed was ratified by the express approval of St. Andrew, who presented to the hero a sacred sword, to be used in his battles against the English; he proceeded . . . to adopt and enforce those public measures

<sup>1</sup> J. S. Carroll, "Prisoners of Hope," pp. 210, 211.

<sup>2</sup> Quoted by Dr. W. T. A. Barber in his "Life of Raymond Lull," p. 62.

which he considered necessary for securing the liberty of the country." <sup>1</sup>

The famous Parliament of Robert Bruce held at Aberbrothock in 1320, in its manifesto addressed to the Pope, alluded to "the then commonly believed traditions regarding the emigration of the Scots from Scythia, their residence in Spain, and subsequent conquest of the Pictish kingdom; to their long line of 113 kings (many of whom are undoubtedly fabulous); to their conversion to Christianity by St. Andrew, and the privileges they had enjoyed at the hands of their spiritual father, as the flock of the brother of St. Peter." <sup>2</sup>

In 1456, under James II of Scotland, it was directed by Parliament that there should be struck a new penny of gold, to be called "a lion," with the figure of a lion on the one side, and on the reverse the image of St. Andrew, clothed in a side-coat, reaching to his feet, which piece was to be of equal weight with the half English noble. <sup>3</sup>

The ancient Vercelli Codex opens with a long poem entitled "The Legend of St. Andrew". "Saintly legends of this kind," says a modern critic, <sup>4</sup> "were intended to give a Christian tone to the minstrelsy which formed so conspicuous a part of old Teutonic gatherings". The story begins with the "Hwæt!" the premonitory signal of the harp, and then, in words well calculated to catch the ear of a warlike race, proceeds to tell "of the twelve who in days of yore were heroes gloriously blessed, servants of the Lord, the renown of whose warfare failed not when banners pressed. These were famous men throughout the earth, pious leaders and bold in warfare, brave warriors, when shield and hand guarded the helmet on the battle-field."

#### THE MIRACLE AT CANA.

II. 1-11.—The miracle at Cana, treated as a parable of human life, was the subject of Richard Rothe's second sermon as Chaplain of the Prussian Embassy at Rome (1824). "Let

<sup>1</sup> Patrick Fraser Tytler, "History of Scotland," Vol. I, p. 131.

<sup>2</sup> *Ibid.* p. 319.

<sup>3</sup> *Ibid.* Vol. IV, p. 127.

<sup>4</sup> C. J. Abbey, "Religious Thought in Old English Verse," p. 9.

us each ask our own heart," he said, "Is my life a festival? Oh, how dark and empty it is until the King of joy comes in! God has done His part in full, and the wedding-board is richly spread. Heart, why canst thou not then rejoice with thy brothers, the holy angels? The reason lies in ourselves. We carry a sting in our heart . . . the sting of sin. . . . But our text tells us Who is the true joy-bringer. Life is no festival until the Saviour appears. . . . 'Thou hast kept the best until now,' says the master of the feast at Cana. That *best* thing, which God is keeping for us, is the *last* gift, which eye hath not seen nor ear heard. 'Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.' Thus wrote the Apostle who has recorded this miracle."

Sara Coleridge, in a letter to Aubrey de Vere, expressed her delight with "Trench on the Miracles". "In his interesting section on the water made wine, he sets forth a metaphysical view which you and I anticipated in one of our searching, lengthy discussions. 'He who does every year prepare the wine in the grape, causing it to drink up and expand with the moisture of earth and heaven, did now gather all those His slower processes into the act of a single moment, and accomplish in an instant what ordinarily He does not accomplish but in many months.' This comes from St. Austin, as so many fine-spun speculations do."<sup>1</sup>

II. 11.—*This beginning of miracles.*

Pascal wrote: "S'il y a des miracles, il y a donc quelque chose au-dessus de ce que nous appelons la Nature!"

["If there are miracles, it follows that there is something above that which we call Nature."]

F. W. H. Myers remarks in his essay on Ernest Renan: "If, as we must hold, the common sense of mankind will insist on feeling that the marvels of the New Testament history have as yet neither been explained away nor explained, so also will it assuredly refuse to concur with the view, often expressed both in the scientific and the theological camps, according to which these marvels are after all unimportant, the spiritual con-

<sup>1</sup> "Memoir and Letters," Vol. II, p. 261.

tent of the Gospels is everything, and religion and science alike may be glad to get rid of the miracles as soon as possible. . . . If these Gospel signs and wonders are considered as indications of laws which embrace and in a sense unite the seen and the unseen worlds, then surely it is of immense importance to science that they should occur anywhere, and of immense importance to Christianity that they should occur in connexion with the foundation of that faith."

III.—F. N. Charrington, founder of the great religious work carried on in the Assembly Hall, Mile End, London, E., is the son of a wealthy brewer and in early life entered his father's brewery in the Mile End Road. He spent several holidays on the Continent. "On one occasion his companion was Mr. William Rainsford, son of the well-known Evangelical clergyman, the Rev. Marcus Rainsford. Young Rainsford spoke to his friend about his soul, and plainly asked him if he knew whether he was saved. This was after their return to this country. Charrington promised at last that he would read the third chapter of the Gospel of St. John. He had previously been urged to do this by a young friend, who afterwards became Lord Garvagh. This friend had been brought under the influence of Lord Radstock's preaching. Garvagh pleaded with Charrington to go and hear Radstock, but at the time the young brewer disliked the thought of going to hear a Dissenter, though the Dissenter was a peer. Thus doubly called, Charrington read the chapter with the very greatest care, and was arrested by the words, 'Marvel not that I said unto ye, ye must be born again'. He now thinks, looking backwards, that this moment was the great turning-point in his life. He had lived hitherto in a religious way, but the spiritual change that passed over him at this moment was definite and enduring. He says himself: 'I read the third chapter of St. John, and as I read it I thought to myself, "This is a very curious thing: here are two men, my new friend Rainsford, and my old friend Lord Garvagh, both say the same thing, that they are saved"' ; and as I read the chapter light came into my soul, and as I came to the words, 'He that believeth on the Son hath everlasting life,' I realized that I, too, possessed the 'eternal life'. Charrington has since believed that he passed then from the death of nature to the

eternal life in Christ, and this belief has not been belied by his work." <sup>1</sup>

Of Sir John Field, K.C.B., "Soldier and Evangelist," his son says:—

"The passages of Scripture which in his visiting he read more often than any others were Romans III. and St. John III."

III. 2.—*The same came to Jesus by night.*

#### THE NIGHT.

"Most blest believer he !  
 Who in that land of darkness and blinde eyes  
 Thy long expected healing wings could see,  
 When thou didst rise ;  
 And, what can never more be done,  
 Did at midnight speak with the Sun !"

—HENRY VAUGHAN.

"There are many kinds of believers," says Oliver Wendell Holmes, "whose history we find among the early converts to Christianity. There was the magistrate, whose social position was such that he preferred a private interview in the evening with the teacher to following him with the street crowd. He had seen extraordinary facts which had satisfied him that the young Galilean had a divine commission. But still he cross-questioned the teacher himself. He was not ready to accept statements without explanation. That was the right kind of man. See how he stood up for the legal rights of his master, when the people were for laying hands on Him!" <sup>2</sup>

III. 7.—*Marvel not that I said unto thee, Ye must be born again.*

Bunyan says in *The Holy War*:—

"Now when the captains saw the answer of the great ones, and that they could not get a hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the power of the arm. And, first, they made their

<sup>1</sup> From Claudius Clear's review of "The Great Acceptance," the life-story of F. N. Charrington, by Guy Thorne, "British Weekly," 19 December, 1912.

<sup>2</sup> "Elsie Venner," ch. xxviii.

force more formidable against Ear-gate; for they knew that, unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places; after which, they gave out the word, which was, 'Ye must be born again'."

III. 16.—*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

This text is the second of the four sentences from the New Testament which are read as "comfortable words" in the Communion Service according to the Prayer Book order.

Over the High Altar in St. Paul's Cathedral are the words "Sic Deus dilexit mundum".

When some one recommended an expensive medicine to Luther for the cure of the trouble in his head, the Doctor replied, "my best prescription is John III. 16".<sup>1</sup> He repeated the words of this text in his dying moments three times distinctly in Latin. On the 6th of February, 1546, nearly a fortnight before his death, he had interpreted the text for the last time and had said, "What Spartan saying can be compared with this wonderful brevity!"<sup>2</sup>

The Rev. George Gould of Norwich said on his death-bed to his sons: "Write down these two passages of Scripture: 'Jesus Christ, my hope' [1 Tim. I. 1, 'our hope'] and 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life'. Give these words to your children. Talk to them about them. Encourage them to ask you questions about them." Then he called for a Testament that he might read to himself the third chapter of the Gospel of St. John. For a few moments he was able to read. His thoughts were much of his coming departure and were full of triumph.<sup>3</sup>

During Bishop Butler's last illness, when Dr. Forster was one day reading to him the third chapter of St. John's Gospel, the Bishop stopped him at the sixteenth verse, and requested him to read it a second time. When this was done, after a

<sup>1</sup> Kōstlin-Kawerau, "Martin Luther," Vol. II, p. 497.

<sup>2</sup> *Ibid.* pp. 620, 623.

<sup>3</sup> See the Memoir by Principal Gould, p. 104.

pause, he said, "I never before felt those words to be so satisfactory and consolatory".

iv.—The chapter on our Lord's meeting with the woman of Samaria was often pondered by the Spanish mystics. Spain is a thirsty land, and as the cry of *agua* is heard with gladness by the parched traveller at its modern wayside stations, so the ancient saints drew refreshment from every New Testament echo of the prophet's cry, "Ho! every one that thirsteth, come ye to the waters". St. John of the Cross quotes repeatedly from this chapter, as if he heard the words dropping over mosses in a well. In his "Declaracion del Cántico Espiritual" he begins one verse with the words, "Oh cristalina fuente!" and compares Faith to a crystal fountain. He quotes especially the words of verse 14, "The water that I shall give him shall be in him a well of water springing up into everlasting life," and he adds, "And that water was the Spirit which believers were to receive by Faith: 'Thus spake He of the Spirit, which they that believe in Him should receive' (vii. 39)".<sup>1</sup>

iv. 6.—*Jesus therefore, being wearied with His journey, sat thus on the well.*

Dean Church left a strict charge that no memorial should be raised to him. Only one thing he asked, that a stone should be erected for him in the quiet country churchyard of Whatley, like that he had chosen to mark his son's grave at Hyères, and that it should bear upon it the same lines from the "Dies Irae":—

"Rex tremendæ majestatis  
Qui salvandos salvas gratis  
Salva me, fons pietatis.

Quærens me sedisti lassus,  
Redemisti crucem passus,  
Tantus labor non sit cassus."

Mr. Gilkes wrote of Sir James Paget, whom he accompanied in foreign travel: "In his holiday his faith seemed to be stimu-

<sup>1</sup> "Obras Espirituales," Vol. II, pp. 182, 183, and see also p. 336, "The Samaritan woman forgot the water and the pitcher, because of the sweetness of the Divine words".

lated by everything that he saw, by all his thoughts, and all his actions. In the rest of his life he was busy, earnestly and cheerfully, with the beneficent work which it was his duty to do, and which few or none could do as he could do it; but in his holidays he had fuller leisure to seek the company of Him who set it.”<sup>1</sup>

IV. 6-14.—Dean Burgon wrote on this passage, in his sermon on the text “One soweth and another reapeth” :—

“As Isaac’s servant meets Rebekah—as Jacob himself meets Rachael—as Moses encounters Zipporah—at a well; what more fitting than that He, of whom all these were shadows, the Bridegroom as He loved to call Himself, should meet *His* alien spouse, the Samaritan Church, at a well of water likewise? . . . Verily, here was Jacob’s remote descendant at last fulfilling the dying Patriarch’s prophecy, after the most exact and literal fashion. It was beside Jacob’s well that He sat; and in ‘the parcel of ground that Jacob gave to his son Joseph’ that He discoursed with the woman of Samaria; and lo, Joseph becomes at once a ‘fruitful bough’ even that ‘fruitful bough *by a well*’ of which the dying Patriarch made prophetic mention—‘whose branches run over the wall’ which heretofore had severed Jew and Gentile.”<sup>2</sup>

IV. 7.—*There cometh a woman of Samaria to draw water.*

The “Mulier Samaritana” is one of the three penitent and glorified women who in the closing pages of Faust intercede for the soul of Margaret. Her lines are thus translated by Bayard Taylor :—

“By that well, the ancient station  
Whither Abram’s flocks were driven;  
By the jar, whose restoration  
To the Saviour’s lips was given;  
By the fountain, pure and vernal,  
Thence its present bounty spending,—  
Overflowing, bright, eternal,  
Watering the worlds unending!”

<sup>1</sup> “Memoirs and Letters of Sir James Paget,” p. 237.

<sup>2</sup> “Life of Dean Burgon,” Vol. I, p. 248.

iv. 11.—*Sir, thou hast nothing to draw with, and the well is deep.*

Phillips Brooks remarked on this text in his notebook: "Spoken in perfect honesty. A naïve expression of the worldly man's sense of the difficulty of life and of the inadequate equipment of merely spiritual natures to cope with it. 'I really do not see what the world would come to if all men were Christians.' Let us see."

iv. 15.—*Sir, give me this water.*

St. Teresa had in her room a picture of our Saviour discoursing with the Samaritan woman at the well, with which she was much delighted, and she often addressed these words to our Saviour with great earnestness, "Lord, give me of that water".

#### LOCAL WORSHIP.

iv. 20-23.—Dr. Johnson wrote to Boswell in 1774:—

"You must remember that your image of worshipping once a year in a certain place, in imitation of the Jews, is but a comparison; and *simile non est idem*; if the annual resort to Jerusalem was a duty to the Jews, it was a duty because it was commanded; and you have no such command, therefore no such duty. It may be dangerous to receive too readily, and indulge too fondly, opinions from which, perhaps, no pious mind is wholly disengaged, of local sanctity and local devotion. You know what strange effects they have produced over a great part of the Christian world."

iv. 29.—*Come, see a man which told me all things that ever I did; is not this the Christ?* (R.V.—*can this be the Christ?*)

We are told that when St. Bernardino of Siena preached against usury, a notorious usurer was sitting in front of the pulpit. A buzz of conversation was heard among the audience. "Truly the man of God speaks well and holily in all he is saying against this fellow!" was their exclamation. "Those who were near rose from their seats to stare at him, and point him out to others farther off. Shouts of laughter broke out on all sides; while he, with bowed head and closed eyes, eagerly longed for the sermon to be over. The preacher's arrow had entered his heart, and he resolved the moment the sermon was ended to go to Bernardino, and restore his ill-gotten gains according to

the Saint's advice." Rushing to the cell after sermon the usurer confessed to the friars: "To-day this holy man has told me all that I have done, said, and thought, and especially about my wicked usury". The friars explained that the preacher had not intended any personal reference to him, but had been speaking against usurers in general. "But I saw him pointing and looking at me all the time." The friars maintained the contrary, but he said with joy, "He has done all this through the Holy Ghost for my salvation".<sup>1</sup>

#### THE POOL OF BETHESDA.

v. 2-4.—The fourth verse of this chapter, on the angel who "went down at a certain season into the pool and troubled the water," is omitted in the Revised Version. Charlotte Brontë alludes to it in the chapter of "Villette" entitled "La Terrasse," in which the lonely are advised to seek help in prayer:—

"As to what lies below, leave that with God. Man, your equal, weak as you, and not fit to be your judge, may be shut out thence; take it to your Maker—show Him the secrets of the spirit He gave—ask Him how you are to bear the pains He has appointed—kneel in His presence, and pray with faith for light in darkness, for strength in piteous weakness, for patience in extreme need. Certainly, at some hour, though perhaps not *your* hour, the waiting waters will stir; in *some* shape, though perhaps not the shape you dreamed, which your heart loved and for which it bled, the healing herald will descend, the cripple and the blind, and the dumb, and the possessed will be led to bathe. Herald, come quickly! Thousands lie round the pool, weeping and despairing, to see it, through slow years, stagnant. Long are the 'times' of Heaven; the orbits of angel messengers seem wide to mortal vision; they may enring ages; the cycle of one departure and return may clasp unnumbered generations; and dust, kindling to brief suffering life, and through pain, passing back to dust, may meanwhile perish out of memory again, and yet again. To how many maimed and mourning millions is the first and sole angel visitant, him easterns call Azrael!"

<sup>1</sup> A. G. Ferrers Howell, "St. Bernardino of Siena," pp. 128, 129.

v. 7.—*The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool.*

Dan Crawford, the African missionary, writes :—

“With the converted African, Christ’s mercy, like the water in a vase, takes the shape of the vessel that holds it. Your constant joy is to hear in a foreign lingo some simple old fact of faith taking a new meaning by one twist of the negro tongue. Here is a Chief who takes up the cudgels for his abandoned race, and claims that if the Gospel is really for everybody then they have as much right as *we* to an offer of same. To meet his challenge, I read out the record of the impotent man at Bethesda, and venture to urge that here is one who has the same complaint as ignored Africa : ‘Sir, I have no man’. So we get the opening, and advancing into the salvation of the subject I tell that tale of Divine cure—the cure of the man that had no man to help while others got the good things. Then we come to the point. What I now want is an assurance from my petulant Chief that here at last he understands my drift. ‘Oh,’ he said, ‘that is very simple : the thirty-eight-years-sick man is like unto our abandoned Africa ; the man said, *I have no man*, but Christ said, *I’m your Man*.’”<sup>1</sup>

v. 17.—We are told of Prof. Blackie in his old age that even when on holiday in the Highlands he filled up much of his time with work. “Unqualified repose only depressed him. ‘My Father worketh hitherto and I work,’ was a favourite text often quoted.”

v. 35.—*He was a burning and a shining light.*

During his visit to India, Phillips Brooks stood in Henry Martyn’s pulpit, and the words inscribed upon it, “He was a burning and a shining light,” became luminous with a new meaning.

v. 39.—*Search the scriptures.*

The first of the four texts carved on the obelisk in honour of Wycliffe at Lutterworth.

“Turn it and turn it again,” says the Talmud, with regard to the Bible, “for everything is in it.”

Luther said : “For the last twenty-eight years, since I

<sup>1</sup> “Thinking Black,” p. 484.

became a Doctor, I have been reading the Bible constantly and preaching from it ; but I have not mastered it yet, and every day I find something new in it ”.<sup>1</sup>

Among the ancient Bible houses of England a place of honour must be given to Whitby Abbey. Hilda, a lady of royal blood, was converted by Paulinus, first bearer of the Gospel to Northumbria. An unusual knowledge of Scripture distinguished the priests and monks who were trained in that holy house which still in its ruins is the grandest monument of our North Sea coast. In that monastery Cædmon, who sang the creation story, was a humble neatherd, ignorant of Latin and unable to read, yet he had heard the Bible stories recited, and was ready to respond when the dream-messenger commanded, “ Sing to me of the beginning of things ”. The Cædmon Cross is to-day one of the glories of Whitby.

The late Chief Rabbi, Dr. Adler, mentions in one of his sermons that when any supreme national crisis arose it was the practice of the Jewish fathers to consult the Sacred Volume. It was their custom at such times to address a lad coming forth from school with the words, “ Repeat to me thy text, the text thou hast learnt to-day at school ”. “ Our Synagogue fathers,” added the Chief Rabbi, “ knew full well that in a time of national stress, the wise schoolmaster would teach his young charges such Bible texts as would afford some comfort, guidance, and wise practical counsel how to meet the crisis.”<sup>2</sup>

Lord Tennyson writes, in his biography of his illustrious father : “ That my father was a student of the Bible, those who have read ‘ In Memoriam ’ know. He also eagerly read all notable works within his reach relating to the Bible, and traced with deep interest such fundamental truths as underlie the great religions of the world. He hoped that the Bible would be more and more studied by all ranks of people, and expounded simply by their teachers ; for he maintained that the religion of a people could never be founded on mere moral philosophy ; and that it could only come home to them in the simple, noble thoughts and facts of a Scripture like ours.”<sup>3</sup>

<sup>1</sup> E. Kroker, “ Luthers Tischreden,” No. 338.

<sup>2</sup> “ Anglo-Jewish Memories,” p. 1.

<sup>3</sup> “ Tennyson : A Memoir,” Vol. I, p. 308.

Bishop Westcott wrote in 1899, in his address to the Durham Junior Clergy Society on the "Study of the Bible": "Our English Church represents in its origin and in its growth the study of the Bible. In the study of the Bible lies the hope of its future."

Mr. Lawrence Beesley, one of the survivors of the Titanic tragedy, tells us that on the Sunday afternoon a few hours before the catastrophe, as he sat in the library he saw a Catholic priest, "dark, bearded, with broad-brimmed hat, talking earnestly to a friend in German, and evidently explaining some verse in the open Bible before him." Neither of these was saved.

v. 40.—*And ye will not come to Me, that ye might have life.*

Defoe says, in his "Journal of the Plague Year":—

"Neither can I acquit those ministers that, in their sermons, rather sunk than lifted up the hearts of their hearers; many of them, no doubt, did it for the strengthening the resolution of the people, and especially for quickening them to repentance; but it certainly answered not their end, at least not in proportion to the injury it did another way; and indeed, as God himself, through the whole Scriptures, rather draws to Him by invitations, and calls to turn to Him and live, than drives us by terror and amazements; so, I must confess, I thought the ministers should have done also, imitating our blessed Lord and Master in this, that His whole Gospel is full of declarations from heaven of God's mercy, and His readiness to receive penitents, and forgive them; complaining, '*Ye will not come unto Me, that ye may have life*'; and that therefore, His Gospel is called the Gospel of peace, and the Gospel of grace."

Richard Cameron, as Patrick Walker tells us, preached on this verse eleven days before his death. "In the time of that sermon, he fell in such a rap of calm weeping, and the greater part of that multitude, that there was scarce a dry cheek to be seen among them; which obliged him to halt and pray, where he continued long praying for the Jews' restoration and ingrafting again, and for the fall of Antichrist, and that the Lord would hasten the day, that he was sure was coming, that He would sweep the throne of Britain of that unhappy race of Stewarts."

vi. 9-12.—After an escape from the enemy, Alexander Peden called his friends together and said: "Let us not forget to return

thanks to the Lord, for hearing and answering us in the day of our distress; and charged the whole creation to bless the Lord, and adjured the clouds to praise Him. Then he sat down at the side of a well, and inquired if they had any crumbs of bread; when seeking a blessing he said: 'Lord, Thou who blessed the few loaves and fishes, and made them sufficient for so many, bless this water and these crumbs to us, for we thought we should never have needed any more of these creature comforts.'"<sup>1</sup>

VI. 21.—*Immediately the ship was at the land whither they went.*

Canon Liddon wrote in his sermon on "Christ in the Storm":—

"Things would not have been better than they are for Martyrs and Confessors if, in their day, the sea had been calm and the waves unruffled. For them, long since, the winds and waves of life have been stilled, and Christ has brought them to the haven where they would be. *Sit anima nostra cum Sanctis*—with them, if He wills, in the fellowship of their sorrows; with them, through His mercy, as sharers of their everlasting rest."

VI. 33.—*The bread of God is He which cometh down from heaven, and giveth life unto the world.*

In Mr. George Russell's "Memorial Sketch" of Mr. Gladstone's son-in-law, Canon Harry Drew, we read that in his last hours "it was noted by those around him that in his wanderings he was still a shepherd of souls. 'I can't get him to take life seriously,' he said. 'God gives strength to bear pain.' The wandering went on next day. He imagined that he was training the choir; he conducted with his right hand, and used all his remaining strength to sing, 'Bread of Heaven'. 'Now then, *full*,' he said with decision, and sang the second verse."

VI. 35-37.—One of the most beautiful passages in the "Pilgrim's Progress" is that in which Hopeful tells Christian the story of his conversion. In the narrative these verses are quoted.

"But I replied, Lord, I am a great, a very great sinner. And he answered, 'My grace is sufficient for thee'. Then I said, But, Lord, what is believing? And then I saw, from that saying,

<sup>1</sup> Patrick Walker, "Six Saints of the Covenant," Vol. I, pp. 77, 78.

‘ He that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst,’ that believing and coming was all one ; and that he that came, that is, that ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of Thee, and be saved by Thee ? And I heard Him say, ‘ And him that cometh to Me I will in no wise cast out ’. Then I said, But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee ? Then he said, ‘ Christ Jesus came into the world to save sinners ’ : ‘ He is the end of the law for righteousness to every one that believeth ’ : ‘ He died for our sins, and rose again for our justification : ’ ‘ He loved us, and washed us from our sins in His own blood : ’ ‘ He is mediator betwixt God and us ’ : ‘ He ever liveth to make intercession for us ’. From all which I gathered that I must look for righteousness in His person, and for satisfaction for my sins by His blood ; and that what He did in obedience to His Father’s law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.”

vi. 37.—*Him that cometh to Me I will in no wise cast out.*

James Gilmour of Mongolia wrote to a friend in 1889 :—

“ About feeling—never mind that at all. Things are so whether we feel them or not. Let us take God at His word and not consider our feelings. God refuses no one who comes to Him in sincerity. Let us be sure of this. I once heard Spurgeon say a good thing, ‘ When doubt or the devil comes and says, “ You are not saved ; you are not right with God,” I go to Him and say, “ If I never came before, I come now ; if I never trusted before, I trust now ” ’. That cuts off all doubts about the present as standing on the past, and gives a fresh start.”<sup>1</sup>

From this text Daniel Wilson, afterwards Bishop of Calcutta, preached his first sermon, as curate to the Rev. Richard Cecil at Chobham in Surrey.

<sup>1</sup> “ Life of James Gilmour,” p. 261.

“If ever Satan and I did strive for any word of God in all my life,” says Bunyan, “it was for this good word of Christ; He at one end and I at the other; oh, what work did we make! It was for this in John, I say, that we did so tug and strive, he pulled and I pulled; but God be praised, I got the better of him; I got some sweetness from it.”<sup>1</sup>

Again Bunyan says: “Oh! many a pull hath my heart had with Satan, for that blessed sixth of John; I did not now, as at other times, look principally for comfort (though, oh how welcome it would have been to me!) But now a word, a word to lean a weary soul upon, that it might not sink for ever! ’twas that I hunted for.”<sup>2</sup>

## VII. 38.

Speaking of his experiences in open-air preaching, Wesley said: “Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say either to God or them. But I never was totally deserted; and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, *out of his belly shall flow rivers of living waters.*”

VIII. 12.—*Then spake Jesus again unto them, saying, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.*

The “*Imitatio Christi*” opens with the second part of this verse.

Dr. John Brown, in “Notes on Art,” has this comment on Holman Hunt’s picture, “The Light of the World”:—

“The meaning of the picture reaches you at once; that lonely, serious, sorrowful, majestic countenance and form; those wonderful listening eyes, so full of concern, of compassion—‘acquainted with grief’; the attitude of anxious hearkening, as if ‘waiting to be gracious’. This idea rules the whole. We all feel who He is, and what He is desiring; and we feel, perhaps, it may be in a way never felt before, the Divine depth of the words, ‘Behold, I stand at the door and knock; if any man open unto Me, I will come in to him, and sup with him, and he with Me’; and we see that though He is a King, and is ‘travelling in the great-

<sup>1</sup> “Grace Abounding.”

<sup>2</sup> *Ibid.*

ness of His strength, mighty to save,' He cannot open the door,—it must open from within—He can only stand and knock." <sup>1</sup>

VIII. 25.—*Who art Thou?*

"The sixteenth century asked of Jesus: What hast Thou done? The nineteenth century asks of Him: Who art Thou?"  
—F. GODET.

VIII. 46.—*Which of you convinceth Me of sin?*

General Gordon wrote in his Khartoum Journal:—

"I am sure it is unknown to the generality of our missionaries in Muslim countries, that in the Koran no imputation of sin is made on our Lord, neither is it hinted that He had need of pardon, and, further, no Muslim can deny that the Father of our Lord was God (*vide* ch. III. of Koran, 'the Family of Imuran'), and that He was incarnated by a miracle. Our bishops content themselves with its being a false religion, but it is a false religion professed by millions on millions of our fellow-creatures. The Muslims do not say Mahomet was without sin, the Koran often acknowledges that he erred, but no Muslim will say, '*Jesus sinned*'."

VIII. 51.—In the Memorials of Miss Havergal we read:—

"Another Sunday evening, not being able to go to church, she called Mary to read with her. Searching into the meaning of those words (John VIII. 51), 'If a man keep My saying, he shall never see death,' her conclusion was, 'so, when we come to die, our eyes will so really see Jesus *Himself* that we shall not see death'."

VIII. 56.—*Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

John Cairns wrote to his father in 1840 from Edinburgh:—

"Last Sabbath Dr. Brown [of Broughton Place Church] who is as a rule distinguished more for clear-headedness and sagacity, with strength of thought, than for any striking richness of imagination or enthusiasm of feeling, rose far above his ordinary style in explaining the verse, 'Your father Abraham rejoiced to see my day, and was glad'. . . The general doctrine he illustrated was the intimacy of the connexion between the

<sup>1</sup> "Horæ Subsecivæ."

Church on earth and the Church in heaven, the depth of interest which the one takes in the minutest events in the history of the other, and the familiarity of the intercourse with the things of the world which they have left that is enjoyed by departed saints.”<sup>1</sup>

IX. 4.—*I must work the works of Him that sent Me.*

John Semple, the famous Covenanter, was as resolute in his duty as Ian Maclaren’s Dr. McClure, and like him, was often in peril of waters. Patrick Walker tells us that “he used to wait very carefully upon church-judicatories, and very rarely was absent, and that from a principle of conscience; tho’ Carsphern be twenty-four miles distant from Kirkcudbright, the Presbytery’s seat, notwithstanding that much of the way is very bad, when he was going to the foord in the water of Dee, in his way to the Presbytery, he would not be hindered from riding the water, tho’ he was told by some that the water was unpassible, saying, ‘I must get through if the Lord will, I am going about His work’. He entered in, and the strength of water carried him and his horse beneath the foord; he fell from his horse, and stood up in the water, and taking off his hat prayed a word to the purpose, ‘Lord, art Thou in earnest to drown me, Thy poor servant, who would fain go Thy errands?’ After which, he and his horse got both safely out, to the admiration of all onlookers.”<sup>2</sup>

IX. 4.—*The night cometh, when no man can work.*

This verse is associated with the personal history of illustrious men and women. Its connexion with the lives of Dr. Johnson and Sir Walter Scott is well known.<sup>3</sup>

Harriet Martineau wrote in her Autobiography when describing her home, The Knoll, Ambleside:—

“A friend in London, who knew my desire for a Sundial, and heard that I could not obtain the old one which had told me so important a story in my childhood, presented me with one, to stand on the grass under my terrace-wall, and above the quarry which was already beginning to fill with shrubs and wild-

<sup>1</sup> Prof. McEwen’s “Life of John Cairns,” p. 103.

<sup>2</sup> “Six Saints of the Covenant,” Vol. I, pp. 183, 184.

<sup>3</sup> See “Expositor’s Dictionary of Texts,” Vol. II.

flowers. The design of the dial is beautiful—being a copy of an ancient font; and in grey granite, to accord with the grey-stone house above it. The motto was an important affair. A neighbour had one so perfect in its way as to eclipse a whole class; the class of Bible sayings about the shortness of life and the flight of time, 'The night cometh'. In asking my friends for suggestions, I told them of this, and they agreed that we could not approach this motto in the same direction. Some good Latin ones, to which I inclined, were put aside because I was besought, for what I considered good reasons, to have nothing but English. It has always been my way to ask advice very rarely and then to follow it. But on this occasion, I preferred a motto of my own to all that were offered in English; and Wordsworth gave it his emphatic approbation. 'Come Light! visit me!' stands emblazoned on my dial: and it has been, I believe, as frequent and impressive a monitor to me as ever was any dial which bore warning of the fugacious nature of life and time."

Ruskin ("Præterita," II. 160) says that he changed the motto on his seal from "Age quod agis" into "To-day," which, he adds, was "tacitly underlined to myself with the warning, 'The night cometh when no man can work'".

Robert Murray McCheyne used to seal his letters with a seal inscribed, "The night cometh".

John Stuart Mill wrote to a friend after the death of his brother Henry Mill at the age of nineteen: "Among the many serious feelings which such an event calls forth, there is always some one which impresses us most, some moral which each person extracts from it for his own more especial guidance; with me that moral is 'work while it is called to day; the night cometh in which no man can work'".<sup>1</sup>

Dean Boyle mentions in his Recollections that when Dr. Chalmers died suddenly, Mr. Erskine of Linlathen said to a friend: "I asked Chalmers to come and see me in the autumn, and he answered, 'The night cometh,' somewhat sadly and 'I gathered from these words that he had a presage that his days were few'".

<sup>1</sup> "Journals of Caroline Fox," Vol. I, p. 174.

Cardinal Newman wrote in 1866 (at the age of sixty-five): "I have long said, 'The night cometh,' etc., but that does not make it right to act in a hurry. Better not do a thing than do it badly. I must be patient and wait on God. If it is His will I should do more He will give me time. I am not serving Him by blundering."<sup>1</sup>

Mr. F. T. Palgrave wrote of his friend Jowett: "The kind counsel—wise, if not always applicable—to work while yet it was day, to do all that a man could—a doctrine wherein he may have been encouraged by Dr. Johnson's example—friends old and young never failed to receive from him at all times and seasons."<sup>2</sup>

The story is told that Lord Derby (1852) was engaged on the night before his death on a bulky Blue Book of 800 pages, "The Report of the Oxford Commission". A servant of the family supplied the following note: "He was then, I think, going to bed and it was late. He had with him the Oxford Blue Book, with a pencil in it; and he said to Lord Charles Wellesley, who was with him, 'I shall never get through it, Charles, but I must work on'."<sup>3</sup>

Of Chief Rabbi Nathan Adler, his son, the late Dr. Hermann Adler, said in a memorial sermon: "He loved work with passionate devotion. His last words were, '*Nur thun*,' 'only be doing'. . . . Almost to the day of his death he was engaged in writing a commentary on the Targum on the Prophets."<sup>4</sup>

ix. 6.—*When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.*

Prof. Breasted, in his book on ancient Egypt, tells of the legendary battle between Horus, the son of Osiris, and Set, which was waged so fiercely that the young god lost an eye at the hands of his father's enemy. When Set was overthrown, and the eye was finally recovered by Thoth, "this wise god spat upon the wound and healed it. This method of healing the eye, which is, of course, folk-medicine reflected in the myth, evidently

<sup>1</sup> Wilfrid Ward, "Life of Cardinal Newman," Vol. II, p. 126.

<sup>2</sup> "Life and Letters of Benjamin Jowett," Vol. I, p. 138.

<sup>3</sup> "Life of Dean Burgon," Vol. I, p. 207, note.

<sup>4</sup> "Anglo-Jewish Memories," p. 68.

gained wide popularity, passed into Asia, and seems to reappear in the New Testament narrative, in the incident which depicts Jesus doubtless deferring to recognized folk-custom in employing the same means to heal a blind man.”<sup>1</sup>

ix. 25.—*Whereas I was blind, now I see.*

“To gain the *lumen gloriæ* Dante drank eagerly of the river of grace with his eyelid’s rim, and lo, in a moment the last veil fell, the last ‘mask’ or symbolism was withdrawn, and the ultimate heaven stood revealed *sub specie æternitatis*. Sight once for all took the place of Faith ‘within its shadows and similitudes,’ as is indicated by making *vidi* ‘I saw,’ rhyme three times with itself:—

‘Thus for me were changed to greater joys  
The flowers and the sparks, so that *I saw*  
Both the courts of Heaven made manifest.  
O splendour of God, by means of which *I saw*  
The lofty triumph of the realm of truth,  
Give me the power to tell how it *I saw.*’”<sup>2</sup>

x. 1.—Dr. Alexander Smellie writes of Alexander Henderson : “He had himself begun as a prelatist. After spending some winters in teaching philosophy in St. Andrews, he had been thrust in 1612, when he was a man of nearly thirty, upon the unwilling parish of Leuchars. On his ordination day he found the door of the church nailed against him, and he and his brother-clergymen were forced to break into the building by one of the windows. But, a few years later, he went in disguise to hear Robert Bruce preach, being drawn to him, as Augustine was at first to Ambrose, simply by the fame of his oratory; and Bruce became the messenger of God to him. The very text, pronounced with the slow and deliberate emphasis which was the preacher’s manner, was a sword-thrust: ‘Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber’. It seemed to the listener as if Christ were in the pulpit, searching him with reproachful eyes, and reproving him in the accents of a righteous Judge for his intrusion into a sphere

<sup>1</sup> “Development of Religion and Thought in Ancient Egypt,” p. 31.

<sup>2</sup> J. S. Carroll, “In Patria,” p. 469.

to which he did not belong. This was the hour when Alexander Henderson's sleeping soul sprang into life and vigour."<sup>1</sup>

Christian said to Formalist and Hypocrisy, who came tumbling over the wall, on the left hand of the narrow way:—

“Why came you not in at the gate, which standeth at the beginning of the way? Know you not that it is written, that ‘he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?’”

x. 10.—*The thief cometh not, but for to steal, and to kill and to destroy.*

Milton must have had St. John x. in mind when he described the entrance of the Arch-Thief into Eden. In Book IV of “Paradise Lost” he says:—

“As when a prowling wolf  
Whom hunger drives to seek new haunt for prey,  
Watching where shepherds pen their flocks at eve  
In hurdled cotes amid the field secure,  
Leaps o'er the fence with ease into the fold;  
Or as a thief bent to unhoard the cash  
Of some rich burgher, whose substantial doors,  
Cross-barr'd and bolted fast, fear no assault,  
In at the window climbs, or o'er the tiles:  
So clomb this first grand thief into God's fold.”

x. 10.—*I am come that they might have life.*

The words, “*Ego veni ut vitam habeant*” are inscribed on the marble slab consecrated to the memory of Bishop and Mrs. Westcott at Bishop Auckland.

x. 11.—*I am the good shepherd.*

The ideal of the shepherd's office is not unknown to Islam. Dr. A. B. Davidson says that Mohammed cherished to his death the memory of the simple period of his youth when he herded flocks in the neighbourhood of Mecca. “He was proud that he had been a shepherd like Moses and David. Long after, when he was at the head of armies, and the greatest man in Arabia, he one day saw some black berries, and asked for them to be brought him, saying: ‘Even such I used to gather, when herd-

<sup>1</sup> “Men of the Covenant,” p. 22.

ing in the valley of Mecca ; and truly no prophet hath been raised up, but he hath done the work of a shepherd'." <sup>1</sup>

x. 11, 15.—When Bunyan's pilgrims met the shepherds feeding their flocks on the Delectable Mountains, they asked, " Whose Delectable Mountains are these ? and whose be the sheep that feed upon them ?

" *Shep.* These mountains are Immanuel's Land, and they are within sight of His City ; and the sheep also are His, and He laid down His life for them.

" *Chr.* Is this the way to the celestial City ?

" *Shep.* You are just in your way.

" *Chr.* How far is it thither ?

" *Shep.* Too far for any but those that shall get thither indeed."

x. 16.—*There shall be one fold, and one shepherd.*

The Church of St. Lorenz at Nuremberg contains the masterpiece of Adam Kraft, known as the " Sakramentshäuschen " or Ciborium, a miracle of delicate and graceful stonework. It is shaped like a slender tower and has its apex bent like a bishop's staff. This beautiful and elaborate work is enriched with many sculptures from the life of Christ, and at the top, higher than the triumphant figure of the risen Lord carrying the banner of victory, Adam Kraft placed a bishop's staff ending in a flower, thus expressing the thought that the pastoral office of the Saviour crowns His redemptive work. The tower was completed in 1500, seventeen years before Luther began the Reformation of the Church.

Rabbi Duncan said of this verse : " ' Other sheep I have, which are not of this fold ' . They are, of course, the Gentile nations—not other beings than men. The latter notion implies a vast misunderstanding of the ends and destinies of this creation, as well as of the Incarnation and Death of the Son of God. The *wonderfulness of man* is forgotten. It is improbable that there is any other race like his. These speculations on ' more worlds than one ' are theologically very vague. I think that many seek for magnitude *extensive* in the work of Christ, in a considerable measure from not seeing its magnitude *intensive*." <sup>2</sup>

<sup>1</sup> " Biblical and Literary Essays," p. 226.

<sup>2</sup> " Colloquia Peripatetica."

On the black slab in Westminster Abbey which marks the last resting-place of Dr. Livingstone these words are inscribed on the left border : " Other sheep I have which are not of this fold. Them also must I bring and they shall hear My voice."

x. 29.—*Neither shall any man pluck them out of My hand.*

Alexander Peden wrote to the prisoners in Dunnottar Castle:—

" I defy the world to steal a lamb out of Christ's flock un- mist ; what is awaiting at the last Day of Judgment, Christ must make them all up." <sup>1</sup>

This text was often quoted by Melancthon, especially in the correspondence of his later years.

x. 41.—*John did no miracle ; but all things that John spake of this man were true.*

" St. Francis Xavier expressly says in his ' Letters,' that he never worked any miracle ; and never received save one extra- ordinary answer to prayer ; yet is not his life, his heart itself a miracle, far greater and more blessed than a thousand wonders told of him by his Roman biographers ? It seems to me that even the miracles wrought by our Lord upon material nature were only types of the greater works that were to follow them, auguries of conquests in the moral and spiritual order, fore- shadowings of the mighty and merciful works which, in that order, and within the soul of man, were to be wrought, in feeding, healing, raising from the dead, casting out demons, in the bestowal of gifts of sight, of utterance, of free and unimpeded spiritual movement."—DORA GREENWELL.<sup>2</sup>

xi. 16.—*Let us also go, that we may die with him.*

" There comes a moment in which the soul awaking up into the sense of the deep antagonism between grace and nature will exclaim, as seeing no other way of deliverance, ' Let us go unto Him that we may also die with Him ' ; let us know that we live in Christ if it be through being sharers in His pain."—DORA GREENWELL.<sup>3</sup>

Of Maurice's sermon on " The Raising of Lazarus " Alfred Ainger wrote : " It is sixteen years since the balmy summer afternoon when I heard him deliver it in the solemn, quiet chapel

<sup>1</sup> " Six Saints of the Covenant," Vol. I, p. 112.

<sup>2</sup> " Two Friends."

<sup>3</sup> " The Patience of Hope."

of Lincoln's Inn ; and even as I write I see the prophets blazoned on the panes of the ancient windows, and look up to that living prophet-face which no one who ever saw it could forget, and hear once more

‘The trembling fervency of prayer  
With which he led our souls the prayerful way ’”.

XI. 23.—*Thy brother shall rise again.*

Sara Coleridge wrote in 1840 to a bereaved friend : “ My thoughts had turned the same way as yours, where all mourners and friends of those that mourn will naturally go for sure and certain hope and ground of rejoicing, to that most Divine chapter on the raising of Lazarus, ‘ Thy brother shall rise again ’. This indeed is spoken plainly, this is ‘ no parable,’ no metaphor or figure of speech. But in the next chapter we see the same blessed promise illustrated by a very plain metaphor. ‘ Except a corn of wheat fall into the ground and *die*, it abideth alone ; but if it die, it beareth much fruit ’.”<sup>1</sup>

XI. 25.—*I am the resurrection and the life.*

These words are inscribed in the English Churchyard at Zermatt, on the tomb of W. E. Gabbett, a young Englishman who perished on the Dent Blanche in 1882.

XI. 25.—*He that believeth in Me, though he were dead, yet shall he live.*

Canon Alfred Ainger was barely eighteen when he wrote to his friend Horace Smith :—

“ People say that all speculation and theology are futile, nay impious—that we are commanded to receive the truths of the Bible on faith. So we are ; and have reason to be deeply grateful that that command was given to us. Since those words, from the lips of God Himself, ‘ He that believeth in Me, though he were dead, yet shall he live,’ changed the whole current of the world’s thoughts, and gave to man that hope which, thank God, is his life indeed, now and for ever—nothing but faith ever quickened that command in a man’s heart. But there is nothing in the Bible that forbids man to increase his knowledge of his Father in heaven.”<sup>2</sup>

<sup>1</sup> “ Memoir and Letters of Sara Coleridge,” Vol. I, p. 243.

<sup>2</sup> Edith Sichel, “ Life of Alfred Ainger,” p. 30.

Bishop Westcott chose as an introductory motto for his "General View of the History of the English Bible" these lines from Robert Browning's poem "A Death in the Desert":—

"Then the Boy sprang up from his knees, and ran,  
Stung by the splendour of a sudden thought,  
And fetched the seventh plate of graven lead  
Out of the secret chamber, found a place,  
Pressing with finger on the deeper dints,  
And spoke, as 't were his mouth proclaiming first  
'I am the Resurrection and the Life'.

Whereat he opened his eyes wide at once,  
And sat up of himself, and looked at us;  
And thenceforth nobody pronounced a word:  
Only, outside, the Bactrian cried his cry  
Like the lone desert-bird that wears the ruff,  
A signal we were safe, from time to time."

In Dickens' novel "A Tale of Two Cities" Sydney Carton sacrifices himself for Evrémonde, husband of Lucie Manette, whom he himself loves. When he has formed this heroic purpose, and has arranged the details, he wanders at night through the streets of Paris, a city dominated by the axe. Long ago, when he had been famous among his earliest competitors as a youth of great promise, he had followed his father to the grave. His mother had died years before. These solemn words, which had been read at his father's grave, arose in his mind as he went down the dark streets, among the heavy shadows, with the moon and the clouds sailing on high above him, "I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

On his way to the guillotine he comforts a poor seamstress. At the last moment "she kisses his lips, he kisses hers; they solemnly bless each other. The spare hand does not tremble as he releases it; nothing worse than a sweet, bright constancy is in the patient face. She goes next before him—is gone: the knitting women count twenty-two. 'I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he

were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die.'

"The murmuring of many voices, the upturning of many faces, the pressing on of many footsteps in the outskirts of the crowd, so that it swells forward in a mass, like one great heave of water, all flashes away—twenty-three. They said of him about the city that night, that it was the peacefullest man's face ever beheld there. Many added that he looked sublime and prophetic."

XI. 26.—*Whosoever liveth and believeth in Me shall never die.*

"He who lives by the Life cannot die" was the motto of Raymond Lull.

XI. 28.—*The Master is come, and calleth for thee.*

Dr. Livingstone wrote in his Journal on the death of his dear mother : "A telegram came, saying that mother had died the day before. I started at once for Scotland. No change was observed till within an hour and a half of her departure. . . . Seeing the end was near, sister Agnes said : 'The Saviour has come for you, mother. You can "lippen" yourself to Him.' She replied, 'Oh yes'. Little Anna Mary was held up to her. She gave her the last look, and said, 'Bonnie wee lassie,' gave a few long inspirations and all was still, with a look of reverence on her countenance."

XI. 35.—*Jesus wept.*

"Two sayings of the Holy Scriptures beat  
Like pulses in the Church's brow and breast ;  
And by them we find rest in our unrest  
And, heart-deep in salt tears, do yet entreat  
God's fellowship as if on heavenly seat.  
The first is *Jesus wept*—whereon is prest  
Full many a sobbing face that drops its best  
And sweetest waters on the record sweet ;  
And one is where the Christ, denied and scorned,  
*Looked upon Peter.* Oh, to render plain,  
By help of having loved a little and mourned,  
That look of sovran love and sovran pain  
Which He, who could not sin yet suffered, turned  
On him who could reject but not sustain."

—MRS. BROWNING.

“ A man on earth He wandered once,  
 All meek and undefiled,  
 And those who loved Him said ‘ He wept ’—  
 None ever said He smiled ;  
 Yet there might have been a smile unseen,  
 When He bowed his holy face, I ween,  
 To bless that happy child.”

—MRS. BROWNING.<sup>1</sup>

Mr. Hare says, in his “ Wanderings in Spain,” that the Spaniards call the periwinkles “ Las Lagrimas de Jesu Christo ”.

xi. 38.—*Jesus . . . cometh to the grave.*

“ And churchyards are our cities, unto which  
 The most repair, that are in goodness rich.  
 There is the best concourse and confluence,  
 There are the holy suburbs, and from thence  
 Begins God’s city, New Jerusalem,  
 Which doth extend her utmost gates to them.  
 At that gate, then, triumphant soul, dost thou  
 Begin thy triumph.”

—JOHN DONNE.

xi. 43, 44.—The raising of Lazarus.

The National Gallery contains the great picture of “ The Raising of Lazarus ” by Sebastiano del Piombo. It was a favourite with Tennyson and Darwin. Sir E. T. Cook says: “ The time chosen by the painter is after the completion of the miracle: ‘ He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin’. Jesus in the middle of the picture is uttering the words, ‘ Loose him and let him go ’; with His right hand Jesus points to heaven, as if He said, ‘ I have raised thee by the power of Him who sent Me ’. The three men, who have already removed the lid of the sepulchre, are fulfilling Christ’s command. The grave-clothes, by which the face of Lazarus is thrown into deep shade, express the idea of the night of the grave which but just before enveloped him; and the eye looking eagerly from beneath the shade upon Christ shows the new life in its most

<sup>1</sup> “ The Poet’s Vow.”

intellectual organ. . . . At the feet of Jesus is Mary, full of faith and gratitude."

"Her eyes are homes of silent prayer,  
Nor other thought her mind admits  
But, he was dead, and there he sits,  
And He that brought him back is there.

Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face  
And rests upon the Life indeed."

—TENNYSON.<sup>1</sup>

In his biography of his father, Lord Tennyson says that when the poet was visiting the National Gallery with his two boys "he always led the way first to the 'Raising of Lazarus' by Sebastiano del Piombo".<sup>2</sup>

XI. 44.—*And he that was dead came forth.*

Charles Lamb wrote:—

"Not modern art alone, but ancient, where only it is to be found if anywhere, can be detected erring, from defect of this imaginative faculty. The world has nothing to show of the preternatural in painting, transcending the figure of Lazarus bursting his grave-clothes, in the great picture at Angerstein's. It seems a thing between two beings. A ghastly horror at itself struggles with newly apprehending gratitude at second life bestowed. It cannot forget that it was a ghost. It has hardly felt that it is a body. It has to tell of the world of spirits. Was it from a feeling, that the crowd of half-impassioned bystanders and the still more irrelevant herd of passers-by at a distance, who have not heard, or but faintly have been told of the passing miracle, admirable as they are in design and hue—for it is a glorified work—do not respond adequately to the action—that the single figure of the Lazarus has been attributed to Michael Angelo, and the mighty Sebastian unfairly robbed of the fame of the greater half of the interest? Now that there were not indifferent passers-by within actual scope of the eyes of those present at the miracle, to whom the sound of it had but faintly,

<sup>1</sup> "In Memoriam," xxxii.

<sup>2</sup> "Tennyson: A Memoir," Vol. I, p. 371.

or not at all, reached, it would be hardihood to deny; but would they see them? Or can the mind in the conception of it admit of such unconcerning objects; can it think of them at all? Or what associating league to the imagination can there be between the seers, and the seers not, of a presential miracle?"<sup>1</sup>

XII. 2.—*Lazarus was one of them that sat at the table with Him.*

The thought of Lazarus in his second life on earth inspired Browning in one of his best-known poems, "An Epistle containing the strange medical experience of Karshish, the Arab Physician".

XII. 3.—*The house was filled with the odour of the ointment.*

"I think (says Henri Perreyve) that great griefs may have two contrary effects according to the nature of the souls which are stricken and according to the state of their faith. There are souls which are irritated by sorrow, thrown back upon themselves, made selfish and rude; there are others whom grief breaks as we break a vase of perfumes, in order that the vase may spread forth its treasures. These are the generous souls, souls enriched by God, who can understand the ways of Providence, and fit themselves bravely into its designs."<sup>2</sup>

XII. 13.—*Branches of palm trees.*

"In Germany the might of the wild Huntsman was conquered by a leaf of Easter palm. The water demons are especially in terror of it—which points to its potency over the Marah spring; and it may be mentioned that in ancient Rome palm was steeped in wine to sweeten it. In Slavonian regions it is supposed to be especially endowed on Easter Day, to protect the field in which it is planted from bad weather. In Germany it is naturally the chief banner of Palm Sunday, on which day—like the mistletoe before it—there is hardly any good result that may not be secured by it."<sup>3</sup>

XII. 21.—*Sir, we would see Jesus.*

Father de Cressy says to John Inglesant:<sup>4</sup> "I have many

<sup>1</sup> "Essay on the Barrenness of the Imaginative Faculty in the Productions of Modern Art."

<sup>2</sup> "Lettres de l'Abbé Perreyve," pp. 354, 355.

<sup>3</sup> Moncure D. Conway, "Fraser's Magazine," 1870, p. 600.

<sup>4</sup> In Mr. Shorthouse's story.

come to me, and they usually, one and all, come with the exact words of the blessed gospel on their lips, 'Sir, we would see Jesus'. And I look them in the face often, and wonder and often find no words to speak. See Jesus, I often think, I do not doubt it; who would not wish to see Him who is the fulness of all perfection that the heart and intellect ever conceived, in whom all creation has its centre, all the troubles and sorrows of life have their cure, all the longings of carnal men their fruition? But why come to me? Is He not walking to and fro on the earth continually, in every act of charity and self-sacrifice that is done among men? Is he not offered daily on every altar, preached continually from every pulpit? Why come to me? Old men of sixty and seventy come to me with these very words, 'Sir, we would see Jesus'. If the course of sixty years, if the troubles and confusions of a long life, if He Himself has not revealed that Beatific Vision to them—what can I do? But with you it is very different. By your own story I know that you have seen Jesus; that you know Him as you know your dearest friend."

XII. 24.—*Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.*

This text is the motto of Döstoevsky's best known novel, "The Brothers Karamazov".

XII. 26.—*Where I am, there shall also My servant be.*

Dean Inge remarks of Henry Suso:—

"Intellectually he is a disciple of Eckhart, whom he understands better than Ruysbroeck; but his life and character are more like those of the Spanish mystics, especially St. John of the Cross. The text which is most often in his mouth is 'Where I am, there shall also My servant be,' which he interprets to mean that only those who have embraced to the full the fellowship of Christ's sufferings, can hope to be united to Him in glory. 'No cross, no crown,' is the law of life which Suso accepts in all the severity of its literal meaning."<sup>1</sup>

Bishop Edward Bickersteth of South Tokyo wrote in a pastoral letter to his clergy in 1892:—

<sup>1</sup> "Christian Mysticism," p. 172.

“The earliest extant pastoral of an English bishop, Aelfric, of Ravensburg, A.D. 994, closes with these words, ‘Christ saith of His ministers who serve Him that they shall always be with Him in bliss, where He Himself is, in life truly so called’. May the words be indeed fulfilled to you and to me.”

XII. 32.—*And I, if I be lifted up from the earth, will draw all men unto Me.*

“Now Thou art lifted up, draw me to Thee,  
And at Thy death giving such liberal dole,  
Moist with one drop of Thy blood my dry soul.”

—JOHN DONNE.

XII. 35.—*Walk while ye have the light, that darkness overtake you not; for he that walketh in the darkness knoweth not whither he goeth.*

In Dante’s “Purgatorio” no upward step can be taken after nightfall.

XIII. 1.—*He loved them unto the end.*

In Murillo’s picture “Faith Presenting the Eucharist,” a winged angel holds a scroll inscribed “In finem dilexit eos, Joannis, cap. XIII.” In the centre Faith, wearing a white robe, a red cloak, and a light blue mantle, is seated upon clouds. She holds the Host in her right hand, and a gold and a silver key in her left. Above the Host is the Holy Dove. On the right grouped on earth are men, a woman, and a child. This picture was painted for the Church of Santa Maria de Blanca, in Seville, and originally had as its companion the “Immaculate Conception” now in the Louvre.

“Oh, never is ‘Loved Once’  
Thy word, thou Victim-Christ, misprizèd friend!  
Thy cross and curse may rend,  
But having loved Thou lovest to the end.”

—MRS. BROWNING, “Loved Once”.

#### THE WASHING OF THE DISCIPLES’ FEET.

XIII. 4-10.—The ceremony of washing the disciples’ feet is still carried out at Jerusalem on Holy Thursday, but it is now a dead pageant and a spectacle.

“On Holy Thursday,” says Mr. Stephen Graham, “one looks

upon the washing of the disciples' feet by the white-handed, delicate old Patriarch . . . the richly carpeted platform in the square of the Sepulchre, the monks each named after an Apostle, the table on which stand the twelve candles, the gentle grey-beard with a silk towel at his girdle washing the spotless feet with rose-scented water from a silver basin, the pageantry of the Church, its gold crosses and banners, the crush of sight-seers all about."<sup>1</sup>

XIII. 7.—Baroness Bunsen wrote on Christmas Day, 1820 : “ Before we went to church to receive the Sacrament, Charles and I read together the thirteenth and fourteenth chapters of the Gospel of St. John, and I was struck particularly with the words of our Saviour, ‘ What I do thou knowest not now, but thou shalt know hereafter ’. It is true that without this assurance, we ought to be equally satisfied that all the circumstances of life, as ordained by God, must be for our good—but the promise of future explanation, probably even in this world, might well operate to tranquillize us, on points the most inexplicable in appearance ”.<sup>2</sup>

XIII. 17.—*If ye know these things, happy are ye if ye do them.*

Miss Julia Wedgwood says : “ There has always seemed to us an apology for the aberrations of genius in those words of Christ, ‘ If ye know these things, happy are ye if ye do them ’. We have sometimes wondered that that sentence has not been found more perplexing. It would almost seem to mean that it is easier for those to do these things who do *not* know them. That text should be the keynote of every judgment on a great man. He knew these things : he made us know them ; if he failed to do them he was not so much guilty as unhappy.”<sup>3</sup>

XIII. 23.—*Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.*

Dr. Johnson said to Mrs. Knowles, a Quaker lady : “ All friendship is preferring the interest of a friend to the neglect, or

<sup>1</sup> “ With the Russian Pilgrims to Jerusalem,” p. 19.

<sup>2</sup> “ Life and Letters of Baroness Bunsen,” by Augustus J. C. Hare, Vol. I, p. 163.

<sup>3</sup> “ Nineteenth Century Teachers,” p. 197.

perhaps, against the interest of others; so that an old Greek said, 'He that has *friends* has no *friend*'. Now Christianity recommends universal benevolence—to consider all men as our brethren; which is contrary to the virtue of friendship, as described by the ancient philosophers. Surely, madam, your sect must approve of this, for you call all men *friends*. *Mrs. Knowles*: We are commanded to do good to all men, 'but especially to them who are of the household of Faith'. *Johnson*: Well, madam, the household of Faith is wide enough. *Mrs. Knowles*: But, Doctor, our Saviour had twelve Apostles, yet there was *one* whom He *loved*. *Johnson* (with eyes sparkling benignantly): Very well indeed, madam. You have said very well. *Boswell*: A fine application. Pray, sir, had you ever thought of it. *Johnson*: I had not, sir."

XIII. 34.—When Emilius van Buren, head of the Brotherhood at Deventer in the fifteenth century, was dying, his last words to the members of the Society were: "I know not what else to say to you, but what the Lord at his decease spake to his disciples, Love one another, as Christ loved you, and pray for me".

XIV.—Lockhart's well-known passage on Sir Walter Scott's last days contains a reference to this chapter:—

"... He desired to be drawn into the library and placed by the central window, that he might look down upon the Tweed. Here he expressed a wish that I should read to him; and when I asked from what book, he said, 'Need you ask? There is but one.' I chose the fourteenth chapter of St. John's Gospel; he listened with mild devotion, and said when I had done, 'Well, this is a great comfort—I have followed you distinctly and I feel as if I were yet to be myself again'. In this placid frame he was again put to bed, and had many hours of soft slumber."

Sir Henry Acland told how he and Benjamin Jowett were fellow-guests in 1844 at the country house of Sir Benjamin Brodie. "I was weak and ill, and one night when Jowett heard I was sleepless, he came quietly into my room, sat by the bedside and said in that small voice, once heard never to be forgotten, 'You are very unwell, I will read to you'; and he read in the same voice the fourteenth chapter of St. John, and

said, 'I hope you will feel better,' and went away, and often, often have I thought of this during Oxford controversies."<sup>1</sup>

xiv. 2.—In "The Doctor's Last Journey," Ian Maclaren tells us that when William MacLure was dying, he said to Drumsheugh:—

"A'm gettin' drowsy, an' a'll no be able tae follow ye sune, a' doot; wud ye read a bit tae me afore a' fa' ower?"

"Ye 'ill find ma mither's Bible on the drawers' heid, but ye 'll need tae come close tae the bed, for a'm no hearin' or seein' sae weel as a' wes when ye cam.'

"Drumsheugh put on his spectacles and searched for a comfortable scripture, while the light of the lamp fell on his shaking hands and the doctor's face, where the shadow was now settling. 'Ma mither aye wantit this read tae her when she wes sober (weak),' and Drumsheugh began, 'In my Father's house are many mansions,' but MacLure stopped him.

"It's a bonnie word, an' yir mother wes a sanct; but it's no for the like o' me. It's ower gude; a' daurna tak it.'

"Shut the buik an' let it open itsel, an' ye'll get a bit a've been readin' every nicht the last month.'

The book opened at the words "God be merciful to me a sinner". But the doctor's last conscious thoughts lingered about the 23rd Psalm.

xiv. 3.—*In my Father's house are many mansions.*

"I live in a hole here," said William Blake, "but God has a beautiful mansion for me elsewhere."

In a letter of 1800 to William Hayley he wrote: "The ruins of Time build mansions in Eternity".

#### VOX ULTIMA CRUCIS.

"Tary no longer; toward thyn heritage  
Haste on thy way, and be of right good chere.  
Go ech day onward on thy pilgrimage;  
Thynk how short time thou shalt abyde here.  
Thy place is bigg'd above the sterres clere,  
None erthly paleys wrought in so statly wyse.  
Come on, my frend, my brother most entere!  
For thee I offred my blood in sacryfice."

—JOHN LYDGATE,

<sup>1</sup> "Life and Letters of Benjamin Jowett," Vol. I, p. 84.

XIV. 6.—*I am . . . the truth.*

Sainte Beuve mentions that some one asked Jansen one day which Divine Attribute most deeply impressed his mind. He replied, "*Truth*". "He meditated continually on that subject; he sought truth night and day in his studies; and sometimes, in his rare moments of relaxation, while walking in his garden he was heard crying aloud, with eyes lifted to heaven and a deep sigh escaping from his breast: 'O Truth! O Truth!'"

XIV. 13.—*Whatsoever ye shall ask in My name, that will I do.*

Dr. Livingstone wrote in his Journal for 13 May, 1872: "He will keep His word—the gracious One, full of grace and truth; no doubt of it. He said, 'Him that cometh unto Me, I will in no wise cast out'; and 'Whatsoever ye shall ask in My name, I will give it'. He *will* keep His word; then I can come and humbly present my petition and it will be all right. Doubt is here inadmissible, surely."

XIV. 19.—*Because I live, ye shall live also.*

"Our Lord in His last solemn hour speaks of sanctifying Himself *for the sake* of those whom His Father had given Him, that they also might be sanctified through the truth; and though we may be unable as yet to pierce to the heart of all that is included in those words, 'Because I live, ye shall live also,' we know enough even now to be aware that heaven and earth are drawn so much the nearer each other for every soul in living communion with Christ."—DORA GREENWELL.<sup>1</sup>

#### THE COMFORTER.

XIV. 26.—"Then said the Interpreter, the Comforter be always with thee, good Christian, to guide thee in the way that leads to the city."—BUNYAN.

Bunyan, in the "*Holy War*," writes thus of the Comforter, whom he calls the Secretary:—

"He, and He only, it is that knows the ways and methods of my Father at court, nor can any like Him show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul; for as no man knows the things of a man

<sup>1</sup> "The Patience of Hope."

but the spirit of a man which is in Him, so the things of my Father knows no man but this His high and mighty Secretary. Nor can any, as He, tell Mansoul how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. . . .

“This person can put life and vigour into all He says; yea, and can also put it into your heart. This person can make seers of you, and can make you tell what shall be hereafter. By this person you must frame all your petitions to my Father and me; and without His advice and counsel first obtained, let nothing enter into the town or castle of Mansoul, for that may disgust and grieve this noble person.

“Take heed, I say, that you do not grieve this minister; for if you do, He may fight against you; and should He once be moved by you to set Himself against you in battle array, that will distress you more than if twelve legions should from my Father’s court be sent to make war upon you.”

xiv. 27.—*Peace I leave with you.*

“The pilgrim they laid in a large upper Chamber, whose window opened towards the sun-rising; the name of the chamber was Peace; where he slept till break of day, and then he awoke and sang:—

‘Where am I now? Is this the love and care,  
Of Jesus, for the men that pilgrims are,  
Thus to provide! That I should be forgiven,  
And dwell already the next door to heaven!’”<sup>1</sup>

On Sunday, 20 April, 1873, two months before his fatal accident, Bishop Samuel Wilberforce preached from this text his last sermon at Graffham, Lavington. His biographer says he had never preached on that text before, and the loving, mournful tenderness which ran through the sermon seemed almost as if he knew he was taking farewell.

xv. 1.—*I am the true vine.*

Visitors to the ancient Cathedral of Troyes will remember that richly painted window in one of the chapels of the nave, called “The Allegory of the Wine-press”. The writer recalls

<sup>1</sup> Bunyan, in his description of Christian’s visit to the House Beautiful.

its glowing colours as they appeared on a summer afternoon, when a children's service was proceeding in the cathedral, and tourists wandered about near the west portals. In the window, which dates from 1625, we see the Lord's Body extended under the crushing weight of the press, while the blood, flowing from the wound in His side, fills a chalice. From His breast rises a vine-plant which expands into branches laden with purple grapes, and on these branches stand the twelve Apostles. Jean Pineau, Canon of Troyes, presented the window.

xv. 4, 5.—Lady Victoria Campbell, the invalid daughter of the Duke of Argyll, wrote in her diary in 1880 :—

“ This is my fourth Sunday away from church. Once more it seems to me as if I had been near the Borderland. Once more recognized how infinitely loving and tender the Good Shepherd is, and how He does uphold when all else fails. Now it seems as if I was coming back to life, and to begin a new chapter. ‘ He hath spoken in the darkness.’ Surely I may leave with Him the burden of the Present as well as the Future. Sometimes I have shrunk back, feeling so unfit ; but may not one lesson have been to bring home once more the truth, ‘ My grace is sufficient for thee’. Oh, that one could learn more fully to *abide* in Him, the living and true Vine ! ”<sup>1</sup>

xv. 5.—*Ye are the branches.*

Bishop G. H. Wilkinson wrote in 1900 to a friend who had lost her husband :—

“ The Blessed Communion of Saints is indeed a mystery—but a mystery the truth of which we realize more and more as the years roll by. Soon after my own sorrow came—when life was rather hard—I was staying near your Devonshire home, and I went out one moonlight night. There was before me a tall tree with many branches, some in the light, some in the shadow. By what I have always felt to be a merciful inspiration from God, I suddenly realized that all those branches were one and all united to each other. Some were in the light, some in the shadow ; but they were all one as part of the tree. So I saw for life that she whom I loved, who was in the light, was as much one with me, who was left in the shadowland of earth, as

<sup>1</sup> “ Memoir of Lady Victoria Campbell,” by Lady Frances Balfour, pp. 140, 141.

we had been one when we were both on earth—as we should be one when, please God, we were both in the bright land of the Eternal Kingdom.”<sup>1</sup>

xv. 13.—*Greater love hath no man than this, that a man lay down his life for his friends.*

This text is inscribed on the bronze tablet erected in memory of Captain Oates in St. Anne's Church, St. Leonards (25 October, 1913). On the return of Captain Scott's party from the South Pole, this gallant young officer “willingly walked to his death in a blizzard to try to save his comrades beset by hardship, 17 March, 1912”.

xv. 15.—*Henceforth I call you not servants . . . but I have called you friends.*

It was a favourite image of the mystics that the faithful servant may become the “secret friend”.

xv. 16.—*I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.*

The text inscribed upon the tomb of Zinzendorf. It was through the reading of Zinzendorf's biography that Dr. F. Godet received a call to the higher spiritual life.

xv. 24.—Dr. Johnson was much interested, Boswell tells us, in “mysterious disquisitions”. “He . . . observed that we could have no certainty of the truth of supernatural appearances, unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power; that Pharaoh in reason and justice required such evidence from Moses; nay, that our Saviour said, ‘If I had not done among them the works which none other man did, they had not had sin’.”

xvi. 12.—*I have yet many things to say unto you, but ye cannot bear them now.*

“What a solemn thought it is,” wrote Dr. McLeod Campbell, “when one would ask deep questions, that He to whom all truth is known—who is Himself the Truth—is ever present with one, seeing all one's darkness, and all that the sense of darkness costs; and yet is silent; not from unwillingness to impart light, but from some other cause which we cannot judge of, but doubtless of the same nature with that which we see a restraint upon

<sup>1</sup> “Memoir of G. H. Wilkinson,” Vol. II, p. 300.

His teaching when on earth : ' I have many things to say unto you, but ye cannot bear them now '. No doubt the promised Comforter, the Spirit of Truth, is to ' guide us to all truth,' yet there are hindrances also delaying His impartation of truth. What these all may be we, as I have said, know not ; but let us pray that one be not the lack of a single eye in ourselves." <sup>1</sup>

XVI. 14.—*He shall glorify Me : for he shall receive of mine, and shall show it unto you.*

Canon Liddon chose this text for his last sermon. It was preached on Whit Sunday, 25 May, 1890, from the pulpit of St. Mary's, Oxford. The closing words were as follow :—

" ' He shall glorify Me.' All that wins for the Divine Redeemer more room in the thoughts and hearts of men ; all that secures for Him the homage of obedient and disciplined wills ; all that draws from the teachings of the past and the examples of the present new motives for doing Him the honour which is His eternal due, may be safely presumed to come from a source higher than any in this passing world, and to have in it the promise of lasting happiness and peace."

XVI. 16.—Ruskin wrote on 18 August, 1872 :—

" In the morning, in Church at Toft, beside R. Now at the corner of a room in the Euston Square Hotel, altogether miserable. Going to bed, I take up the inn-table New Testament. It opens at ' A little while, and ye shall not see Me ; and again, a little while, and ye shall see Me, because I go to the Father '." <sup>2</sup>

" ' A little while ! ' said the disciples, ' what is this He saith ? ' *A little while, and ye shall not see Me*—a hard saying to the loving, confiding heart, which would fain abide for ever where it has found it so good to be—a hard but inevitable saying. There is a severity in our Lord's inner discipline which reminds the believer of Joseph making himself strange unto his brethren. For it is not the natural man only that has to be humbled and chastened by Him, the spiritual man also must become as a weaned child, and for Him there is ' a secret, low fire,' kept long burning. In Christ, as well as for Christ, they are to be counted happy who endure ; who bear all things—

<sup>1</sup> " Memorials," Vol. II, p. 158.

<sup>2</sup> Sir E. T. Cook, " The Life of Ruskin," Vol. II, p. 234.

silence, delay, aridity, for thus He trains His athletes.”—DORA GREENWELL.<sup>1</sup>

XVI. 20.—Amidst the persecutions of Port Royal, the Sisters stood round a table on which lay a copy of the Scriptures. Mother Agnes opened the book, in order to draw from the passage on which her eye might first chance to fall an augury of their future fate. It was John xvi. 20 : “ Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice ”. And reading on, the good mother found the very consolation that she needed : “ And now, therefore, ye have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you ”. At the last moment, before the dispersal of the nuns from their house in Paris, the New Testament was consulted as to the future. The book opened at the words, “ This is your hour and the power of darkness ” (Luke xxii. 53).

XVI. 23.—*In that day ye shall ask Me nothing.*

With this verse St. John of the Cross reaches the summit of that “ Ladder of Love ” which he constructed after St. Bernard and St. Thomas Aquinas. Ten steps must be ascended on the mystical staircase and the last is beyond this world. The soul that reaches the top of this “ secret stair ” possesses the clear vision of God and is made one with Him. Two texts are quoted to describe its happy state : “ Blessed are the pure in heart, for they shall see God ” ; and “ We know that when He shall appear, we shall be like Him, for we shall see Him as He is ”. The soul has mounted, indeed, by a hidden way, but now nothing is veiled from its understanding. “ Hence our Saviour says, ‘ In that day ye shall ask Me nothing ’.<sup>2</sup> ‘ But until that day,’ adds the saintly writer, ‘ although the soul moves ever upward, something remains concealed ’. The farther it is from perfect union with God, the deeper lies the veil on the ladder’s topmost steps. He comforts himself with the thought that ‘ love is like fire, ever ascending, ever longing to lose itself in the centre of its sphere ’.”<sup>3</sup>

<sup>1</sup> “ The Patience of Hope.”

<sup>2</sup> Dr. Moffatt’s rendering : “ And on that day you will not ask Me any questions ”.

<sup>3</sup> Obras Espirituales (Madrid, 1872), Vol. II, “ Noche Escura del Alma,” p. 109.

When Dr. Henry J. Pope was dying, he asked his son to read the context in John xvi. of the words in verse 23: "In that day ye shall ask Me nothing".

His attention had been called to it by a reference in Prof. David Smith's correspondence:—<sup>1</sup>

"He wrote in pencil (says his biographer), on a slip of paper, which is now before me, 'Is there not a text, "In that day ye shall ask nothing?" Find it and expound it. I want to go to the original.' I got the Greek Testament, expounded the words as well as I could, and afterwards read to him Dr. David Smith's comment; and then he wrote, 'What Smith says is true, but not the whole truth. To get to the whole truth you must get to *that day.*'"<sup>2</sup>

xvi. 33.—Bishop Collins of Gibraltar wrote to a friend: "Don't try and fight too much against fatigue, or irritability if that comes, or pain or weakness either; we are not stones, are we? but Christians. We don't think we were put here to overcome the world, but we are to be of good cheer because He has overcome it. So be still and wait upon God, and make room for the Saviour who comes as a little child to lead us."

xvii.—A few hours before his death, John Knox said to his wife: "Go where I cast my first anchor!" and so she read the 17th of John's Evangel.<sup>3</sup>

Nine days before his death Melancthon lectured to his students from this chapter. He said that the prayer of our Lord divides itself into three main petitions. First, He asked that the heavenly Father might gather and preserve for Himself a Christian Church out of the human race. He asked further that this Church might live in peace and unity, and lastly, that it might attain salvation and inherit everlasting life. He added: "I remember that my dear father uttered these three prayers three days before he died. These three petitions I also wish to leave, now that I am nearing death, for my children and grandchildren. I ask that they may dwell within the true Christian Church, that they may be one in Christ and united among themselves, and that they may be made heirs of eternal life."

<sup>1</sup> In the "British Weekly".

<sup>2</sup> "Life of Dr. Henry J. Pope," by his son.

<sup>3</sup> Richard Bannatyne's narrative, edited by Dr. Hay Fleming.

XVII. 3.—*This is life eternal, that they might know Thee the true God, and Jesus Christ, whom Thou hast sent.*

Clement of Alexandria wrote:—

“Man is born to have connexion with God. As, then, we do not force the horse to plough nor the steer to hunt, but apply each animal to its natural employment, so, of course, man, being made for the contemplation of heaven, a heavenly plant, we exhort to the knowledge of God. We counsel him to prepare godliness as his proper, special, and peculiar maintenance (*viaticum*) for eternity. Till the ground, we say, if you are a tiller of the soil; but with your tilling know God. Sail, whoever loves the sea; but call upon the heavenly Pilot.”<sup>1</sup>

Dante, writing of his “Paradiso,” says: “It will speak of the blessed souls discovered in each sphere, and will declare their true beatitude to consist in knowing the source of truth, as appears by John, where he says, ‘This is the true beatitude, to know the only true God’”.

“Dante’s deepest conviction,” says Dr. Carroll, “is that man was made with ‘a concreated and perpetual thirst’ for the knowledge of God; and that when by his sin he forgoes that knowledge, the thirst only rages on the more violently, and what was meant to be an eternal bliss becomes an eternal pain.”

Carlyle says: “To know God, *θεός*, the Maker—to know the divine Laws and *inner* Harmonies of this Universe, must always be the highest glory for a man! And not to know them, always the highest disgrace for a man, however common it be!”

Caroline Fox wrote as one of the last entries in her Journals: “I have just been brought through a sharp little attack of bronchitis, and feel bound to record my sense of the tender mercy that has encompassed me night and day. Though it may have been in part my own wilfulness and recklessness that brought it on, that and all else was pardoned, all fear of suffering or death was swallowed up in the childlike joy of trust; a perfect rest in the limitless love and wisdom of a most tender Friend, whose will was far dearer to me than my own. That blessed Presence was felt just in proportion to the needs of the hour, and the

<sup>1</sup> Quoted by Dr. Marcus Dods, in his essay on Clement, “Erasmus and other Essays,” p. 144.

words breathed into my spirit were just the most helpful ones at the time, strengthening and soothing. This was specially felt in the long still nights, when sometimes I felt very ill: 'Never less lonely than when thus alone—alone with God'. Surely I know more than ever of the reality of that declaration, 'This is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent'. I write all this now because my feelings are already fading into commonplace, and I would fain fix some little scrap of my experience. I had before been craving for a little more spiritual life on any terms, and how mercifully this has been granted! and I can utterly trust that in any extremity that may be before me the same wonderful mercy will accompany me, and of mere love and forgiving compassion carry me safely into port."<sup>1</sup>

XVII. 6.—*I have manifested Thy name unto the men which Thou gavest me out of the world.*

St. Bernardino of Siena passed away while the friars in the adjoining church were chanting the Ascension-tide antiphon: "*Pater manifestavi nomen tuum hominibus*"—words which perfectly summed up Bernardino's life and work.<sup>2</sup>

XVII. 14.—*I have given them Thy word (with Is. xxx. 21.—Thine ears shall hear a word).*

Savonarola heard at Faenza, in 1474, a sermon preached by an Augustinian friar which impressed him so deeply that on the same day he finally decided to devote himself to the monastic life. In his sermons Savonarola said, in reference to this incident, that *one word* remained so strongly impressed on his heart that he never forgot it, and that by the next year he was a monk. But as to this *one word* he always preserved a mysterious silence, refusing to reveal it even to his closest friends.<sup>3</sup>

XVII. 17.—*Sanctify them through Thy truth.*

Frédéric Godet wrote in 1866 to his son George, who was then a theological student at Tübingen:—

"I hope that your theological work will be merged more completely at Tübingen with an inward work. The thing we have most to fear in theology is a pure intellectualism. The

<sup>1</sup> "Journals," Vol. II, p. 296 f.

<sup>2</sup> A. G. Ferrers Howell, "St. Bernardino of Siena," p. 206.

<sup>3</sup> Villari's "Life of Savonarola,"

*whole man* should work in unison at the task of discovering and attaining eternal truth, the truth which should become the foundation of personal life. The true method of attaining knowledge—this is the fundamental thought of St. John—is to strive after holiness.”<sup>1</sup>

XVII. 17.—*Thy word is truth.*

This text is inscribed on the heavy block of granite which forms the foundation-stone of the Bible House in Queen Victoria Street. The stone was laid by the Prince of Wales (afterwards King Edward VII) in 1866.

XVII. 20, 21.—“Unity (said Ruskin) is often understood in the sense of oneness or singleness, instead of universality; whereas the only unity which by any means can become grateful or an object of hope to men, and whose types therefore in material things can be beautiful, is that on which turned the last words and prayer of Christ before His crossing of the Kedron brook: ‘Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee.’”<sup>2</sup>

XVII. 22.—*That they may be one.*

When Oliver Cromwell was dying, his friends marvelled at “those ejaculatory breathings of his soul for the blessings of love and union among the servants of God . . . particularly praying for those that were angry with him”.

XVII. 24.—“I would not for all the world,” says Richard Baxter, “that one verse had been left out of the Bible, ‘Father, I will, that those whom Thou hast given me be with me where I am, that they may behold my glory which Thou hast given me’; every word full of life and joy.”

XVIII. 38.—*Pilate saith unto him, What is truth?*

We are told that when Anne Hyde, wife of James II and mother of Queen Mary II and Queen Anne, lay on her death-bed in March, 1671, at St. James’s Palace, she received the sacraments according to the rites of the Romish Church. The only daughter of Edward Earl of Clarendon, Lord Chancellor of England, Anne had told no one of her change of religion.

<sup>1</sup> “Frédéric Godet,” p. 343.

<sup>2</sup> “Modern Painters,” Vol. II, sec. i., ch. vi.

“She had, however, promised Morley, Bishop of Winchester, who had been her father-confessor since she was twelve years old, to let him know if she ever felt doubts or scruples about her faith, but she did not dare to confide even in him, though she stayed with him at Farnham after she had become a Roman Catholic. When she was dying, Blandford, Bishop of Worcester, was sent for, but found Catherine of Braganza, wife of Charles II, sitting beside the dying woman.

“Blandford was so modest and humble, that he had not Presence of Mind enough to begin Prayers, which probably would have driven the Queen out of the room. But that not being done, she pretended kindness and would not leave her. He happen'd to say, I hope you continue still in the Truth; upon which she ask'd, what is Truth? And then, her Agony increasing, she repeated the word Truth, Truth, Truth, often!”<sup>1</sup>

XIX. 2.—*The soldiers platted a crown of thorns, and put it on His head.*

Vinet wrote:—

“When we are happy, praised, borne by the wind of public favour, our constant prayer should be offered up in these words, ‘Lord! a thorn of Thy crown!’”

XIX. 5.—Correggio’s “Ecce Homo” is in the National Gallery. Sir E. T. Cook quotes this passage from Waagen’s “Treasures of Art in Great Britain” :—

“How striking is the holding out of the fettered hands, as if to say, ‘Behold, these are bound for you!’ The Virgin Mary, who, in order to see her Son, has held by the balustrade which separates Him from her, sinks with grief into the arms of Mary Magdalene. Her lips still seem to tremble, but the corners of the mouth are already fixed, it is involuntarily open; the arched eyelids are on the point of covering the closed eyes; the hands with which she has held fast let go the bulstrade.”

XIX. 27.—*Behold thy mother.*

“The best son is not enough a son,” wrote Emerson to Carlyle. “My mother died in my house in November, who had lived with me all my life, and kept her heart and mind clear, and her own, until the end. It is very necessary that we should

<sup>1</sup> Mary F. Sanders, “Life of Mary II,” p. 14. The last passage is quoted from Oldmixon’s “History of the Stuarts”.

have mothers—we that read and write—to keep us from becoming paper. I had found that age did not make it possible that she should die without causing me pain. In my journeying lately, when I think of home the heart is taken out.”<sup>1</sup>

Alfred Ainger, whose mother died when he was an infant of two, wrote in his notebook at the age of twenty-six: “If any excuse will be allowed to a man at the great day of judgment, will it not be to him who can say, ‘Lord, I never knew my mother’?”<sup>2</sup>

When Professor Conington of Oxford was dying at the age of forty-four, his thoughts turned to her who was dearest to him on earth, his aged mother, who was a widow, blind and past eighty. He was the last of her sons. In his delirium he was heard saying, “There was God, and me, and my mother, and I was her guardian angel.”<sup>3</sup>

xix. 28.—*I thirst.*

Father Ryder, in his “Nineteenth Century” article on the Jesuit Reformer and Poet, Frederick Spee<sup>4</sup> (August, 1885), says that missionary work in some form was a necessity of his life. “This he satisfied by looking up and consoling every afflicted person in his thinly-populated neighbourhood. He has let us into the secret of his unrest:—

“When, on a fair morning, I was considering the sufferings of Christ, and weeping sore with compassion, I asked my Lord which word out of His whole Passion ought to move me the most strongly; He answered, ‘that little word “I thirst,” for it transpierces body and soul; for not only in My flesh, but inwardly in My soul, I have thirsted for the salvation of men’.”

xix. 30.—*It is finished.*

J. H. Newman wrote:—

“One alone among the sons of men has carried out a perfect work, and satisfied and exhausted the mission on which He came. One alone has with His last breath said ‘consummatum est’. But all who set about their duties in faith and hope and love, with a resolute heart and a devoted will, are able, weak

<sup>1</sup> “Correspondence,” Vol. II, p. 233.

<sup>2</sup> Edith Sichel, “Life and Letters of Alfred Ainger,” p. 4.

<sup>3</sup> Memoir by H. J. S. Smith, prefixed to the “Miscellaneous Writings of John Conington,” Vol. I, p. 71.

<sup>4</sup> 1591-1635.

though they be, to do what, though incomplete, is imperishable. Even their failures become successes, as being necessary steps in a course, and as terms (so to say) in a long series which will at length fulfil the object which they propose. And they will unite themselves in spirit, in their humble degree, with those real heroes of Holy Writ and ecclesiastical history, Moses, Elias, and David; Basil, Athenasius, and Chrysostom; Gregory the Seventh, St. Thomas of Canterbury, and many others, who did most when they fancied themselves least prosperous, and died without being permitted to see the fruit of their labours.”<sup>1</sup>

Bishop G. H. Wilkinson found great comfort in Albert Dürer’s “It is finished,” and he said it had helped his wife upon her death-bed.

Tennyson said: “The most pathetic utterance in all history is that of Christ on the Cross, ‘It is finished,’ after that passionate cry, ‘My God, my God, why hast Thou forsaken Me?’” “Nevertheless,” adds the poet’s biographer, “he also recognized the note of triumph in ‘It is finished’. ‘I am always amazed when I read the New Testament at the splendour of Christ’s purity and holiness and at His infinite pity.’”<sup>2</sup>

xx.—In the legendary message sent by our Lord to Abgar, the believing King of Edessa, the words occur: “Go and say to thy Lord that sent thee unto Me, ‘Happy art thou, that though thou hast not seen Me, thou hast believed in Me; for it is written of Me that they which see Me will not believe in Me, and they which see Me not—they will believe in Me.’”

Prof. Burkitt says that this document, which was “very properly branded as apocryphal in the fifth century Gelasian decree,” . . . “was regarded as a charm, and pious folk in England in the time of the Heptarchy still copied it out and wore it for a preservative ‘against lightning and hail and perils by sea and land, by day and by night and in dark places’.”<sup>3</sup>

#### ST. THOMAS.

The “Acts of Judas Thomas” is described by Prof. Burkitt as “the most striking and original piece of Syriac literature”.

<sup>1</sup> Wilfrid Ward, “Life of Cardinal Newman, Vol. I, p. 343.

<sup>2</sup> “Tennyson: a Memoir,” Vol. I, p. 326.

<sup>3</sup> “Early Eastern Christianity,” p. 15.

He refers to the study of Dr. Rendel Harris on the influence of the Heavenly Twins on Christian legend.

“ We all know that Thomas means ‘twin,’ and the Syriac tradition had it that the name of the Apostle whom we call Thomas was Judas the Twin. Consequently the earliest Syriac text of the Gospels calls that Judas who was not Iscariot (John xiv. 22) by the same name as the hero of our tale, viz. Judas Thomas. The surprising circumstance is that throughout these Acts this Judas Thomas, the Apostle, is assumed to be the twin-brother of our Lord Himself. Not only do men and women in these ‘Acts’ mistake the one for the other, but the very devils and wild-beasts salute the Apostle as ‘Twin of the Messiah’. Prof. Burkitt accepts the conclusion of Dr. Rendel Harris that the Christian figures of our Lord and St. Thomas displaced a heathen cult of Twins, one mortal and the other immortal, like Castor and Pollux, like the evening star that sets and disappears and the morning star that remains in the sky until the perfect day has dawned.”<sup>1</sup>

xx. 12.—Bishop Lancelot Andrewes says in one of his sermons on Mary Magdalene at the sepulchre: “ We are now at the angels’ part—their appearing in this verse. . . . In the grave she saw them; and angels in a grave is a strange sight, a sight never seen before; not till Christ’s body had been there, never till this day. For a grave is no place for angels, one would think, for worms rather; blessed angels, not but in a blessed place. For since Christ lay there, that place is blessed. There was a voice heard from heaven, ‘Blessed be the dead,’ ‘Precious the death,’ ‘Glorious the memory,’ now of ‘them that die in the Lord’. And even this, that the angels disdained not now to come thither and to sit there, is an *auspicium* of a great change to ensue in the state of that place. ‘*Quid gloriosius angelo? quid vilius vermiculo?*’ saith St. Augustine. *Qui fuit vermiculorum locus, est et angelorum.* ‘That which was the place for worms is become a place for angels.’”

xx. 15.—*Jesus saith unto her, Woman, why weepest thou?*  
 “Neither will the view of the wounds of love renew our wounds of sorrow. He whose first words after His resurrection

<sup>1</sup>“Early Eastern Christianity,” p. 198.

were to a great sinner, 'Woman, why weepest thou?' knows how to raise love and joy by all those views, without raising any cloud of sorrow, or storm of tears at all. He that made the sacramental commemoration of His death to be His Church's feast will sure make the real enjoyment of its blessed purchase to be marrow and fatness."<sup>1</sup>

xx. 16.—Baxter remarks on this verse:—

"What a passionate meeting was there between our new-risen Lord and the first sinful silly woman that He appears to! How doth love struggle for expressions, and the straitened fire, shut up in the breast, strive to break forth! 'Mary!' saith Christ; 'Master!' saith Mary; and presently she clasps about His feet, having her heart as near to His heart as her hands were to His feet."

xx. 17.—*Touch Me not.*

Titian's painting "*Noli me tangere*" in the National Gallery was a bequest from Samuel Rogers.

Sir E. T. Cook describes it as "a picture of the evensong of nature and of the evening of a life's tragedy. 'The hues and harmonies of evening' are upon the distant hills and plain; and whilst the shadows fall upon the middle slopes, there falls too 'the awful shadow of some unseen Power' upon the repentant woman who has been keeping her vigil in the peaceful solitude; at the sound of her name she has turned from her weeping and fallen forward on her knees, towards Him whom she now knows to be her Master. . . . She stretches out her hand to touch Him, but is checked by His words; as Christ, who is represented with a hoe in His hand because she had first supposed Him to be the gardener, bids her forbear. 'Touch me not,' '*Noli me tangere*,' 'for I am not yet ascended to My Father'; it is not on this side of the hills that the troubled soul can enter into the peace of forgiveness."

Bunyan writes in "*Grace Abounding*":—

"When I have considered also the truth of His resurrection, and have remembered the word, *Touch Me not*, *Mary*, etc., I have seen as if He had leaped out of the grave's mouth, for joy that He was risen again, and had got the conquest over our dreadful foe. (John xx. 17.)"

<sup>1</sup> Baxter's "*Saints' Rest*".

xx. 19.—Bishop Phillips Brooks wrote at the age of twenty-one in his private notebook :—

“ What has become of all that blessing of Christ which He left with His people on earth on that ‘ first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, and Jesus came and stood in the midst, and said unto them, Peace be unto you ’ ? Has it withered in the scorching heat of the world’s fiery hopes and more fiery fears, and rage and scorn and ignorance and pride ? or is it still bright with the everlasting freshness of its miraculous youth, making humble hearts more holy and holy lives more happy wherever there is a clear eye, or better still, a clear heart to see its beauty and great power of making blessed ? When He sent it on earth in a few weak men’s hands and it floated down on weak men’s breath, as centuries before the hope of Israel had drifted in a bulrush cradle down the Nile, till some unthinking and unknowing hand could take it up and nurture it and make it strong and noble in the high places of the land, He sent it with a power to ensure its life, the everlasting power of comfort to the wretched and riches to the poor, and His own holy power to the weak, so long as there should be poor, weak, and wretched men and women on His earth.”<sup>1</sup>

xx. 21.—*Then said Jesus unto them, Peace be unto you : as My Father hath sent Me, even so send I you.*

From these words Andrew Fuller delivered the parting charge to William Carey at Harvey Lane Chapel, Leicester, on 20 March, 1793. Carey and John Thomas were solemnly set apart for their work in Bengal. “ Often in after days,” says Dr. George Smith, “ did Carey quicken his faith by reading the brave and loving words of Fuller on ‘ the objects you must keep in view, the directions you must observe, the difficulties you must encounter, the reward you may expect ’ ”<sup>2</sup>

#### A MISSIONARY FAREWELL.

xx. 21.—*Peace be unto you.*

Dr. Alexander Maclaren used these words at a valedictory meeting of the Baptist Missionary Society :—

<sup>1</sup> “ Life of Phillips Brooks,” Vol. I, p. 192.

<sup>2</sup> “ Life of Carey,” p. 58.

“ And now, dear friends, the languages of many nations have different forms of leave-taking. We would say to you with the Hebrew, ‘Peace be unto you,’ the peace of conscious communion, the calm of a quiet heart, the rest of faith, the tranquillity of submission, be ever yours. We would say with the Greek, ‘Rejoice,’ with the joy which may blossom amidst sorrow, like the blue and delicate flowers which blossom on the very edge of the glacier—the joy which Christ Himself has connected with keeping His commandments, and abiding in His love, the joy of the Lord unto which faithful followers even here may enter. We would say with the Roman ‘Be strong,’ strong with the strength of those who wait upon God, and therefore, mount up with wings as eagles in contemplation, who can run without weariness in occasional spurts of severe effort, and can walk without fainting along the monotonous dusty road of petty duties. We would say in our own familiar English, nay venturing to put it in its enlarged and proper form, ‘God be with you’. May He, whose presence makes the solitary place glad as with a sudden burst of light, be always with you. May He be with you for your wisdom and your success, for your shield and exceeding great reward. We wish you peace, joy, and strength. But our highest wish is that which includes them and a whole universe besides : Farewell, and God be with you.”<sup>1</sup>

## ST. THOMAS.

xx. 24-28.—The memorial to Dean Mansel in St. Paul’s Cathedral is a painted window in the North-West Chapel, representing the incredulity of St. Thomas. Canon Liddon, in his sermon on this passage, said :—

“No man probably in this generation had explored more perfectly the capacities of the human mind, considered as a reasoning instrument, than our late Dean ; no man certainly knew better how to turn it to account ; as we read him, there is a combination of strength and delicacy in his method of handling abstract argument which marks one of the princes of the world of thought. And yet the truth which he felt most keenly, and which he laboured in a hundred ways to impress

<sup>1</sup>“An Englishwoman’s Twenty-five Years in Tropical Africa,” by George Hawker, pp. 89, 90.

upon others around him, was the very limited range of our mental powers when dealing with the vast subjects that surround us ; with the heights and depths, the immeasurable and eternal things which form the subject-matter of Religion. . . . And thus he himself could enter the courts of the Kingdom of Heaven, because he had learnt that the temper of a little child was not less dictated by right reason than by religion. Eight years have passed since he was laid in his grave ; since he entered into that life where no duty is assigned to faith because souls gaze incessantly on faith's Everlasting Object. One by one, each in his turn, we shall follow him ; and hereafter, perhaps, in that unending world, some of us will bless the Giver of all good gifts for His servant's work in showing us, during this our earthly pilgrimage, that ' they who have not seen, and yet have believed,' have learnt what is due to a true estimate of the powers of man's reason, as well as to the authority of the Voice of God."

xx. 25.—On this verse Canon Liddon remarked :—

"If there is one characteristic more than another by which the Bible account of great servants of God differs from most of the biographies of good men in modern times, it is the fearless truthfulness with which the Bible describes the failings of its heroes."

It is told of the great Bishop, Saint Martin, that once Satan presented himself to him as a king, with crown and sceptre and beautiful robes. But Martin answered : " Our Lord never spake of coming in this fashion as the King of the earth. Unless therefore I shall see the print of the nails, I will not worship."

xx. 27.—" All things in nature, as well as all things in grace, point to a Redeemer. Nature struggles but cannot speak ; she remains in bondage with her children, dumb like them and beautiful. Humanity has found a voice, but where, save for Christ, would she find an answer ? She has showed Him of her wound, her grievous, incurable hurt, and how has He consoled her ? Even by showing her His—' Reach hither thy hand and thrust it into My side '."—DORA GREENWELL.<sup>1</sup>

xx. 28.—*My Lord and my God.*

"Happy is the heart that has learned to say my God ! All

<sup>1</sup> "The Patience of Hope."

religion is contained in that short expression, and all the blessedness that man or angel is capable of.”—ERSKINE of Linlathen.

When Mr. Erskine was dying, the Holy Communion was administered to him. “With folded hands and following the service with deep feeling, he received the Sacrament, saying at the close, ‘Oh wonderful! my Lord and my God!’”

xx. 28.—*And Thomas answered and said unto him, My Lord and my God.*

“Now, though we should, as some do, travel to Jerusalem, and view the Mount of Olives where he prayed and wept; and see that dolorous way by which He bare His cross; and enter the temple of the holy grave; yea, if we should with Peter have stooped down and seen the place where He lay, and beheld His relics; yet these bolted doors of sin and flesh would have kept out the feeling of all that love. But, oh, that is the joy! we shall then leave these hearts of stone and rock behind us, and the sin that here so close besets us, and the sottish unkindness that followed us so long shall not be able to follow us into that glory.”—RICHARD BAXTER.<sup>1</sup>

xx. 30-31.—When Thomas Sherlock, one of the most eminent Bishops of London in the eighteenth century, published his occasional sermons in 1753, Lord Chancellor Hardwicke, who was then dangerously ill, asked that a copy of the volume should be brought him. He inquired whether there was among them a sermon on John xx. 30-31; and on hearing that there was, bade his friend turn to the end; and beginning with the words ‘Go to your natural religion,’ recited from memory the whole passage contrasting Christ and Mahomet, with which the discourse concluded. It was thirty years since he had heard it preached.<sup>2</sup>

xxi. 3.—*Simon Peter said, I go a fishing; and they said, We also go with Thee.*

The motto of Izaak Walton’s “Compleat Angler”.

xxi. 5.—*Jesus saith unto them, Children.*

Dr. F. J. A. Hort of Cambridge, in writing to his children about the death of their revered grandfather, expressed a

<sup>1</sup> “The Saints’ Everlasting Rest.”

<sup>2</sup> See “The English Church and its Bishops,” by the Rev. Charles J. Abbey, Vol. II, p. 49.

thought which was also much in Luther's mind when his father died in 1530. "I have been a grown man," wrote Dr. Hort, "for many years, for more than half my life; yet to me now one of the bitterest pangs is the feeling that I have no longer any one above me in my own family to look up to, and that I am now its oldest and highest member. I can hardly expect you now to understand quite what I mean, but if you keep this letter, and sometimes look at it in after years, perhaps you will understand better. Then you will know that one great blessing of our being children of the Heavenly Father is that it keeps us in childhood all our life long."<sup>1</sup>

XXI. 15.—*Feed My lambs.*

Father Tyrrell wrote: "The companionship and care of children is of all educators the best and most humanizing. My three years at Malta with such were, I am sure, the three best and purest years since I entered the hardening school of religious life; and it is only because I fear a sudden softening of character that I should not like to return to that lot now."<sup>2</sup>

XXI. 15-17.—"Peter made those humble protestations of love and separation for his three denials and our Lord did not say, 'You have denied me thrice and are not worthy to feed My sheep,' but 'Feed My sheep'. For Peter loved much, having been pardoned much. Love is the Prophet's secret; and those who have best fed God's sheep are those who, like David, Paul, and Peter, have loved much through pardon.—COVENTRY PATMORE.<sup>3</sup>

XXI. 18.—*Another shall gird thee.*

In the first Canto of the "Purgatorio," we read that Virgil girded Dante, by command of Cato, with a rush from the sea shore.

"There he so girt me as Another pleased."

The rush represents the grace of humility, without which no progress can be made on the path of purification.<sup>4</sup>

<sup>1</sup> "Life of Dr. Hort," Vol. II, p. 199.

<sup>2</sup> "Autobiography and Life of George Tyrrell," Vol. II, p. 30.

<sup>3</sup> "The Rod, the Root, and the Flower," p. 167.

<sup>4</sup> Compare for this verse a passage of Henri Perreye in his "Lettres à un ami d'enfance," pp. 244, 245. It is translated in the "Expositor's Dictionary of Texts," Vol. II, p. 361.

## THE ACTS OF THE APOSTLES.

F. Godet wrote in 1852: "I have to take the Acts of the Apostles for exegesis with the students this winter, and for criticism, New Testament Introduction applied to the separate books. This is a happy coincidence; the Acts are the shrine, the New Testament writings are the jewels to be placed in it."

Some months later he remarked in a letter to the same friend: "I cannot tell you what holy, pure, and purifying pleasure we have gained from the study of the Book of Acts".<sup>1</sup>

Luther's thoughts dwelt often on the deeds of the Apostles as recorded in the Acts. On Whitsunday, 1540, he said, looking at the crucifix which hung over his table: "The Apostles to-day go forth to speak without any license from Caiaphas, and they preach everywhere this Christ crucified". He would have agreed with Dean Church's saying: "The only claim the Apostles set forth for preaching to the world is that their Master who was crucified was alive once more".

I. 8.—*Ye shall receive power.*

Mrs. Sime wrote of Dr. Livingstone:—

"I never knew anyone who gave me more the idea of power over other men, such power as our Saviour showed while on earth, the power of love and purity combined."

I. 11.—*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*

Sydney Dobell wrote from Arran in 1855 that the "high argument" on which he hoped to spend his life was the Second Advent of our Lord. "It has been—almost since poetry first stirred in me—the chosen theme of my hope, preparation, and ambition, but I do not intend to begin—I should think it pre-

<sup>1</sup> "Frédéric Godet," pp. 258 and 262.

sumption to begin—till I am past forty years' old." <sup>1</sup> The poet's health broke down prematurely, and he died without having attempted this task.

The Moslems have a vision of the Second Advent of Jesus. That thoughtful observer of Islamic worship in modern Egypt, Mr. S. H. Leeder, quotes the words of the learned Sheikh Rashid Rida :—

"It is universally held that Jesus—on whom be blessings and peace—will come again forty-five years before the end of the world, and will restore peace and harmony in the earth, even to the extent of reconciling men and the wild beasts—the lion shall lie down with the lamb, and the serpent shall be the playmate of children. By the side of our Prophet's grave in Medina, the most sacred spot we have, a place is reserved for the burial of Jesus, when He eventually dies, as we think He will, before the Day of Judgment. I am, as you know, a follower of the rational views of the late Sheikh Mohammed Abdu, and I believe, as many Moslems do, that it is the spirit of Jesus which will at the latter end pervade the whole earth and bring the blessings spoken of in the Bible." <sup>2</sup>

#### ST. MATTHIAS.

I. 26.—The feast of St. Matthias was the birthday of the Emperor Charles V, and he always celebrated it with peculiar devotion. It was a day of great events in his life. During his retirement in the monastery of Yuste, he was accustomed on this festival to appear at mass in a dress of ceremony, and wearing the collar of the Fleece; and at the time of the offertory, he went forward and expressed his gratitude to God by a large donation. <sup>3</sup>

#### THE DAY OF PENTECOST.

II.—Mendelssohn planned an oratorio on St. Peter as a companion to his "St. Paul," but the idea was never carried out. He consulted his friend Pastor Schubring as to whether the scheme was feasible. "In thinking it over," he wrote, "my first idea was that the subject must be divided into two parts: the

<sup>1</sup> "Life and Letters," Vol. I, p. 452.

<sup>2</sup> "Veiled Mysteries of Egypt."

<sup>3</sup> W. Stirling-Maxwell, "The Cloister Life of the Emperor Charles V".

first from the moment of forsaking the fishermen's nets down to the 'Tu es Petrus,' with which it must close; the second to consist of the Feast of Pentecost only; from the misery after the death of Christ and repentance of Peter, to the outpouring of the Holy Ghost."<sup>1</sup>

III. 21.—*Until the times of restitution of all things.*

On this verse Phillips Brooks wrote in his notebook in 1882: "Pointing to a great return, but not to a previously realized condition of things, which would be terribly disheartening—rather to that ideal conception of things which is the true 'before'—the antecedent of all intelligible being."<sup>2</sup>

v. 15.—(R.V.) *They even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.*

In death, as in sickness, the early Christians sought to rest under the shadow of saints and martyrs. A recent scholarly writer says: "All through the story of the pilgrimages [to Rome] we discern here, too, that everlasting tendency of human frailty to materialism in things spiritual. Among the early Christians it manifested itself in various ways—in an eager desire to be buried near the martyrs—in a devotion to the relics rather than the spirit of the martyrs—in a desire to secure worldly welfare rather than spiritual gifts from these all-powerful intercessors.

"As we walk down the passages of the catacombs how many frescoes over a martyr's tomb do we not find ruthlessly pierced that one or more shelf-like graves (*loculi*) may be provided for the dead who wish to lie 'beside the martyrs'. Again and again in the inscriptions on their tombs we read the words '*Ad Martyres, ad sanctos*' ('Buried near the martyrs, near the Saints'."<sup>3</sup>)

v. 15.—The sick implore St. Peter's shadow.

"Under thy shadow may I lurke a while,  
Death's busie search I'le easily beguile;  
Thy shadow, Peter, must shew me the Sun.  
My light's thy shadowes shadow, or 'tis done."

—RICHARD CRASHAW.

<sup>1</sup> Mendelssohn's "Letters" (Lady Wallace's Translation, 1864, p. 122).

<sup>2</sup> "Life of Phillips Brooks," Vol. II, p. 360.

<sup>3</sup> "Rome of the Pilgrims and Martyrs," by Ethel Ross Barker, 1913, p. 41.

VII. 25.—*He supposed his brethren would have understood.*

Livingstone wrote from Bamarré: "One of my waking dreams is that the legendary tales about Moses coming up into inner Ethiopia with Merr his foster-mother, and founding a city which he called in her honour 'Meroe,' may have a substratum of fact. He was evidently a man of transcendent genius, and we learn from the speech of St. Stephen that 'he was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds'. His deeds must have been well known in Egypt, for 'he supposed that his brethren would have understood how that God by His hand would deliver them, but they understood not'. His supposition could not be founded on his success in smiting a single Egyptian, he was too great a man to be elated by a single act of prowess, but his success on a large scale in Ethiopia afforded reasonable grounds for believing that his brethren would be proud of their countryman, and disposed to follow his leadership, but they were slaves. . . . 'I dream of discovering some monumental relics of Meroe, and if anything confirmatory of sacred history does remain, I pray to be guided thereunto. If the sacred chronology should thereby be confirmed, I would not grudge the toil and hardships, hunger and pain, I have endured—the irritable ulcers would only be discipline.'" <sup>1</sup>

VII. 26.—*Sirs, ye are brethren.*

In the Memoir of Canon William Bright of Oxford, we are told that in early life he and his biographer, the Rev. P. G. Medd, travelled by diligence in Switzerland: "To a very pleasant French layman Bright and Cobham and I added ourselves, and were presently joined by two Capuchin monks in the habit of their Order. This made up our full inside complement of six. Foreseeing an imprisonment of nearly three hours, we began a conversation (I think) in French. In this our Capuchin fellow-travellers proved not more ready than we in German. Consequently, though I do not remember who began it, we got into Latin. Then we got on very well, though one of the monks, who seemed little more than a foil to the other, contributed nothing beyond occasional ejaculations. It was very interesting, and not a little amusing. Bright writes of this discussion: 'One

<sup>1</sup> "Last Journals," Vol. II, pp. 59, 60.

of the monks kept saying, "*Consule historiam,*" ["Consult history"] and I kept answering with a smile, "*Iipse consului*" ["I have consulted it"]. The future Professor of Ecclesiastical History, of course, held his own admirably. We dwelt in the course of our own conversation rather on points of agreement than of difference, each side explaining their own position, when the French layman, who throughout had been merely listening, suddenly broke in with, '*Sumus fratres, sumus fratres!*' ['We are brothers, we are brothers!']"

MOLOCH.

VII. 43.—*Ye took up the tabernacle of Moloch.*

The fierce character of the false god Moloch, as we see from various passages of "*Paradise Lost,*" had made an impression on Milton. At the "great consult" of the rebel angels in Book II, Moloch speaks next to Satan :—

"He ceased ; and next him Moloch, sceptred king,  
 Stood up, the strongest and the fiercest spirit  
 That fought in heaven, now fiercer by despair :  
 His trust was with the Eternal to be deemed  
 Equal in strength ; and rather than be less,  
 Cared not to be at all ; with that care lost  
 Went all his fear ; of God, or hell, or worse,  
 He recked not."

THE MARTYRDOM OF STEPHEN.

VII. 54-60.—

"I cannot hide that some have striven,  
 Achieving calm, to whom was given  
 The joy that mixes man with Heaven :

Who, rowing hard against the stream,  
 Saw distant gates of Eden gleam,  
 And did not dream it was a dream.

But heard, by secret transport led,  
 Ev'n in the charnels of the dead,  
 The murmur of the fountain-head—

Which did accomplish their desire,  
Bore and forebore, and did not tire,  
Like Stephen, an unquenchèd fire.

He heeded not reviling tones,  
Nor sold his heart to idle moans,  
Tho' cursed and scorned, and bruised with stones.

But looking upward, full of grace,  
He prayed, and from a happy place  
God's glory smote him on the face."

—TENNYSON.<sup>1</sup>

VII. 55.—Izaak Walton says in his description of the death-bed of Dr. John Donne : " Being speechless, and seeing heaven by that illumination by which he saw it, he did, as St. Stephen, ' look steadfastly into it, till he saw the Son of Man standing at the right hand of God His Father ; and being satisfied with this blessed sight, as his soul ascended and his last breath departed from him, he closed his own eyes and then disposed his hands and body into such a posture as required not the least alteration by those that came to shroud him.' "

VII. 56.—" The supernatural is the native air of Christianity, its cradle-song is one of angels, its death-chant the triumphant exclamation of Stephen, ' Behold, I see the heavens opened '." <sup>2</sup>

VII. 59.—*And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

Patrick Hamilton, the young proto-martyr of the Scottish Reformation, was burned to death at St. Andrews in 1528 :—

" On the scaffold, he turned affectionately to his servant, who had long attended him, and taking off his gown, coat, and cap, bade him receive all the worldly goods now left him to bestow, and with them the example of his death. ' What I am about to suffer, my dear friend,' said he, ' appears fearful and bitter to the flesh ; but remember, it is the entrance to everlasting life, which none shall possess who deny their Lord.' In the midst of his torments, which, from the awkwardness of the executioner, were protracted and excruciating, he ceased not to

<sup>1</sup> "The Two Voices."

<sup>2</sup> Dora Greenwell, "Two Friends".

exhort those who stood near, exhibiting a meekness and unaffected courage which made a deep impression. Lifting up his eyes to heaven, he exclaimed, 'How long, O Lord, shall darkness cover this kingdom? How long wilt Thou suffer this tyranny of men?' and when death at last came to his relief, he expired with these blessed words on his lips, 'Lord Jesus, receive my spirit.'<sup>1</sup>

THE CONVERSION OF ST. PAUL.

IX.—Mendelssohn wrote in 1834 to Pastor Schubring of Dessau:—

"The first part of 'St. Paul' is now nearly completed, and I stand before it ruminating like a cow who is afraid to go through a new door, and I never seem to finish it; indeed, the overture is still wanting, and a heavy bit of work it will be. Immediately after the Lord's words to St. Paul on his conversion I have introduced a great chorus; 'Arise, arise and shine' (Is. LX. 1, 2), and this I, as yet, consider the best movement of the first part."<sup>2</sup>

"It is now high noon with us; what we, with the universal Church, need is the midday miracle, the Light, like that which appeared unto Saul of Tarsus, above the brightness of the sun, in the clear conviction of the understanding, the full consent of the will, the turning of the heart to God, whose word endureth for ever in heaven."—DORA GREENWELL.<sup>3</sup>

"Every one," said Erskine of Linlathen, "ought to cherish with peculiar care the one instance in life which seems to him not to have been fortuitous, as St. Paul did the vision on the way to Damascus."

Compare the words of Jacob in Gen. xxxii. 9: "And Jacob said, O God of my father Abraham, and God of my father Isaac, *the Lord which saidst unto me*".

When Henry Alford, the future Dean of Canterbury, was only a child of six, he wrote a little book of fourteen pages, entitled, "The Travels of St. Paul, from his Conversion to his Death, with a book of Plates," containing three drawings of St.

<sup>1</sup> Patrick Fraser Tytler, "History of Scotland," Vol. V, p. 178.

<sup>2</sup> "Letters of Mendelssohn" (Lady Wallace's translation, edition of 1864), p. 46.

<sup>3</sup> "Two Friends."

Paul, the stoning of Stephen, and the conversion. In the text these plates are referred to by an asterisk ; there is also a reference at the word Damascus to Wells' "Geography," p. 299.<sup>1</sup>

ix. 5.—*I am Jesus whom thou persecutest.*

"What brought Paul to the disciples at Damascus? A light in the sky and a vision. What intensity of light, what brilliancy of vision, would be sufficient to change the belief and the character of a modern man of the world or a professional politician? Paul had that in him which could be altered by the pathetic words of the Crucified One, 'I am He whom thou persecutest'. The man of the world or the politician would evade an appeal from the heaven of heavens, backed by the glory of seraphim and archangel. Miriam had a vitality, a susceptibility or fluidity of character—call it what you will—which did not need great provocation. There are some mortals on this earth to whom nothing more than a certain summer morning very early, or a certain chance idea in a lane ages ago, or a certain glance from a fellow-creature dead for years, has been the Incarnation, the Crucifixion, the Resurrection, or the Descent of the Holy Ghost."—MARK RUTHERFORD.<sup>2</sup>

ix. 6.—*And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

Richard Cameron preached at the Grass-Water, near Cumnock, eighteen days before his death. In his preface he used these words: "But ye that stand to the testimony in that day, be not discouraged with the fewness of your numbers; for when Christ comes to raise up His work in Scotland, He will not want men enough to work for Him; yea, He may chap upon the greatest man in Scotland, and He may be a great malignant, and say, 'Sir, let alone this Babel-building of yours, for I have another piece of work to put in your hand': and He will gar him work for Him, whether He will or not. It may be, He'll convert the man, and give him his soul for a prey."<sup>3</sup>

ix. 6.—*Lord, what wilt Thou have me to do?*

Raymond Lull, the first missionary to the Moslems, was converted, like Saul of Tarsus, by a vision of the Saviour.

<sup>1</sup> "Life of Henry Alford," p. 5.

<sup>2</sup> "Miriam's Schooling."

<sup>3</sup> Patrick Walker, "Six Saints of the Covenant," Vol. I, p. 229.

“ One evening the knightly poet and courtier was sitting on a couch with a cithern on his knees, composing a song in praise of a noble married lady who had fascinated him, but who was insensible to his passion. ‘ Suddenly in the midst of the erotic song, he saw on his right hand the Saviour hanging on His cross, the blood trickling from His hands and feet and brow, look reproachfully at him. Raymond, conscience struck, started up; he could sing no more; he laid aside his cithern, and deeply moved, retired to bed. The vision repeated itself eight days later, and four or five times afterwards. ‘ Oh, Raymond Lull, follow Me henceforth,’ the figure on the cross had said, and Lull resolved to forsake the world and follow Christ entirely.”

After a life of self-sacrificing service, he was stoned to death at Bugia in North Africa on the Feast of St. Peter and St. Paul, 1315.

In the biography of John Churton Collins we read that when the time came for leaving Oxford he found himself in a very hopeless position. The uncle who had supported him at the University was disappointed to find that his nephew's inclination was not towards the Church. An estrangement and a complete rupture followed. The result was that after 1872, when he graduated, Churton Collins never asked or received any further assistance from his uncle, and never again did they meet. The young graduate just managed to scrape along by “ coaching ”. As he was wandering about Oxford one day, he had a sudden desire to go into St. Giles' Church. Though not a religious man in the full sense of the word, he always had a most reverent, almost superstitious regard for churches—not a church-goer, he loved to go in when the church was empty, and to roam about. On this occasion he wandered in for some deeper reason—he wanted inspiration. He went up to the Bible lying on the lectern, opened it, and at once put his finger, without looking, at a place on the newly-opened page. It happened to be Acts ix. 6—“ Arise, and go into the city, and it shall be told thee what thou must do ”. He pondered over this, and interpreted it in his own way. Shortly afterwards, with nothing in view, disinherited, and practically penniless, he came to London.

## SAUL OF TARSUS.

IX. 11.—Prof. Blackie thus described his visit to Tarsus :—

“The drive lay across the flat plain, very fertile but very treeless, till we came to a bouncing stream and rich gardens of orange and fig trees, with rows of poplar standing up against the sky. The town is small, but has a fair inn, a good proportion of shops, and an aspect of business; but the only remains of antiquity is an old arch—the western gate, I presume, of the city, under which St. Paul no doubt often walked, thinking unutterable things, when a boy.”

IX. 16.—Bishop King said, in taking leave of his undergraduate friends at Oxford: “Remember the law of suffering, ‘I will show him how great things he must suffer’. If there is, the invitation to ‘go up higher,’ there is the suffering with it (Acts XXII. 17, 21). The agony of St. Paul’s mind when he was told to go and testify before the very men who knew ‘how I beat and imprisoned,’ etc., and helped in the murder of Stephen.”

IX. 18.—*And immediately there fell from his eyes as it had been scales.*

See Saladin’s use of this passage in “The Talisman,” where he teaches a lesson in tolerance to Sir Kenneth, and indignantly refuses feigned converts to Islam.

x. 1, 2.—*Cornelius . . . a devout man.*

It was an early dream of F. W. Robertson of Brighton, the son, grandson, and brother of gallant officers in the British army, that he might serve his Lord and Master as a soldier. “The temptations to which he would be exposed in the army were strongly set before him, but he could not believe that they were any real barriers against his entrance into it; on the contrary, with his usual desire for some positive outward evil to contend with, he imagined that it was his peculiar vocation to bear witness to God, to set the example of a pure and Christian life in his corps, to be as he said ‘the Cornelius of his regiment.’”<sup>1</sup>

The offer of his lifelong service to the Church by one who had in him the makings of a Wellington or a Havelock reminds us irresistibly of the appeal of Shakespeare’s ideal hero to the

<sup>1</sup> “Life and Letters,” by Stopford A. Brooke. Library Edition, p. 8.

mistress of his desires : " Take me, take a soldier ; take a soldier ; take a king " .<sup>1</sup>

The Bishop of Winchester gave Mr. Robertson as his motto on ordination the words of St. Paul to Timothy, " Endure hardness as a good soldier of Jesus Christ " .

x. 29.—*Therefore came I unto you without gainsaying, as soon as I was sent for.*

From this text Edward Irving preached his first sermon in London. He had come to take charge of the Caledonian Chapel in Cross Street, Hatton Garden, and began his ministry on the second Sabbath of July, 1822.

#### ST. JAMES THE GREAT.

xii. 1, 2.—*Herod . . . killed James the brother of John with the sword.*

Spain, like Scotland, has a noble city named after her patron saint. Santiago de Compostella (Campus Stellae) in Galicia, is one of the most famous pilgrim shrines in the world, and even to-day is much frequented. The foundation of the city is connected with the finding of the body of St. James the Great. The story is that the remains of the Apostle, after he was beheaded by Herod, were brought to Spain. They lay in an unknown grave until, in the ninth century, a brilliant star pointed out the place to Bishop Theodomir of Iria. According to another tradition, the Apostle in his lifetime had preached the Gospel in Spain. In early battles with the Moors he appeared in shining armour, fighting with the Christian host. His sanctuary in Santiago was destroyed by the Moors in 997, and after its re-erection the great pilgrimages began. Among the treasures of the Cathedral to-day is a seated figure of the Apostle, adorned with gold and jewels. His statue rises above the great portal which is only opened on occasions of high ceremony. The whole building enshrines his Scriptural and legendary biography. An excellent description of Santiago is given by George Borrow in " The Bible in Spain " . " A beautiful old town," he begins, " is Saint James, containing about 20,000 inhabitants." Borrow walked in the Cathedral,

<sup>1</sup> " King Henry V, Act v. scene ii.

but had no sympathy with saint-worship. "What availeth kneeling before that grand altar of silver, surmounted by that figure in its silver hat and breastplate, the emblem of one who though an Apostle and confessor, was at best an unprofitable servant?"<sup>1</sup>

DANTE AND ST. JAMES.

The Apostle James, in Dante's "Paradise," represents Hope. "As soon as Dante's faith had received the crown," writes Dr. Carroll, "out of the Apostolic sphere there flashed another light which drew from Beatrice the joyful cry,

'Look, look, behold the Baron,

For whom, below there, is visited Galicia!

The Baron is the Apostle James."

THE FATE OF HEROD.

xii. 23.—"Throughout the whole of Scripture history," says Ruskin, "nothing is more remarkable than the close connexion of punishment with the sin of vainglory. Every other sin is occasionally permitted to remain, for lengthened periods, without definite chastisement; but the forgetfulness of God, and the claim of honour by man, as belonging to himself, are visited at once, whether in Hezekiah, Nebuchadnezzar, or Herod, with the most tremendous punishment.

xv. 20.—Dr. William Knight says, in his biographical sketch of Dr. John Duncan:—

"He laboured in Milton Church for four years, gathering round him a small but discerning flock; occasionally startling them by his higher flights, acute sayings, and eccentric ways; keeping up such prejudices as a marked dislike to the eating of blood, founded on the prohibition in the books of Acts," etc.

PAUL AND BARNABAS.

xv. 39.—. . . *the contention was so sharp between them.* . . .

Richard Baxter remarks on this episode:—

"Paul and Barnabas are now fully reconciled. . . . As old Grynæus wrote to his friend, '*Si te non amplius in terris videam, ibi tamen conveniemus ubi Lutherus cum Zuinglio optime jam convenit*' ('If I see you no more on earth, yet we

<sup>1</sup> "The Bible in Spain," ch. xxvii.

shall there meet, where Luther and Zuinglius are now well agreed’).”

THE PHILIPPIAN JAILOR.

xvi. 24-40.—In Scott’s “Monastery” the Sub-Prior Eustace asks Henry Warden, the Protestant preacher, to promise that if left at liberty, he will not “preach or teach, directly or indirectly, any of those pestilent heresies by which so many souls have been in this our day won over from the kingdom of light to the kingdom of darkness”.

“There we break off our treaty,” said Warden firmly. “Woe is unto me if I preach not the Gospel.”

The Sub-Prior suggests that he has power to place Warden where his preaching can reach no human ear. “In promising therefore to abstain from it, you grant nothing which you have it in your power to refuse.”

“I know not that,” replied Henry Warden, “thou mayest indeed cast me into the dungeon, but can I foretell that my Master hath not task-work for me to perform even in that dreary mansion? The chains of saints have, ere now, been the means of breaking the bonds of Satan. In a prison, holy Paul found the jailor whom he brought to believe the word of salvation, he and all his house.”

xvi. 25.—The praises of Paul and Silas in prison inspired Longfellow as he wrote on “The Slave Singing at Midnight” :—

“Paul and Silas in their prison  
Sang of Christ, the Lord arisen,  
And an earthquake’s arm of might  
Broke their dungeon-gates at night.”

xvi. 31.—John Wesley wrote in his “Journal” for Sunday, 12 August, 1764 :—

“In the afternoon I preached in Moorfields on those comfortable words, ‘Believe on the Lord Jesus Christ, and thou shalt be saved’. Thousands heard with calm and deep attention. This also hath God wrought!”

Dr. Chalmers wrote to his brother Alexander in 1820 :—

“My dear Alexander, I stated to you that the effect of a very long confinement, about ten years ago, upon myself, was to inspire me with a set of very strenuous resolutions, under which I

wrote a journal, and made many a laborious effort to elevate my practice to the standard of Divine requirements. During this course, however, I got little satisfaction, and felt no repose. I remember that somewhere about the year 1811, I had 'Wilberforce's View' put into my hands, and as I got on in reading it, felt myself on the eve of a great revolution in all my opinions about Christianity. I am now most thoroughly of opinion, and it is an opinion founded on experience—that on the system of do this and live, no peace, and even no true and worthy obedience, can ever be attained. It is, 'Believe on the Lord Jesus Christ, and thou shalt be saved'. When this belief enters the heart, joy and confidence enter along with it . . . We look to God in a new light—we see Him as a reconciled Father; that love to Him which terror scares away re-enters the heart, and with a new principle and a new power, we become new creatures in Jesus Christ our Lord."

xvi. 37.—Readers of "The Bible in Spain" will remember the conversation in chapter xi. between the *juez de la primera instancia* and George Borrow in the prison of Madrid. The emissary of the Government said: "This is a foolish affair altogether; I will not deny that the political chief acted somewhat hastily on the information of a person not perhaps altogether worthy of credit. No great damage, however, has been done to you, and to a man of the world like yourself, a little adventure of this kind is rather calculated to afford amusement than anything else. Now, be advised; forget what has happened; you know that it is the part and duty of a Christian to forgive. So, *Don Jorge*, I advise you to leave this place forthwith; I dare say you are getting tired of it. You are this moment free to depart; repair at once to your lodgings, where I promise you that no one shall be permitted to interrupt you for the future. It is getting late, and the prison doors will speedily be closed for the night. *Vamos, Don Jorge, á la casa, á la posada.*"

"*Myself.* 'But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out.'" Borrow did not quit the prison until he had received a full apology for being

sent thither uncondemned. The Government acknowledged that no stigma rested upon him, and offered to pay all his expenses in connexion with the affair—an offer which Borrow declined.

XVII. 11.—Frances, Baroness Bunsen wrote to her son George in 1838: “The time may come, my dear George, nay may have been already, when you may be tempted to scepticism, for it is a trial that many have to go through. In itself there is nothing sinful in an inclination to weigh testimony, and take nothing upon trust; on the contrary, it is praiseworthy and considered so on the high authority of the inspired historian of the Apostles, who says of the Bereans, ‘These were more noble than they of Thessalonica, for they searched the Scriptures daily, whether these things were so—therefore many of them believed,’ etc. Doubts or difficulties can never offend the God of light and truth, if accompanied by a sigh after that truth, and a prayer for more of that light. Do you remember, my own boy, the last conversation I had with you and Charles, when we looked at the view from the Capitol for the last time together, in the glorious moonlight of the night between the 15th and 16th of July, 1837? I remember well telling you how many difficulties in understanding the ways of God to man may be allowed to weigh upon the mind for years, but if that mind waits in patience and uncomplainingly for the moment of being enlightened, using every honest endeavour, but not rebelling if such should be ineffectual—the light will break in, and the difficulties will be removed, when and in the manner least expected. ‘I am assured that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any living [*sic*] creature, hath power to separate us from the love of God in Christ Jesus!’ May the comfort of that assurance, my beloved George, be ever with your spirit.”<sup>1</sup>

XVII. 16.—*While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.*

After his first fortnight in Calcutta, with its native population estimated at 200,000, William Carey wrote: “I feel something of what Paul felt when he beheld Athens, and ‘his spirit was stirred within him’. I see one of the finest countries in the

<sup>1</sup>“Life and Letters of Baroness Bunsen,” by Augustus J. C. Hare, Vol. I, pp. 495, 496.

world, full of industrious inhabitants ; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the Gospel flourishes here, ' the wilderness will in every respect become a fruitful field '." <sup>1</sup>

ST. PAUL'S SERMON AT ATHENS.

XVII. 22-31.—Dr. John Duncan said : " Two things strike me in that wonderful sermon of Paul at Athens. His considerate tact in recognizing all the good he found in Athens ; and how he laid the axe to the root of Attic pride. The Athenians prided themselves on four things : (1) That they were autochthons. Paul tells them that ' God made the world and *all things that are therein* '. (2) Their grand temple architecture. Paul tells them ' the Lord of heaven and earth dwelleth not in temples made with hands '. (3) Their distinction from all ' barbarians '. ' He hath made of one blood all nations of men. ' (4) Their chronology and grand antiquity. ' He hath determined the times before appointed, and the bounds of their habitation. ' Why ! that's what they had been all wrangling about since the days of Herodotus." <sup>2</sup>

XVII. 26.—*And hath made of one blood all nations of men for to dwell on all the face of the earth.*

Dr. Livingstone wrote in his Journal for 1866, after setting out from Zanzibar on his travels into the interior of Africa :—

" Our sympathies are drawn out towards our humble hardy companions by a community of interests, and it may be of perils which make us all friends. Nothing but the most pitiful puerility could lead any manly heart to make their inferiority a theme for self-exaltation ; however, that is often done, as if with the vague idea that we can, by magnifying their deficiencies, demonstrate our immaculate perfections."

XVII. 27.—*If haply they might feel after Him, and find Him.*

Dr. Marcus Dods wrote in his essay on the Christian element in Plato : " It is not as a rival to our religion that we can now speak of Platonism, and it does seem a most un-Christian mode of showing our Christianity, to sneer at the efforts of those wise ancients who felt after God if haply they might find Him, and

<sup>1</sup> Dr. George Smith's " Life of Carey," p. 65.

<sup>2</sup> " Colloquia Peripatetica."

on whom the day-star never rose, though their eyes, dim in death, were still turned towards the dawning. Rather should our enjoyment of the day that God has made lend tenderness to our admiration of those who spent their lives in unsuccessful but never-flagging toil for that of which we are born the heirs."<sup>1</sup>

XVII. 27.—*Though He be not far from every one of us.*

Edward Burne-Jones used to quote with approval the saying of a Samoan chief to a missionary who was pressing him hard as to his conceptions of a Deity: "We know that at night Some One goes by amongst the trees, but we never speak of it".<sup>2</sup>

"I have been reading Margaret Fuller," wrote Matthew Arnold to his mother in 1853, "and again been greatly struck with her sincere striving to be good and helpful. Her address to the poor women in the Penitentiary is really beautiful: 'Cultivate the spirit of prayer. I do not mean agitation and excitement, but a deep desire for truth, purity, and goodness, and you will daily learn how near He is to every one of us'. Nothing can be better than that."

"Be sure that the spiritual God is accessible at all moments to the soul desiring Him, and would live in us, if we would keep the breast clean."—GEORGE MEREDITH.

XVII. 28.—*In Him we live, and move, and have our being.*

A favourite text of Melancthon. There is a little book in the British Museum, entitled "*Adversus pestiferæ luis contagia*," etc., to which he contributed a preface. After giving a prescription against the plague and mentioning various remedies, he said that prayer must be added to the diligent care of our health, "As it is most sweetly written, 'In Him we live and move, and have our being'".

Dr. Alexander McLaren said, "In Him we live and have our being, whether we move or no".

Phillips Brooks wrote during his European travels in 1882: "In all this travelling one is overcome and oppressed with the multiplicity of life. The single point where we stand is so small, yet it is the best and dearest of all. I would not for the world be anything but this, if I must cease being this in order

<sup>1</sup> "Erasmus and other Essays," p. 73.

<sup>2</sup> "Memorials of Edward Burne-Jones," Vol. I, p. 53.

to be that other thing. But I would fain also be those other things—these College students, these soldiers in the barracks, these children playing round the old fountain, these actors in their dotage, these merchants in their shops, these peasant women at their toil, these fine ladies with their beauty; I want somehow, somewhere, to *be* them all! and the simplicity, the singleness of my own life, with its appointed place and limits, comes over me oppressively. Where is the outlook and the outlet? Must it not be in the possibility, which is not denied to any of us, of getting some *conception* of life which is large enough to include and comprehend all these and every other form of life in which men live, or have lived, or will live for ever? And is not such a conception to be found in Christ's large truth of God the Father? Oh, to preach or hear some day a worthy sermon on 'In Him we live and move and have our being'!"<sup>1</sup>

## ST. PAUL THE TENT-MAKER.

XVIII. 3.—Emanuel Deutsch, in his "Quarterly Review" article on the Talmud, says that "the highest rank in the estimation of the people was not reserved for the 'Priests' about whose real position some extraordinary notions still seem afloat—nor for the 'nobles'—but for those Masters of the Law, the 'Wise,' 'the Disciples of the Wise'. There is something almost German in the profound reverence uniformly shown to these representatives of science and learning, however poor and insignificant in person and rank. Many of the most eminent 'Doctors' were but humble tradesmen. They were tent-makers, sandal-makers, weavers, carpenters, tanners, bakers, cooks. A newly-elected President was found by his predecessor, who had been ignominiously deposed for his overbearing manner, all grimy in the midst of his charcoal mounds. Of all things the most hated were idleness and asceticism; piety and learning themselves only received their proper estimation when joined to healthy bodily work. 'It is well to add a trade to your studies: you will then be free from sin'; 'The tradesman at his work need not rise before the greatest Doctor'; 'Greater is he who

<sup>1</sup> "Life of Phillips Brooks," Vol. II, p. 360.

derives his livelihood from work than he who fears God—are some of the most common dicta of the period.”<sup>1</sup>

xx.—Henry Martyn wrote in his Journal (26 June, 1803): “A nervous headache prevented me from reading this morning. Walked in the garden, but found it difficult to raise my heart towards God. Learnt by heart St. Paul’s discourse, Acts xx. and Epistle to the Philippians, as this did not require my fixing my eyes upon a book.”

#### A NIGHT SERMON.

xx. 7.— . . . *Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

One of the famous night sermons of history was that of the wandering Capuchin, Père Basile, which so deeply impressed Mère Angélique, the girl Abbess of Port Royal. Sainte-Beuve describes that evening as “*son jour marqué*”. The monk arrived late, and requested leave to preach. “The Abbess, who had just come in from a walk in the garden, thought the hour was rather too far advanced, but on further consideration, gave him permission to speak. She liked to hear these roving preachers, and found their sermons a pleasant change from the poor or silly discourses delivered on great festivals by the pupils of the Bernardines. Night had fallen when the community assembled to hear the Capuchin father. He preached, as it would seem, on the self-annihilation and the humbling of the Son of God in His birth and in His manger. The story goes that the Abbess never remembered exactly what he said, and could not give even a general outline of his remarks. It is certain, however, that a great event took place. ‘During that sermon,’ she declared, ‘God so touched me that I felt from that moment that the happiness of my state as a nun was far greater than the unhappiness which I had formerly thought myself to be suffering in this position.’ . . . That hour, it has been further said, was like the dawn which in her shone more and more unto the perfect day.”<sup>2</sup>

xx. 7-12.—During his early days as rector of Brighstone in the Isle of Wight, Bishop Samuel Wilberforce would sometimes, as a parishioner told, go on preaching at evening service till it

<sup>1</sup> “Quarterly Review,” October, 1867, p. 436.

<sup>2</sup> “Port Royal,” Vol. I, pp. 90, 91.

grew "dark, so that you could not see him," but, it is added, "the people would have sat all night listening".

xx. 9.—*As Paul was long preaching.*

Some of the preachers of the Reformation age exceeded in length. Dr. Bugenhagen, pastor of Wittenberg in Luther's time, was not blameless in this respect. In 1528 we find Melancthon writing to Spalatin: "Some frighten away the multitude by the length of their sermons. That habit hurts their own health and wearies the listeners. Gregory Nazianzus writes that sermons ought to be short, because no sense becomes more quickly fatigued than that of hearing."<sup>1</sup>

xx. 17.—Patrick Walker tells us that when Peden left his parish of New-Glenluce in Galloway, he lectured upon the twentieth chapter of the Acts, from the seventeenth verse to the end, and preached upon the thirty-first verse in the forenoon, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one day and night with tears". "Asserting that he had declared the whole counsel of God and had kepted nothing back; and protested that he was free of the blood of all souls. And in the afternoon he preached on the thirty-second verse, 'And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified'."<sup>2</sup>

xx. 20.—*I . . . have taught you publicly, and from house to house.*

John McLeod Campbell wrote to his sister before his settlement at Row:—

"By the time you receive this letter, I shall be among them, speaking to them from the pulpit and on the weekdays from house to house, after the example of Paul at Ephesus, concerning those things that belong to their peace."

"He made and acted upon the resolution," says his son, "to give the character of ministerial visits to all his intercourse with his people, dreading 'the error of making religious discourse the topic only at seasons set apart for the purpose'. Thus he was led to feel strongly that 'religion was a thing of all times

<sup>1</sup> "Corp. Ref.," Vol. I, col. 1017.

<sup>2</sup> "Six Saints of the Covenant," Vol. I, p. 47.

and of all seasons'; that it was not enough that people should give a little of their time to God, that they might with an easier conscience enjoy themselves in the rest of it."<sup>1</sup>

xx. 22-24.—*And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me.*

With St. Paul's words in this passage we may compare those of Luther about his journey to Augsburg to meet Cardinal Cajetan in October, 1518. Dr. Adolf Hausrath, in his *Life of Luther*, reminds us that this was a far more difficult journey than the visit to Worms in 1521. "When he travelled to Worms, his mind was clear and settled. He knew what he had to do, 'I cannot do otherwise'. On the journey to Augsburg he was doubtful as to whether he could not, should not, must not, do something wholly different. . . . He did not wish to deny the truth as he had recognized it, but neither did he wish to separate from the Church." He had received solemn warnings on the journey that his life was in danger and he knew that these warnings were not the expressions of idle fear. Staupitz himself had written to him: "I do not see what remains for you to-day save the cross". Yet Luther's words at this time of doubt and anxiety are worthy to be compared with those of St. Paul. On 11 October he wrote from Augsburg to Melanchthon, whose friendship he had enjoyed for only six weeks:—

"Play the man, as you are doing, and teach our youth right things; I go to be sacrificed for you and for them if this is the will of God. I had rather perish and even (the hardest thing of all for me!) lose your dear companionship for ever, than withdraw the true words I have spoken and become the occasion of ruin to the best studies."<sup>2</sup> There exists also the fragment of a letter probably written at Nuremberg on the way to Augsburg, in which Luther says to his Wittenberg friends: "I have met some men who are so timorous in my cause that they have tried to tempt me not to proceed to Augsburg. But I remain fixed. God's will be done. Even at Augsburg, even in the midst of

<sup>1</sup> "Memorials," Vol. I, p. 19.

<sup>2</sup> Enders, "Luthers Briefwechsel," Vol. I, pp. 244, 245.

His enemies Jesus Christ reigns. . . . Let Christ live, let Martin and every sinner perish, as it is written, Let the God of my salvation be exalted.”<sup>1</sup>

xx. 28.—*To feed the Church of God.*

When Archbishop Whitgift lay dying in 1604, he was visited by James I. The king found the old man almost insensible, but able to mutter a few words. All that could be heard was, “*Pro ecclesiâ Dei; pro ecclesiâ Dei*”. S. R. Gardiner, who quotes the saying, adds that though Whitgift was narrow-minded and ungente by nature and education, “he at least believed that he was working for the Church of God”.<sup>2</sup>

“Shepherd the Church of the Lord” is Dr. Moffatt’s rendering of the words. We may recall in this connexion a faithful French village *curé* of the sixteenth century, Canon John Colet of Rumilly, near Troyes. He was not a man of European celebrity, like his English namesake and contemporary the great Dean Colet of St. Paul’s, but the lofty Church of St. Martin at Rumilly still bears testimony to his self-sacrificing labours. For twenty years Canon Jean Colet spent every winter in travelling over the provinces of France, collecting money for the edifice he had designed to build in his native village. In summer he superintended the construction piece by piece. He died in 1552, three years after his noble church was finished, and he rests within its walls beside his father and mother. The lines he chose for his last resting-place may still be read:—

“Parce, Deus, famulo. Rectore Johane Coletto  
Plebs colat aethereum rumiliana polum.”<sup>3</sup>

xx. 31.—*By the space of three years I ceased not to warn every one night and day with tears.*

Walton says of John Donne: “The latter part of his life may be said to have been a continued study; for as he usually preached once a week, if not oftener, so after his sermon he never gave his eyes rest till he had chosen out a new text, and that night cast his sermon into a form, and his text into divisions; and the next day betook himself to consult the Fathers

<sup>1</sup> Enders, “Luthers Briefwechsel,” Vol. 1, p. 238.

<sup>2</sup> “History of England,” Vol. I, p. 159.

<sup>3</sup> “Have mercy, O God, on Thy servant. May the people of Rumilly, whose pastor is John Colet, have their home in Paradise.”

and so commit his meditations to his memory, which was excellent." <sup>1</sup>

XX. 34.—*Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*

"We are true monks," said St. Benedict, "when we live by the works of our hands." <sup>2</sup>

XXI. 13.—*Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

Raymond Lull offered this prayer: "Although, O God, I am unworthy of dying for Thee, nevertheless I do not give up the hope of obtaining this holy and precious death. For as Thou, O God, hast given life to Thy unworthy servant, which I have never deserved, so wilt Thou, if it please Thee, give this glorious death though I am utterly unworthy."

XXII. and XXIV.—"It was Paul's accustomed manner," says Bunyan, "and that, when tried for his life, even to open before his judges the manner of his conversion; he would think of that day, and that hour, in which he did first meet with grace; for he found it supported him."

XXII. 21.—*And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

"Far hence" among the Gentiles, in the world-capital, London, St. Paul has found his island shrine. Tacitus mentions London as existing in the apostolic era, but the story of its Cathedral begins with the seventh century, when a monastery was endowed and dedicated in honour of the Apostle. The first or Saxon Cathedral of London was founded by Bishop Mellitus, who was appointed to the see in 604 A.D. In the words of Bede: "When this province [East Saxons] also received the word of truth by the preaching of Mellitus, King Ethelbert built the Church of St. Paul, in the city of London, where he and his successors should have their episcopal seat". Bede does not say whether the name was a continuation or no. Very little is known about the Apostle's first London Cathedral,

<sup>1</sup> Quoted by Edmund Gosse, "Life and Letters of John Donne," Vol. II, p. 254.

<sup>2</sup> "Regula S. Benedicti," ch. XLVIII., quoted by E. L. Taunton, "The English Black Monks of St. Benedict," Vol. I, p. 48.

which was destroyed by fire towards the end of the eleventh century. "Old St. Paul's," as the second church on this site is called to distinguish it from the present structure, was begun in 1087 during the episcopate of Bishop Maurice, and was completed 200 years after its foundation. J. R. Green tells how "Barges came up the river with stone from Caen for the great arches that moved the popular wonder, while street and lane were being levelled to make space for the famous churchyard of St. Paul's". "Such is the stateliness of its beauty," said William of Malmesbury, "that it is worthy of being numbered amongst the most famous of buildings; such the extent of the crypt, of such capacity the upper structure that it seems sufficient to contain a multitude of people." In the mediaeval worship the Apostle's mass was sung the first thing in the morning, and next came two masses named after the Virgin and the Chapter. Among the innumerable historical events associated with the old Cathedral, perhaps the most interesting was the "Te Deum" sung for the victory of Agincourt. The "Paul's Cross" erected by Bishop Kemp in the latter part of the fifteenth century outside the Cathedral, replacing an older structure, was the chief pulpit of the Church of England. The fine stone cross and covered pulpit were long reckoned one of the chief ornaments of the City. "Old St. Paul's" was destroyed in the fire of 1666. The choir of the present Cathedral was consecrated on 2 December, 1697, which was also the Thanksgiving Day for the Peace of Ryswick. Bishop Compton preached from the text "I was glad when they said unto me, Let us go into the House of the Lord". "His discourse has not been preserved, but he doubtless reminded his hearers (says Macaulay) that in addition to the debt which was common to them with all Englishmen, they owed, as Londoners, a peculiar debt of gratitude to the Divine Goodness, which had permitted them to efface the last trace of the ravages of the great fire, and to assemble once more, for prayer and praise, after so many years, on that spot consecrated by the devotions of thirty generations."

xxvi.—De Quincey says of Edward Irving :—

"He was the only man of our times who realized one's idea of Paul preaching at Athens or defending himself before King Agrippa."

XXVI. 13.—*I saw in the way a light from heaven.*

Sir Walter Scott, in a note to "Waverley," quotes Dr. Doddridge's account of the conversion of Colonel Gardiner :—

"This memorable event," says the pious writer, "happened towards the middle of July, 1719. The major had spent the evening (and, if I mistake not, it was the Sabbath) in some gay company, and had an unhappy assignation with a married woman, whom he was to attend exactly at twelve. The company broke up about eleven; and not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps with some amusing book, or some other way. But it very accidentally happened that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or Heaven Taken by Storm,' and it was written by Mr. Thomas Watson. Guessing by the title of it that he would find some phrases of his own profession spiritualized in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of anything it had in it; and yet while this book was in his hand, an impression was made upon his mind (perhaps only God knows how) which drew after it a train of the most important and happy consequences. He thought he saw an unusual blaze of light fall upon the book which he was reading, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he apprehended to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him, to this effect (for he was not confident as to the words), 'Oh, sinner! did I suffer this for thee, and are these thy returns!' Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair in which he sat, and continued, he knew not how long, insensible."

XXVI. 18.—Dr. Chalmers described this verse as "a compendious expression of Christianity—the object of which is to

give forgiveness of sins, and an inheritance among them that are sanctified, by faith that is in Jesus”.

XXVI. 19.—*Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.*

When Mr. Moody was carrying on revival meetings in Boston in 1877, he was for some reason unable to preach, and the Rev. Phillips Brooks, rector of Trinity Episcopal Church, was invited to take his place. Bishop Brooks's biographer tells us that many doubted whether he was sufficiently familiar with evangelistic methods to meet a congregation drawn together by Mr. Moody's earnestness and eloquence. But he was invited in the confidence that the thousands who were flocking nightly to the Tabernacle would not be disappointed when they knew of the change. Mr. Sankey sang “The Ninety and Nine,” and Mr. Brooks preached from the words, “Whereupon, O king Agrippa, I was not disobedient to the heavenly vision”.<sup>1</sup>

#### ST. PAUL'S SHIPWRECK.

XXVII. 14-20.—“Who has not been upon the sea has never prayed to God,” says the Russian proverb.<sup>2</sup>

XXVII. 20.—Charlotte Brontë puts these words into the lips of Lucy Snowe, during the period of her earliest troubles: “For many days neither sun nor stars appeared; we cast with our own hands the tackling out of the ship; a heavy tempest lay on us; all hope that we should be saved was taken away. The fine ship was lost, the crew perished.”<sup>3</sup>

XXVIII. 13.—*We came the next day to Puteoli.*

Dr. McLeod Campbell wrote in 1868, after returning from Italy: “I saw more in proportion of Naples than of Rome. One feeling that I always recall as what I would not exchange for any other association was what was awakened by the certainty that St. Paul must have landed on the old pier at Puteoli, on which I was treading; for it dates further back than his landing. It made me almost envy the faith in the traditions of the Church which gave a similar and still more intense interest (to those

<sup>1</sup> “Life of Phillips Brooks,” Vol. II, p. 149.

<sup>2</sup> Quoted by Stephen Graham, “With the Russian Pilgrims to Jerusalem,” p. 40.

<sup>3</sup> “Villette,” ch. iv.

having that faith) to St. Peter's supposed cell in the Capitol prison, etc. Yet such interests, however allowable the feeling of them when historically justified (as of course they are abundantly in the Holy Land), are but shadows of the high moral and spiritual interest which attaches to all the *mental localities*, so to speak, which we visit when walking by faith in the footsteps of those who through faith and patience inherit the promises." <sup>1</sup>

<sup>1</sup> "Memorials," Vol. II, p. 179.

## THE EPISTLES OF ST. PAUL.

“Among all the great men of antiquity there is none, with the exception of Cicero, whom we may know so intimately as Saul of Tarsus.”—  
DEAN INGE.<sup>1</sup>

DEAN COLET, in a letter to the Abbot of Winchcombe, told that a priest came to visit him one winter evening in his chambers at Oxford, soon after he had finished his course of lectures on the Epistle to the Romans. “He was soon recognized by Colet as a diligent attender of his lectures. They drew their chairs to the hearth; and talked about this thing and that over the winter fire, in the way men do when they have something to say, and yet have not courage to come at once to the point. At length the priest pulled from his bosom a little book. Colet, amused at the manner of his guest, smilingly quoted the words: ‘Where your treasure is, there will your heart be also’. The priest explained that the little book contained the Epistles of St. Paul, carefully transcribed by his own hand.” “I love you for loving St. Paul,” said Colet, “for I, too, dearly love and admire him.” He added that these Epistles were so pregnant with both matter and thought that almost every word might be made the subject of a discourse.<sup>2</sup>

The great mediaeval preachers loved St. Paul’s writings. St. Bernardino of Siena referred to the Apostle in his sermons as “Pavalozzo nostro”.

It was said that the Tsar Peter the Great knew the Epistles of St. Paul by heart.

Lord Acton wrote to Miss Mary Gladstone: “From the thirteenth century we rely much more on letters than on his-

<sup>1</sup>“Quarterly Review,” January, 1914.

<sup>2</sup>F. Seebohm, “The Oxford Reformers,” pp. 42, 43.

## THE EPISTLES OF ST. PAUL.

ories written for the public. I need not add that the history of our Lord which we find in the Epistles is one most valuable testimony in favour of the Gospels.”

Benjamin Jowett's work on the Epistles of St. Paul, his biographers tell us, was the ripe fruit of intense, unremitting study through the best years of manhood. In preparing it he learned all the Epistles in the Greek by heart.<sup>1</sup>

<sup>1</sup> “Life and Letters of Benjamin Jowett,” Vol. I, pp. 250, 251.

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

COLERIDGE thought that the only fit commentator on Paul was Luther—"not by any means such a gentleman as the Apostle, but almost as great a genius".

"I think," said Coleridge, "St. Paul's Epistle to the Romans the most profound work in existence, and I hardly believe that the writings of the old stories, now lost, could have been deeper."<sup>1</sup>

Dr. John Cairns wrote in 1845 to George Wilson:—

"You have got far in reading the Romans with genuine interest. The Gospel tide nowhere forms so many deep dark pools where the neophyte may drown. My favourite parts are the sixth and the seventh chapters, though the end of the third and the whole of the eighth are more striking to the general reader."<sup>2</sup>

Dean Colet, in his Oxford lectures on Romans, "loved to trace the marks of St. Paul's own character. He would at one time point out, in his abruptly suspended words, that 'vehemence of speaking' which did not give him time to perfect his sentences. At another time he would stop to admire the rare prudence and tact with which he would temper his speech and balance his words to meet the needs of the different classes by whom his epistle would be read."<sup>3</sup>

In the last sentence of his exposition of the Epistle, the Dean said he had tried to the best of his power, with the aid of Divine grace, to bring out St. Paul's true meaning. "Whether indeed I have done this," he added modestly, "I hardly can tell, but the greatest *desire* to do so I *have* had."

<sup>1</sup> "Table Talk."

<sup>2</sup> Prof. McEwen's "Life of Dr. Cairns," p. 256.

<sup>3</sup> F. Seebohm, "The Oxford Reformers," p. 34.

## THE EPISTLE TO THE ROMANS

When the Emperor Charles V was spending his last days in the monastery of Yuste, the monks assembled at three o'clock to hear a sermon delivered by one of the Imperial preachers, or a passage read from the Epistle to the Romans, the Emperor's favourite book.<sup>1</sup>

In announcing a course of lectures to his students on June 13, 1537, Melanchthon wrote:—

“Demosthenes is said to have copied out eight times the writings of Thucydides. I myself have copied three times Paul's Epistle to the Romans in Greek.”<sup>2</sup>

The Epistle to the Romans was Robert Haldane's text-book when he visited Geneva in 1816, and gathered a little company of students around him for Bible reading. The number gradually increased, and for over a year they used to meet three times a week round his table, at the head of which he sat. Out of his work in Switzerland, and the Revival that followed it, arose the Paris Missionary Society, founded in 1828; and many other religious undertakings.

Mark Rutherford tells how one of his heroes, Michael Trevanion, turned in great perplexity to the Epistle to the Romans, “a favourite epistle with him, and deservedly so, for there we come face to face with the Divine Apostle, with a reality unobscured by miracle or myth. And such a reality! Christianity becomes no longer a marvel, for a man with that force and depth of experience is sufficient to impose a religion on the whole human race, no matter what the form of the creed may be.”<sup>3</sup>

In his letter to the Abbot of Winchcombe, John Colet tells that the priest who visited him in his Oxford chambers begged for help in storing up the treasures of St. Paul.

“My good friend,” said Colet, “I will do as you wish. Open your book and we will see how many and what golden truths we can gather from the first chapter only of the Epistle to the Romans.”<sup>4</sup>

“Even in the very address,” wrote Colet, “one might discover

<sup>1</sup> W. Stirling-Maxwell, “The Cloister Life of the Emperor Charles V”.

<sup>2</sup> “Corp. Ref.,” Vol. III, col. 378.

<sup>3</sup> “Miriam's Schooling.”

<sup>4</sup> F. Seebohm's paraphrase in “The Oxford Reformers,” p. 44.

that Christ was promised by the prophets, that Christ is both God and man, that Christ sanctifies men, that through Christ there is a resurrection, both of the soul and of the body. . . . Paul, of all others, seems to me to be a fathomless *ocean* of wisdom and piety. . . . These few, thus hastily picked out, were enough for our good priest, who wanted some thoughts struck off roundly, and fashioned like rings, from the gold of St. Paul." <sup>1</sup>

i. 1.—*Paul, a servant of Jesus Christ, called to be an apostle.*

Luther pondered much on this verse and referred to it in his Table Talk. "I am often amazed," he said, "at the arrogance of the Apostle, when he calls himself an apostle and servant of Christ. And Ambrose does the same. I cannot do that, because many things hinder me, and yet I am a servant of Christ—that is certainly true." Then, turning to Dr. Justus Jones, one of his table guests, he said: "If you were Paul, I should argue with you in this strain, 'Master Paul, you tell us you are a servant of Christ and an ambassador of God, yet anxious thoughts assail you, and you are conscious of fears and tremors. How can you reconcile for me these contraries? I doubt if you have spoken truly.'" Thinking further, Luther added: "Paul has a letter, a command, a guarantee that he is the legate of God; he opens up his letter and everybody ought to wait upon his words; yet the world beats that divinely sent messenger with rods and at length puts him to death—a wonderful thing!" <sup>2</sup>

i. 16.—*I am not ashamed of the gospel of Christ.*

This verse was the text chosen for their first sermons by two of the most noted Welshmen of modern times—Hugh Price Hughes and Griffith John.

After fifteen years' service in China, Griffith John wrote to the Rev. T. Bryson:—

"I never thought less than I do this moment of the book-makers, the dictionary-makers, the grammar-makers, etc. It is only in those *unspiritual* communities the book-makers are looked upon as the model missionaries. They are useful. Thank God for them all. But book-making is not the highest

<sup>1</sup> F. Seebohm's paraphrase in "The Oxford Reformers," p. 45.

<sup>2</sup> E. Kroker, "Luthers Tischreden," No. 4.

department of missionary work. I wish that we all believed more strongly in the Gospel, and felt more firmly convinced that it, and it alone, is the power of God unto salvation. What I feel this moment is, that if I were back in China again, I would do nothing but preach—preach everywhere and always. I would try and live as intensely as possible in this one thing, and care but little whether my life were long or short.”<sup>1</sup>

Dr. Donald Macleod made the acquaintance of G. H. Wilkinson (afterwards Primus of the Scottish Episcopal Church) at Rome in 1855. He describes an evening walk in the Forum: “We came to a halt at a spot where we had a wider view of the ruins and the Via Sacra. For a time we spoke not, for we were awed by the stillness. At last Wilkinson in his low, sympathetic voice said, ‘How easy it is in such an hour to realize the Rome of the past, when these temples were in their glory!’ Then we thought of St. Paul coming to the mighty city in loneliness and ‘not ashamed of the Gospel of Christ,’ believing it was the power of God unto salvation. We felt it all as we never did before.” The future Bishop was then aged twenty-two.

1. 16.—*The power of God unto salvation.*

Writing of Thomas Erskine of Linlathen, Miss Julia Wedgwood says:—

“When Habakkuk declared ‘The just shall live by faith,’ or as Mr. Erskine liked to read it, ‘He who is set right by trust shall live,’ he was not making a kind of prophecy or a declaration of a certain tribute which was rewarded by salvation, he was enunciating the great law of the dynamics of the moral world. And this dim vision of the old prophet, awakening to a moral Cosmos governed by fixed laws, was echoed with a fuller meaning by St. Paul when he declared that his ‘good news’ was the ‘dynamic force which set men right’;—thus Mr. Erskine liked to translate the words which he thought had lost their meaning for us as the ‘power of God unto salvation.’”<sup>2</sup>

1. 17.—*The just shall live by faith.*

Dr. Preserved Smith, one of Luther’s American biographers, writes as follows on a great crisis in the Reformer’s experience:—

<sup>1</sup> Dr. Wardlaw Thompson’s “Life of Griffith John,” p. 277.

<sup>2</sup> “Nineteenth Century Teachers,” p. 71.

“It was one day at Wittenberg in 1508 or 1509, as he was sitting in his cell in a little tower, that his life message came to him, and with it the first assurance of permanent comfort and peace. He was reading Paul’s Epistle to the Romans, and came to the verse (I. 17), ‘The just shall live by faith’. Pondering over this it came to him that it was not as he had been taught, by man’s own works that he was redeemed, but by faith in God and the Saviour. Justification by faith has been rightly selected as the cardinal doctrine of the Lutheran theology; he himself recognized in it the corner-stone of his whole life.”

Luther’s son Paul remembered hearing his father tell that when visiting Rome in 1510 or 1511 he began to climb on his knees the flight of twenty-eight steps known as Pilate’s staircase, when suddenly the verse in Romans, “The just shall live by faith” flashed into his memory, and he arose and descended.

I. 23.—*And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things.*

Milton writes thus of the fallen angels:—

“Nor had they yet among the sons of Eve  
 Got them new names; till, wandering o’er the earth,  
 Through God’s high sufferance, for the trial of man,  
 By falsities and lies the greatest part  
 Of mankind they corrupted to forsake  
 God their Creator, and the invisible  
 Glory of Him that made them to transform  
 Oft to the image of a brute, adorn’d  
 With gay religions, full of pomp and gold,  
 And devils to adore for deities:  
 Then were they known to men by various names  
 And various idols through the heathen world.”<sup>1</sup>

II. 15.—*Conscience bearing witness.*

Dora Greenwell says of Bunyan’s “Holy War”:—

“As a piece of metaphysical writing, it seems to me wonderful, from its profound, thoroughly uncalvinistic recognition of the native powers of the soul. My Lord Understanding, my Lord

<sup>1</sup> “Paradise Lost,” Book I.

Will, and Mr. Recorder Conscience, are Emmanuel's true, natural and reclaimable servants, His natural friends, as it were—held by Diabolus in an alien bondage. Nothing can be more beautiful than the history of their return to Emmanuel, who acknowledges their value and ability in things 'Terrene and domestic,' but in spiritual things puts them under the guidance of His Father's Secretary (the Holy Spirit) under whom conscience becomes 'subordinate preacher'."

"To develop and perfect and arm conscience is the great achievement of history."—LORD ACTON TO MISS MARY GLADSTONE.

III. 24.—In a period of sickness Bunyan found his former experiences of God's goodness quite taken out of his mind, "and hid as if they had never been or seen". "Now was my soul greatly pinched between these two considerations, *Live I must not, die I dare not*. Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, *Ye are justified freely by His grace through the redemption that is in Christ Jesus* (Rom. iii. 24). But oh! what a turn it made upon me."<sup>1</sup>

v. 3, 4.—*Knowing that tribulation worketh patience; and patience, experience; and experience, hope.*

George Meredith wrote to a friend in 1895:—

"Do not be disheartened; hug your forces, so as to believe in them, and bide your time. It is sure to come to those who are faithful to themselves. And if we are cut down midway we smile at all the wishes incident to breath. I have lived long enough to see that our chief agonizer and thwarter is impatience. One of the prettiest spectacles to me is a costermonger's donkey going blithely at the trot. Our maxim should be, merry in harness, while we have to serve. A sermon, but short, and you provoked it."

v. 4.—*Experience.*

Bunyan, in the "Holy War," represents Experience as a young gentleman who waited upon Captain Credence. He was not one of the veteran officers, grave-eyed and scarred from the wars. When Immanuel sent for him, "the young gentleman was

<sup>1</sup> "Grace Abounding."

waiting to see the captain train and muster his men in the castle yard. Then said Mr. Waiting to him, 'Sir, the Prince would that you should come down to his highness forthwith'. So he brought him down to Immanuel, and he came and made obeisance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Mansoul; they also knew him to be a man of conduct, of valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

"Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr. Experience, that he would needs make him a captain over a band of men.

"So with one consent they bowed the knee before Immanuel, and with a shout said: 'Let Immanuel live for ever!' Then said the Prince to the young gentleman, whose name was Mr. Experience, 'I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul'. Then the young man bowed his head and worshipped. 'It is,' said Immanuel, 'that thou shouldest be a captain, a captain over a thousand men in my beloved town of Mansoul.' Then said the captain, 'Let the King live'."

VI. 3.—*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?*

"It was not for nothing," writes the late Bishop Collins of Gibraltar, "that baptism was always administered on Easter Eve at first; that to this day in many parts of the East the font is built in the shape of a grave and is laid open on Easter Eve, even when there is no baptism, that every Christian present may once more be taught to recognize that he is baptized into the death of Christ."<sup>1</sup>

VII. 15, 16.—Hurrell Froude wrote in his Journal at the age of twenty-three: "O Lord, consider it not a mockery in me, that day after day I present myself before Thee, professing penitence for sins, which I still continue to commit, and asking Thy grace to assist me in subduing them, while my negligence renders it ineffectual".

<sup>1</sup> "Hours of Insight," p. 4.

VII. 23.—*I see another law in my members, warring against the law of my mind.*

Friar Laurence, in "Romeo and Juliet," meditates thus over his herb-basket in the grey dawn :—

"Within the infant rind of this small flower  
Poison hath residence, and medicine power :  
For this, being smelt, with that part cheers each part ;  
Being tasted, slays all senses with the heart.  
Two such opposèd kings encamp them still  
In man as well as herbs, grace and rude will."<sup>1</sup>

"The loss of friends and the law in the members are the two cureless crooks in the human lot."—R. L. STEVENSON TO W. ROBERTSON NICOLL.

VII. 24.—*O wretched man that I am ! who shall deliver me from this body of death ?*

In Dante's "Inferno," the souls in the wood of Suicides are condemned to return for their bodies at the Resurrection, but not to be re-clothed in them.

"Here," says Pier delle Vigne,  
'Here shall we drag them and through the dismal  
Forest our bodies shall suspended be,  
Each to the thorn of its tormented shade,'—

"tormented, obviously, by the eternal presence of its own self-murdered corpse. It is (Dr. Carroll reminds us) the idea so much insisted on already ; in every possible direction the suicide's hope of escape is utterly frustrated. The burden of the flesh which he could not bear for the few short years of earth will hang heavy on the soul for ever, and there will be none to deliver 'from the body of this death'."<sup>2</sup>

#### THE EIGHTH CHAPTER.

VIII.—"Romans VIII. I find good reading in dull spiritual weather."—JAMES GILMOUR OF MONGOLIA.

T. H. Green and Henri Perreyve asked that this chapter should be read to them in their closing hours. The passage in

<sup>1</sup> Act II. scene iii.

<sup>2</sup> J. S. Carroll, "Exiles of Eternity," pp. 215, 216.

Père Gratry's "Life of Perreyve" is well known in the English translation.<sup>1</sup> To the Oxford scholar, life had not been, as it was to the young French priest, a long preparation for death. He was full of vigour, occupied with literary plans, about to enter a newly-built house in the Banbury Road, when a fatal illness surprised him in March, 1882. "Though he had often expressed a shrinking from death, and the announcement took him by surprise, he received it without any disquietude, and at once began to think of the various things that had to be done, such as the payment of pupil-teachers in a school of which he was the treasurer, and the publication of his book. He spoke to those about him of his belief in God and immortality, adding in a characteristic way that he did not know what the life beyond might be; 'if we did, we should walk by sight, not by faith'. He asked to have the eighth chapter of the Epistle to the Romans read to him, but found the effort of listening too great."<sup>2</sup>

Tennyson said after reading this chapter that he thought St. Paul fully recognized in the sorrows of Nature and in the miseries of the world a stumbling-block to the Divine idea of God, but that they are the preludes necessary as things are to the higher good. "For myself," he said, "the world is the shadow of God," and he referred to Jowett's commentary on this chapter.<sup>3</sup>

Dr. McLeod Campbell wrote to his eldest son:—

"For myself, I feel that I might have rested in much rejection of Scripture if I had felt at liberty to refuse portions in which I did not see what was of God; while these very portions have afterwards come to seem to be full of Divine light. This has been my experience as to the eighth chapter of the Epistle to the Romans, and my hope is that it may yet be so as to the ninth."<sup>4</sup>

VIII. 1.—On the last day of Melanchthon's life, while he lay in extreme weakness, he opened his eyes after a long period of

<sup>1</sup> It is quoted in "The Expositor's Dictionary of Texts," Vol. II, p. 476.

<sup>2</sup> "Memoir of T. H. Green," by R. L. Nettleship, p. 248.

<sup>3</sup> "Tennyson: a Memoir," Vol. I, p. 315.

<sup>4</sup> "Memorials," Vol. II, p. 30.

silence and said to Dr. Peucer, his son-in-law, "I have been in death, but God has graciously delivered me". As he repeated these words several times, his friends felt that he must have passed through some inward conflict; and Magister Johannes Sturio said to him, "There is therefore now no condemnation to them which are in Christ Jesus". Philip answered, "Christ is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, He that glorieth let him glory in the Lord" (1 Cor. i. 30, 31), and he repeated very often the words, "Lord, have mercy upon me".<sup>1</sup>

Frederic Shields the artist wrote in 1909: "Were it not that I see that 'there is no condemnation to them that believe in Jesus,' the Lamb whom God has provided to be the one sacrifice, I should sink into despairing melancholy with the apprehension of the putting off of this feeble body, and being a disembodied spirit, with all the now unseen terror of judgment open before me in my prison-house."

VIII. 6.—Frances Willard was a young teacher at Pittsburg when she wrote in her Journal 10 February, 1863: "Just received the kindest of letters from my dear father and mother. This passage, quoted by mother, seems to me, tired and ill as I am, like a voice from the heavens: 'To be spiritually minded is Life and Peace'."<sup>2</sup>

VIII. 15.—*Abba, Father.*

Dr. Smellie writes as follows of Archibald Johnston, Lord Wariston, the Lawyer of the Covenant: "His young daughter had, at her request and his, been his companion in the Tower, and she remained with him in the Tolbooth; and always afterwards the prison was to her a gracious recollection. Her father's great concern was that he might 'not faint in the hour of trial'; and the nearer the end approached, the more unassailable became his tranquillity, until, on the morning of his death, he spoke with assurance 'of his being clothed in a long white robe' before another night should descend on his Margaret and himself. Through all that forenoon she heard him ejaculating,

<sup>1</sup> See Prof. Müller's edition of the original diary of Melanchthon's last days (1910), p. 79.

<sup>2</sup> Ray Strachey, "Frances Willard: her Life and Work," p. 121.

‘Abba, Father!’—he would have understood and rejoiced in William Canton’s verses :—

‘Thou’st seen how closely, Abba, when at rest,  
 My child’s head nestles to my breast ;  
 And how my arm her little form enfolds,  
 Lest in the darkness she should feel alone ;  
 And how she holds  
 My hands, my hands, my two hands in her own !  
     A little easeful sighing,  
     And restful turning round,  
 And I too, on Thy love relying,  
     Shall slumber sound.’

“ Archibald Johnston was executed at Mercat Cross, Edinburgh. His last words were ‘ O pray, pray, praise, praise ! ’ ”<sup>1</sup>

VIII. 16.—*The Spirit itself beareth witness with our spirit, that we are the children of God.*

John Jowett, great-uncle of Benjamin Jowett, Master of Balliol, was a pillar of the Evangelical party in the Church of England, and a friend of John Newton. He died at the age of fifty-six in 1800, having shortly before assisted at the foundation of the Church Missionary Society. “ His ‘ enthusiasm,’ as it would then have been termed, was tempered, in a remarkable degree, with candour and moderation. On his death-bed, he told his relatives who surrounded him that he felt ‘ not rapture, but peace’. The Scriptures speak of the Spirit bearing witness with our spirits, etc. I should like to feel that, but I am not anxious about it ; I leave the matter to God.”<sup>2</sup>

VIII. 16 and 26.—*The Spirit itself beareth witness with our spirit, that we are the children of God. . . . Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

In January, 1871, T. H. Green of Oxford became engaged to Charlotte Symonds, daughter of Dr. Symonds of Clifton, and sister of John Addington Symonds, one of his oldest friends. Dr. Symonds was very ill at the time of the engagement, and

<sup>1</sup> “ Men of the Covenant.”

<sup>2</sup> “ Life and Letters of Benjamin Jowett,” Vol. 1, p. 6.

his daughter was nursing him. The young Oxford scholar wrote to his bride-elect: "Compare Romans viii. 16 and 26, the greatest verses in the Bible, very good 'to feed on,' as Cromwell would have said. You must cultivate 'a waiting spirit' as again he would have said. If the last hour is coming, let us try to think of living in years to come as your father would have wished us to live."<sup>1</sup>

VIII. 17.—*Heirs of God.*

Bunyan wrote of his spiritual experience:—

"Now was I got on high; I saw myself within the arms of grace and mercy. At this time, also, I saw more in those words *Heirs of God* than ever I shall be able to express while I live in this world. *Heirs of God!* God Himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw."

VIII. 24.—*We are saved by hope.*

Wordsworth, in a sonnet of 1811, speaks of:—

" . . . hope, the paramount *duty* that Heaven lays,  
For its own honour, on man's suffering heart."

Dr. Jonathan Hutchinson, the eminent London physician, chose these words for his epitaph: "A man of hope and forward-looking mind".

"Deficiency of hope," said F. W. Robertson, "is the great fault of my character."

"The coffin of every hope is the cradle of a good experience."

—FLORENCE NIGHTINGALE.<sup>2</sup>

"True hope's a glorious hunter, and her chase,  
The God of nature in the fields of grace."

—RICHARD CRASHAW.

VIII. 24.—This text is inscribed on the brass tablet erected to the memory of Dr. J. B. Mozley in the chancel of old Shoreham Church, of which he was vicar for twenty-one years.

VIII. 28.—*And we know that all things work together for good to them that love God.*

In Sir Walter Scott's diary for 1827 there is an allusion to

<sup>1</sup> "Memoir," by R. L. Nettleship, p. 165.

<sup>2</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. I, p. 32.

this text. Amid his terrible misfortunes, when he actually contemplated taking refuge in the Isle of Man or in the Sanctuary of Holyrood to escape relentless creditors, he wrote: "But I will not let this unman me. Our hope, heavenly and earthly, is poorly anchored if the cable parts upon the stream. I believe in God, who can change evil into good; and I am confident that what befalls us is always ultimately for the best."

Bishop Francis Paget wrote (about 1877-78): "I think, as I look back over my life, that there is hardly a single thwarting of my wishes, hardly a single instance where things seemed to go against me, in which I cannot even now see that by God's profound mercy they really went for me all the while; so that if I could have looked forward only so far as the time now present I should have longed for and welcomed all those things which I have feared and grudgingly accepted. . . . There is nothing that God does not work up into His perfect plan of our lives; all lines converge, all movements tend to do His will, on earth as in heaven."<sup>1</sup>

Carlyle wrote to his aged mother after the departure of her son Alick for New York:—

"You have had much to suffer, dear mother, and are grown old in this Valley of Tears; but you say always, as all of us should say, 'Have we not many mercies too?' Is there not above all, and in all, a *Father* watching over us; through whom all sorrows *shall* yet work together for good? Yes, it is even so. Let us try to hold by that as an anchor both sure and steadfast."<sup>2</sup>

VIII. 28.—From this text Dr. Dryander delivered an address at the wedding of Princess Victoria Luise, only daughter of the Emperor William II, with Prince Ernst August, only son of the Duke of Cumberland (24 May, 1913). According to one correspondent, the text was chosen by the bride.

#### PREDESTINATION.

VIII. 29.—*Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

J. G. Whittier's old friend, Joshua Coffin, who had been

<sup>1</sup> "Life," p. 49.

<sup>2</sup> "New Letters" (1904), Vol. I, p. 295,

so kind to him in his boyhood, held the doctrine of Predestination as taught at that time, and one day Whittier said to him: "Joshua, don't thee hate God who has doomed thee to everlasting torment?" "Why, no, it is for the good of all that some are punished." "Joshua, thee has spent thy life doing good, and now thee is of course getting ready to do all the hurt thee can to thy fellow-men!" "No, indeed, my feelings have not changed in the least in this regard." "Thee is going to hell then in this mood?" "Why, yes, I am reconciled to the will of God, and have no ill feelings towards Him or my race." "Now Joshua, thee is going to hell with a heart full of love for everybody, what can the devil find for such a one as thee to do?" The good man laughed at the idea of the puzzle Satan would be in to find occupation for him, and his depression passed away.

VIII. 31.—*If God be for us, who can be against us?*

This text was very dear to Melanchthon, and it is mentioned several times in the narrative of his last illness. Even in sleep the words presented themselves to his mind. On 19 April, 1560, when he was near the end, the pastor of the town church of Wittenberg, Paul Eber, read to him passages from the Old and New Testaments which had often comforted him in life. These included St. John xiv., "Let not your heart be troubled"; and "If a man love Me, he will keep My sayings," with verses from ch. xvii.; and from ch. x. this text, "My sheep hear My voice". A great part of the fifth of Romans was read also, and from the eighth chapter these words of triumph, "If God be for us, who can be against us?" which he had sometimes used, with the passage which follows, as a form of Creed. The words "Si Deus pro nobis quis contra nos?" are inscribed to-day above the door in Melanchthon's study, the room in which he died.<sup>1</sup>

VIII. 32.—*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

Jeremy Taylor says: "We have lived at God's charges all the days of our life, and have (as the Italian proverb says) sat down to meat at the sound of a bell; and hitherto He hath not failed us; we have no reason to suspect Him for the future; we

<sup>1</sup> "Philipp Melanchthons letzte Lebensstage" (1910), p. 38.

do not use to serve men so ; and less time of trial creates great confidence in us towards them, who for twenty years together never broke their word with us ; and God hath so ordered it, that a man shall have had the experience of many years' provision before he shall understand how to doubt ; that he may be provided with an answer against the temptation shall come, and the mercies felt in his childhood may make him fearless when he is a man.

“ Add to this, that God hath given us His Holy Spirit ; He hath promised heaven to us ; He hath given us His Son ; and we are taught from Scripture to make this inference from hence ; ‘ How should He not with Him freely give us all things ? ’ ”

VIII. 35.—*Who shall separate ?*

Before Savonarola was delivered to the secular arm for execution, he with his two companions, was led into the presence of the Bishop of Vasona. He was formally degraded, and the Bishop said, forgetting the proper formula in his extreme agitation, “ *Separo te ab Ecclesia militante atque triumphante* ” [“ I separate thee from the church militant and triumphant ”]. Thereupon Savonarola calmly set him right, saying, “ *Militante, non triumphante : hoc enim tuum non est* ” [“ From the militant, not from the triumphant, for that it is not thine to do ”]. These words, says the martyr's biographer, Villari, “ were uttered in a tone that pierced to the souls of the bystanders, so that all who heard remembered them for ever ”. They live among the great sayings of the world.

IX.-XI.—Coleridge said : “ When I read the ninth, tenth, and eleventh chapters of the Epistle to the Romans to that fine old man, Mr. —, at Ramsgate, he shed tears. Any Jew of sensibility must be deeply impressed by them.”<sup>1</sup>

XI. 23.—*God is able to graff them in again.*

Sir A. R. Simpson, writing in the “ Expositor ” for August, 1912, on “ The Unconsumed People,” gives these anecdotes :—

“ It was a good reply that was given to Frederick the Great by one of his godly generals when the monarch asked for an argument in a single word to prove his Bible true, and the veteran answered, ‘ The Jews, Sire ’.”

<sup>1</sup> “ Table Talk.”

“In one of the galleries of the Exhibition of 1862, I gathered with the venerable Dr. Keith, who then and there, in the world’s momentarily biggest palace, entertained me to an hour’s disquisition on unfulfilled prophecy. He told me that on some occasion when observing the coats of arms on a line of carriages he was specially attracted to one which bore on the panel the motto ‘Fuimus—Erimus’ [‘We were; we shall be’]. Looking at the occupants he saw they were Jews with the characteristic facial expression of the long-enduring race.”

“It is interesting,” adds Sir Alexander Simpson, “to note that when Romain Rolland brings his ‘John Christopher’ to Paris he lets him learn various things about the Jews. Thus, e.g., ‘They have many faults : but they have one great quality—perhaps the greatest of all : they are alive and human : nothing human is foreign to them, and they are interested in every living being. . . . They are an active balm in society, the very leaven of life.’ Again, ‘Look at the activity of the Jews in every kind of way : commerce, industry, education, science, philanthropy, art. . . . It is all very well for us to criticise and make fun of the Jews, and speak ill of them. We can’t do without them.’ And again, ‘The Jews in Europe to-day are the most active and living agents of good and evil. If we were so unfortunate as to have the Jews driven from Europe, we should be left so poor in intelligence and power for action that we should be in danger of utter bankruptcy.’”

XI. 33.—Dean Colet wrote, in concluding a passage on the character of Christ :—

“Here I stand amazed, and exclaim in those words of my Paul, ‘Oh the depth of the riches of the wisdom and knowledge of God!’ O wisdom! wonderfully good to men and merciful, how justly Thy loving-kindness can be called the ‘depth of riches!’ Thou who commending Thy love towards us has chosen to be so bountiful to us that Thou givest Thyself for us, that we may return to Thee and to God. O holy, O kind, O beneficent wisdom! O voice, word, and truth of God in man! truth-speaking and truth-acting! who hast chosen to teach us humanly that we may know divinely; who hast chosen to be in man that we may be in God; who lastly hast chosen in man to

be humbled even unto death—the death even of the cross—that we may be exalted unto life, the life even of God.”<sup>1</sup>

Sir Thomas Browne writes: “I love to lose myself in a mystery; to pursue my reason to an *O altitudo!* ’Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity—incarnation and resurrection. I can answer all the objections of Satan and my rebellious reason with that odd resolution I learned of Tertullian, ‘*Certum est quia impossibile est*’. I desire to exercise my faith in the difficultest point, for to credit ordinary and visible objects is not faith, but persuasion.”<sup>2</sup>

John Locke, the pious philosopher, exclaimed with his last breath, “Oh! the depth of the goodness and knowledge of God!”

XII. 3.—*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

William Blake wrote to his friend and patron Thomas Butts in 1802:—

“What you tell me about your sight afflicted me not a little, and that about your health, in another part of your letter, makes me entreat you to take due care of both. It is a part of our duty to God and man to take due care of His gifts; and though we ought not to think *more* highly of ourselves, yet we ought to think *as* highly of ourselves as immortals ought to think.”<sup>3</sup>

XII. 3.—*Think soberly.*

“There is nothing like taking all you do at a moderate estimate; it keeps mind and body tranquil; whereas grandiloquent notions are apt to hurry both into fever.”<sup>4</sup>

Rabbi Duncan said: “Let us ‘not think of ourselves more highly than we ought to think’. But God does not require of us a false humility. We are not to think less highly of ourselves

<sup>1</sup> Quoted by F. Seebohm, “The Oxford Reformers,” p. 89.

<sup>2</sup> “Religio Medici.”

<sup>3</sup> “Letters of William Blake,” edited by Archibald G. B. Russell, p. 97.

<sup>4</sup> Charlotte Brontë in “Villette”.

than we ought to think. We are to think soberly. We are to find out the truth about ourselves, and think *that*. Then there will be no danger of our thinking too highly.”<sup>1</sup>

XII. 10.—*In honour preferring one another.*

Dom E. C. Butler says, in his account of St. Benedict's Rule:—

“The Chapter on humility (7) the longest in the Rule, has become a classic in Christian Ascetical literature; it embodies St. Benedict's teaching on the spiritual life. The general spirit of the Rule is beautifully summed up in the short chapter ‘on the good zeal which monks ought to have’ (72): ‘As there is an evil and bitter emulation which separates from God and leads to hell, so there is a good spirit of emulation which frees from vices and leads to God and life everlasting. Let monks therefore practise this emulation with most fervent love: that is to say, let them in honour prefer one another. Let them bear most patiently with each other's infirmities, whether of body or character. Let them contend with one another in their obedience. Let no one follow what he thinks most profitable to himself, but rather what is best for another. Let them show brotherly charity with a chaste love. Let them fear God and love their Abbot with sincere and humble affection, and set nothing whatever before Christ, who can bring us unto eternal life.”<sup>2</sup>

XII. 11.—*Not slothful in business.*

When Buffon was asked how he had carried through a scheme so tremendous as the “*Histoire Naturelle*,” he smiled and answered, “By sitting at my writing-table for fifty years”.<sup>3</sup>

In Dante's “*Purgatorio*” sloth is punished on the Fourth Terrace. “The slothful come sweeping round the Terrace in

<sup>1</sup> “*Colloquia Peripatetica.*” Dr. Knight says, in the preface to the third edition of the “*Colloquia*,” that humility was one of the most remarkable of Dr. Duncan's many characteristics. “It led to an exaggerated depreciation of himself at times, and it assuredly kept him from committing his thoughts to writing. Few men, so far above the ordinary rank and file of men, have had so mean and so unworthily disproportionate an opinion of themselves.”

<sup>2</sup> “*Cambridge Mediæval History*,” Vol. I, p. 540 (Dom Butler notes that his extract is from Abbot [now Cardinal] Gasquet's translation).

<sup>3</sup> Madame Duclaux, “*The French Ideal*,” p. 264.

such haste that they will not stop to speak with him, and crying,

‘Quick ! quick ! that the time may not be lost  
Through little love.’

“In the ‘Paradiso’ (adds Dr. Carroll) Dante learns that the Angelic circles wheel round God with a swiftness which is in the exact measure of their love and service. . . . Mary’s *strenuitas* (to use Bonaventura’s word) in going in haste to the hill-country is the *virtue* set over against *acedia*.”<sup>1</sup>

“It is good to be busy in lawful work, if so be that communion with that which is above be as the oil to the wheel of all our actions.”<sup>2</sup>

One of the most remarkable instances of youthful industry is that of Edward Bickersteth, father of Bishop Bickersteth of Exeter, who came to London on 1 January, 1801, when only fourteen years of age, to take a clerkship at the General Post Office. The Rev. Samuel Bickersteth writes of his grandfather : “He was a youth of eager temperament, possessed of great energy of character, and had a passion for reading. His duties at the Post Office occupied him from 10 to 3, but within four years we find him offering his services to a lawyer for eight hours a day in addition to this. These hours had to be fitted in between 6 to 10 a.m. and 3 to 11 p.m. In his new work he acquitted himself with such success that in due time he himself became a solicitor, a profession which he only relinquished, together with an annual income of £800, in 1815, on taking Holy Orders.”

XII. 12.—*Continuing instant in prayer.*

Dr. James MacGregor wrote in 1869, after a visit to his home at Spoutwells in Perthshire :—

“Father realizes more than any man I ever knew the expression of the Apostle, ‘instant in prayer’. When we popped in on them unexpectedly they were ‘at the Books’. Any place seems equally suitable for the old man for his worship. It is beautiful. He is a fine old saint, ripening fast for heaven.”<sup>3</sup>

<sup>1</sup> J. S. Carroll, “Prisoners of Hope,” p. 38.

<sup>2</sup> Henry Dorney, quoted in Dr. McLeod Campbell’s “Memorials,” Vol. II, p. 317.

<sup>3</sup> “Dr. MacGregor of St. Cuthbert’s,” p. 200.

XII. 16.—*Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

“It was noted to the praise of Cyrus, that amongst his equals in age he would never play at any sport, or use any exercise in which he knew himself more excellent than they ; but in those in which he was unskilful he would make his challenges, lest he should shame them by his victory, and that himself might learn something of their skill, and do them civilities.”—JEREMY TAYLOR.

XII. 18.—*If it be possible, as much as lieth in you, live peaceably with all men.*

“My own nature,” wrote F. D. Maurice, “is very prickly and disputatious, but it has caused me such bitter present pain from the conflicts into which it has brought me with others, and such remorse in the retrospect, that I hope I am now become more watchful and determined, as far as in me lies, to live peaceably with all. One can find enough that is not good and pleasant in all ; the art is to detect in them the good thing which God has put into each, and means each to show forth.”<sup>1</sup>

XII. 19.—*Vengeance is mine ; I will repay, saith the Lord.*

The terrible Border feuds of the sixteenth century are mentioned by Sir Walter Scott in “The Monastery”. Edward Glendinning says to the Sub-Prior : “The blood of my brother must not cry for vengeance in vain—your reverence knows our Border creed”.

“‘Vengeance is mine, saith the Lord, and I will requite it,’ answered the monk. The heathenish custom of deadly feud which prevails in this land, through which each man seeks vengeance at his own hand when the death of a friend or kinsman has chanced, hath already deluged our vales with the blood of Scottish men, spilled by the hands of countrymen and kindred. It were endless to count up the fatal results. On the Eastern Border, the Homes are at feud with the Swintons and Cockburns ; in our Middle Marches, the Scotts and Kerrs have spilled as much brave blood in domestic feud as might have fought a pitched field in England, could they have but forgiven and forgotten a casual rencounter that placed their names in opposi-

<sup>1</sup> Quoted by Julia Wedgwood from Maurice’s “Life,” Vol. I, p. 266.

tion to each other. On the west frontier the Johnstones are at war with the Maxwells, the Jardines with the Bells, drawing with them the flower of the country, which should place their breasts as a bulwark against England, into private and bloody warfare, of which it is the only end to waste and impair the forces of the country, already divided in itself. Do not, my dear son Edward, permit this bloody prejudice to master your mind."

XIII. 7.—*Custom to whom custom.*

In the Life of Bishop Samuel Wilberforce we are told that his early parish of Brighthstone in the Isle of Wight, had a bad name alike for wrecking and smuggling. Mr. Wilberforce preached a sermon against the latter practice from the verse "Render to all their dues; *custom to whom custom,*" etc. The next morning he asked a friend to go round the parish and see how the sermon had been regarded. The friend found that the villagers greatly approved the discourse, with the one exception that the Rector did not practise what he preached. "You don't say so?" said the inquirer. "What does the Rector do that is wrong?" "Why sir," was the answer, "you see he told us we ought to give custom to whom custom was due, and yet he doesn't deal in the village, but buys his things from Newport."

XIII. 8.—*Owe no man anything, but to love one another.*

Sir James Paget wrote at the age of forty-two:—

"At the end of my 'financial year' I find, thank God, an excess of income over expenditure. It is the first time that such an event has ever happened to me. I do not know how to feel thankful enough for this prosperity; and for the hope it brings with it that if God gives me health and strength I may yet work through 'to the owing no man anything' but love."<sup>1</sup>

The great doctor, as readers of his biography will remember, built up his fortune slowly, and was hampered in earlier years by the burden of his father's debts.

XIII. 13.—The late Canon Drew in his sermon on St. Augustine told as follows the story of the saint's conversion:—

"The thought of giving up his old habits of life pressed

<sup>1</sup> "Memoirs and Letters of Sir James Paget," p. 210.

once for all with overpowering force upon him. He hurried away from his friend, threw himself on the ground, and cried out in his struggle, 'How long, O Lord, how long, O Lord, wilt Thou be angry? for ever? Remember not my old sins—how long? to-morrow and to-morrow? Why not now? Why not in this very hour put an end to this my vileness?' And suddenly he heard voices which kept repeating the words, 'Take up and read. Take up and read.' Accepting it as a Divine command to open the Scriptures, he seized the roll of St. Paul's Epistles and read what his eye first lighted on, 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' That was enough; he needed to read no further. That nailed him once for all to the Cross. His mother died very shortly after, having seen the prayers of a lifetime answered. And then he went back to Africa and was ordained; and not long after became Bishop of Hippo. There he passed the rest of his life—a period of forty-three years—a life of the highest sanctity and unwearied labour. He was a great writer and a great teacher. His one dominant thought was God's Grace, how patiently and lovingly God strives and pleads with man, how patiently He tracks and follows even the most sinful, and at last brings him to Himself."<sup>1</sup>

XIV. 5.—*Another esteemeth every day alike.*

We are told that after the death of his dearly loved wife, Sir James Paget paid no marked outward reverence to days and places associated with her. He said once, "What is the good of keeping anniversaries, when some one is never out of your mind?"<sup>2</sup>

XIV. 7.—Count Zinzendorf gave to the members of the religious body which he proposed to found under the name of "The Grain of Mustard-seed" a seal-ring with the words engraved upon it in Greek, "None of us liveth to himself".

XIV. 8.—*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

Frédéric Godet wrote of the death-bed of his elder brother

<sup>1</sup> "Death and the Hereafter," pp. 71-72.

<sup>2</sup> "Memoirs and Letters of Sir James Paget," p. 414.

Charles, the eminent botanist: "Death has just separated me from my last dear brother. . . . Nothing could have been more peaceful than his end. His soul was as calm as his body. He was habitually meditating in the conscious presence of his God. Everything in him proclaimed this, except perhaps his words, for he had a great dread of anything that was not strictly true. . . . The last word he uttered which my ear could catch distinctly was, in response to Rom. xiv. 8, which I had just repeated, an *Amen* which will live for ever in my heart."<sup>1</sup>

Dr. Parker said: "The history of Christian dying would be the most thrilling history in literature. But it cannot be written; we can only see a verse or a chapter here and there, and from these broken fragments we may infer somewhat of the dignity and the restfulness and the triumph of dying in Christ."

John McLeod Campbell wrote to his father on the last hours of Edward Irving, as recorded by his widow: "The nearest approach to a contemplation of death as the possible issue of his illness, so far as she mentioned, was his saying on that same day, 'If I die, I die unto the Lord'."<sup>2</sup>

xiv. 17.—*Peace and joy in the Holy Ghost.*

John Wesley wrote: "I entirely agree with you that religion is love and joy and peace in the Holy Ghost; the cheerfulness thing in the world; that it is inconsistent with moroseness, sourness, and with what is not according to the gentleness of Christ Jesus".

xiv. 21.—*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak.*

Bishop Ernest Wilberforce wrote of his own position on the Temperance question:—

"I maintain I have a perfect right, if I choose, to use lawfully or abstain altogether from using, if I choose, any of God's gifts either direct or indirect. That I have also a right to try and persuade others to see matters in the same light in which they present themselves to me. That I see thousands and thousands living miserably and dying impenitently on account of their misuse of alcohol. That all power of will being broken

<sup>1</sup> "Frédéric Godet," p. 451.

<sup>2</sup> "Memorials," Vol. I, p. 127.

down in them, their only hope of regaining the place they have lost in the spiritual world is by wholly abstaining from that which they cannot use without abuse. That for *me* practice is better than precept, and that while Rom. xiv. 21 remains written my position is unassailable."

xv. 5, 13.—Dean Burgon wrote in 1852 to Mrs. Hugh James Rose: "Pray, when you read the Epistles (indeed the Gospels themselves; for *they* also are full of it)—pray notice how much is said of *Patience* and *Hope*. Few persons, I think, would believe, until their attention happened to be called that way, how large a place these two graces hold. I was struck only last night, in the second Lesson (Rom. xv.) at the mention in verse 5 of God, as the *God of Patience*, and in verse 13, as the *God of Hope*. What wonder that such a One should, in verse 33, be styled the God of Peace likewise?"<sup>1</sup>

#### THE GOD OF HOPE.

xv. 13.—In the "Life of G. F. Watts" we read that his picture entitled "Hope" brought help to one out of many humble students of art. A stranger wrote to tell him in the simplest language that in a dark hour of life in a grimy northern town a photograph of "Hope" had arrested attention at a moment of extreme crisis. The photograph had been bought with a few remaining shillings, and the message pondered, and so for one life the whole course of events had been changed. The letter concluded with these words: "I do not know you nor have I ever seen the face of him who gave me my 'Hope,' but I thank God for the chance of that day when it came to me in my sore need". Mrs. Watts adds: "I read some of these simple words to Mr. Rhodes, and when I next looked up I saw in his moistened eyes how deeply they had touched him".

xv. 23.—*But now having no more place in these parts.*

From this text Dr. Henry Allon preached a funeral sermon for Dr. Livingstone at Union Chapel, Islington, in April, 1874.

xv. 24.—*Whensoever I take my journey into Spain, I will come to you.*

Dean Colet in his Oxford lectures on this Epistle, compared

<sup>1</sup> "Life of Dean Burgon," Vol. I, p. 205.

St. Paul's eager expectations of so soon visiting Rome and Spain, with the far different realities of the Apostle's after life; recalling to mind the circumstances of his imprisonment at Cæsarea, and his arrival at last in Rome, four years after writing his Epistle, to remain a prisoner two years longer in the Imperial city before he could carry out his intention of visiting Spain.<sup>1</sup>

XVI. 1.—*I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea.*

Dr. Charteris, who restored the order of Deaconesses in the Church of Scotland, "traced the recognition of women's work from Phœbe the deaconess, commended by St. Paul, and the 'Widows' enrolled in the sphere of Timothy's work; and showed how the elegant Roman Pliny, Governor of Bithynia, desirous of ascertaining the truth about Christianity, had reported that he had put to the torture two women who were officially called deaconesses. He quoted the beautiful form of prayer at the solemn service for the ordination of a deaconess, as prescribed in the (so-called) Apostolical Constitution. He described how the work of a deaconess had naturally flourished more and longer in the Eastern Church than in the West, because of the rigid separation of the sexes among Greeks and Orientals. He touched on the relations of that great bishop and greater preacher, John Chrysostom, with the order, in restricting to the large number of forty the women who aspired to this sacred office in connexion with the great church of St. Sophia in Constantinople; and told how two hundred years later the patriarch Cyriacus built a magnificent church in memory of his dead deaconess sister, which was known for centuries as "The Deaconess Church'."<sup>2</sup>

XVI. 2.—*She hath been a succourer of many, and of myself also.*

Dr. Griffith John, of Hankow, lost his devoted wife Margaret in 1873. The Rev. T. Bryson, who had exceptional opportunities of seeing and knowing her in the course of her life in Hankow, says:—

"I should like to tell you of the love I bore to the first Mrs. John, and my great admiration of her quiet, motherly, beautiful

<sup>1</sup> F. Seebohm, "The Oxford Reformers," p. 35.

<sup>2</sup> "Life of Dr. Charteris," p. 353.

Christian character, and how nobly she sustained her husband in his consecration to the highest and most self-sacrificing ideals of his missionary life. One or two of the letters, especially those relating to his return to China after the furlough of 1873, will give you some hints of this. No missionary's wife ever deserved to be had in remembrance as 'faithful unto death' more than Margaret John, or fulfilled more truly the words chosen by her bereaved husband as descriptive of her life, and inscribed on a tablet erected to her memory, and placed on the walls of the Chinese church, 'She hath been a succourer of many, and of myself also.'<sup>1</sup>

XVI. 23.—*Gaius mine host.*

"Christiana wished for an inn to refresh herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells. So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. When they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

"GAI. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then were Christiana, Mercy, and the boys the more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.—BUNYAN.

<sup>1</sup> Dr. Wardlaw Thompson's "Life of Griffith John," p. 303.

## THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

“NEXT to the story of our Saviour’s birth and life,” says Dr. Beyschlag, “there is hardly any part of Holy Scripture which forms a more important subject of historical study than the advance of the young Evangel from its native Hebrew soil on to that of classical antiquity. . . . The pioneer of the transition was the Apostle Paul, that marvellous man whose character, like that of Luther among the Germans, united the best and deepest characteristics of the genius of his race.”

In the preface to his “Commentary on First Corinthians,” the late Dr. T. C. Edwards quoted these words of Wycliffe: “Paulis wordis passen othere writingis in two thingis,—thei ben pure, sutil and *plenteuous to preche the puple*”.

I. 20.—General Booth’s last words referred to the promises of Christ. “They are true,” he said, “if only—they—will—believe.” His death-bed recalls that of Oliver Cromwell—in particular that both spoke at the last about obtaining the promises of which they had been so long persuaded. Looking into the Eternal Kingdom, Oliver said: “All the promises of God are in *Him*, yea and in Him, Amen; to the glory of God by us—by *us* in Jesus Christ”.

I. 25.—“The foolishness of God, that which man counts dark and incomprehensible, is stronger than man, and *nothing else is stronger*. Man loves his own ease, his own labours; there is a sweetness in the natural vine which he will not leave, even at the call to a kingdom, *except for a cause shown*. And hence comes the power of that mighty appeal, the attraction of which He who knew what was in man prophesied when he said: ‘I, if I be lifted up, will draw all men unto Me’. When God, says Bunyan, would tune a soul, He most commonly begins at the

lowest note; so has it been in the tuning of the world's wide discord. In the depths of the great atonement, God has sounded the lowest note, and to this every life, lived during the last eighteen hundred years in harmony with Him, has been attuned."

—DORA GREENWELL.<sup>1</sup>

I. 26.—. . . *Not many wise men after the flesh . . . are called.*

J. H. Newman wrote in 1829 :—

"And now I come to another phenomenon; the talent of the day is against the Church. The Church party (visibly at least, for there may be latent talent, and great times give birth to great men) is poor in mental endowments."<sup>2</sup>

I. 26.—*Not many noble are called.*

Mr. John Welwood, as Patrick Walker tells us; preached one Sabbath at the Boulter Hall in Fife, not far from St. Andrews, upon that text, "Not many noble," etc. He wished that all the Lord's people, whom He had placed in stations of distinction there and everywhere, would express their great thankfulness that that word "not many" was not "not any," that the whole of them was not excluded.<sup>3</sup>

I. 30.—*Christ is made unto us righteousness.*

That genius of the Irish Church, William Archer Butler, who died at thirty-five, was heard saying over and over again with rapture on his death-bed, "Christ my righteousness, Christ my righteousness".

Bunyan was greatly comforted when the sentence fell upon his soul: "Thy righteousness is in heaven". "When I came home," he says, "I looked to see if I could find that sentence, *Thy righteousness is in heaven*, but could not find such a saying; wherefore my heart began to sink again, only that it was brought to my remembrance, 1 Cor. I. 30, 'Christ Jesus, who of God is made unto us *wisdom and righteousness and sanctification and redemption*'; by this word I saw the other sentence true."<sup>4</sup>

"'Twas glorious to me," says Bunyan, "to see His exaltation and the worth and prevalency of all His benefits, and that be-

<sup>1</sup> "The Patience of Hope."

<sup>2</sup> Wilfrid Ward, "The Life of Cardinal Newman," Vol. I, p. 45.

<sup>3</sup> "Six Saints of the Covenant," Vol. I, p. 209.

<sup>4</sup> "Grace Abounding."

cause now I could look from myself to Him, and should reckon that all those graces of God that now were green on me, were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home! In Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption."<sup>1</sup>

II. 2.—The words "I determined not to know anything among you, save Jesus Christ," are inscribed under the statue of Bishop Creighton in St. Paul's Cathedral.

William Lloyd Garrison said, "I am determined to know nothing as a public man save Jesus Christ and Him crucified; and in this country I see Him crucified again in the person of the slave".

Zinzendorf said, "I have but one enthusiasm; it is He, only He". Tholuck made this saying his own when he celebrated in 1870 the jubilee of his degree as Licentiate.<sup>2</sup>

II. 9.—Prof. George Wilson of Edinburgh wrote, when his cousin James was dying:—

"It would sadden you to hear James dwell on the loveliness of green parks filled with violets and buttercups and spring flowers, as on things which he will never see. Where he is going he will see 'better things than these,' and these may not be wanting also. Nothing strikes me more in the Bible than the exulting calmness with which the sacred writers permit us to imagine our utmost as to the glories of heaven, and then add, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him'."<sup>3</sup>

Prof. Burkitt, in "Early Eastern Christianity" (p. 225), quotes these words from the "Acts of St. Thomas":—

"As long as we are in the world, we are unable to speak about that which all the believers in God are going to receive. For if we say that He hath given us Light, we mention something

<sup>1</sup> "Grace Abounding."

<sup>2</sup> "Ich habe nur eine Passion, und die ist Er, nur Er."

<sup>3</sup> "Memoir of George Wilson," p. 315.

which we have seen ; and if we say that He hath given us Wealth, we mention something that is in the world ; and if we speak of Clothing, we mention something that nobles wear ; and if we speak of dainty Meals, we mention something against which we are warned ; and if we speak of this temporary Rest, a chastisement is appointed for it. But we speak of God and of our Lord Jesus, and of Angels and Watchers and Holy Ones, and of the New World, and of the incorruptible food of the Tree of Life, and of the draught of the Water of Life ; of what Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of man to conceive what God hath prepared from of old for those who love Him."

Auceps, in the "Complete Angler," says :—

"The nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles are not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, 'Lord, what music hast Thou provided for the saints in heaven, when Thou affordest bad men such music on earth?'"

II. 11.—*For what man knoweth the things of a man, save the spirit of man which is in him ? even so the Spirit of God knoweth no man, but the Spirit of God.*

St. Augustine in his "Confessions" added to the earlier part of this verse : "Yet there is something of man which neither he nor the spirit of man which is in him knoweth". This passage from the "Confessions" is quoted by Maurice Barrès as the motto of his recent remarkable novel, "La Colline Inspirée".

II. 14.—*But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.*

"I remember when in Venice (says Dr. J. D. Jones) seeing an American gentleman, sitting in a room which contained Titian's glorious 'Annunciation,' listlessly turning over the leaves of his catalogue, and looking the very picture of weariness and boredom. And I overheard his wife say to him : 'Come along, John, to room so-and-so : there's something besides saints

there'. John found absolutely no delight in the glowing canvases by which he was surrounded. The truth is, you need more than a clear eye to appreciate a picture; you need a little of the artist's soul."

III. 4-8.—Zwingli wrote to one of his enemies:—

"You would like to set Luther and me by the ears. He and I will be reconciled without your interference. And even if there were some division between us, that need not cause any prejudice to believers, for they know whom they have trusted, not Luther or Zwingli, but Jesus Christ, our Lord. To Him be praise and glory! For Luther and I have the same faith on Him and in Him."<sup>1</sup>

III. 9.—*We are labourers together with God.*

Mr. Dan Crawford, the African missionary, says that the wild tribes among whom he laboured are skilled in carving in red mahogany, and that before starting the day's work they offer this prayer, "O God, Thou hast made all things beautiful, but we must lend Thee a hand".

III. 9 (R.V.).—*For we are God's fellow-workers.*

"There is great satisfaction," wrote Dr. Hort of Cambridge at the age of twenty-three, "in the assurance that nothing in which God has been a guide and a worker can truly come to an end and lack fulfilment. I cannot describe the rest I have sometimes found in those wondrous words of Tauler's which Trench quotes ('Parables,' p. 177), upon the way in which we may have restored to us the years which the cankerworm has eaten, respecting 'that Now of eternity, wherein God essentially dwells in a steadfast Now; where is neither anything past, neither to come; where the beginning and the end of the whole sum of time stand present; where, that is, in God, all things lost are found; how, finally, all things that we have let go or lost we may find again, and gather up again even in that most precious storehouse of the Lord's Passion'."<sup>2</sup>

III. 10.—In the north choir aisle of Newcastle Cathedral, just beyond the monument to Bishop Lloyd, there was unveiled by the

<sup>1</sup> Quoted by Prof. Hans von Schubert in "Bekennnisbildung und Religionspolitik" (1910), p. 4.

<sup>2</sup> "Life of Dr. Hort," Vol. I, p. 209.

Duke of Northumberland in October, 1910, an engraved tablet of brass inlaid in a slab of marble, and representing Ernest Wilberforce in his full height, crosier in hand, and clad in his episcopal robes. The simplest of inscriptions records his years of office in Newcastle and Chichester, and the date of his entering into rest, with the words taken from the first Epistle to the Corinthians III. 10, "A Wise Master-builder".<sup>1</sup>

III. 11.—Mr. G. W. E. Russell, in his short biography of Canon Liddon, notes that "the religious influences which governed Henry Liddon's infancy and youth were profoundly Evangelical. At his mother's knee he learned the vital lesson that 'other foundation can no man lay than that is laid, which is Jesus Christ,' and on that impregnable rock the whole superstructure of his life and work was built."<sup>2</sup>

III. 21.—*All things are yours.*

Frédéric Godet wrote in 1850:—

"I know that within the old Gospel there are new things still remaining for me to learn, depths to be sounded which my ears have not yet fathomed. I bless God for every instrument He uses for my guidance; whether Paul or Cephas, or Malan or Scherer, or Bartholmess, all things are mine."<sup>3</sup>

Among leaders of thought in the last century who chose these words as the motto of their lives, Dr. Hausrath names especially Charles Bunsen and Richard Rothe.<sup>4</sup>

IV. 3.—*With me it is a very small thing that I should be judged of you, or of man's judgment.*

Hurrell Froude wrote in his Journal in October, 1826: "I sometimes try to assume a dignified face as I meet men, and am never content to be treated as a shilly-shally fellow. I must not care the least, or ever indulge a thought, about the impression I make on others; but make myself be what I would, and let the *seeming* take its course; or rather, be glad of slights, as from the Lord. This will be a hard struggle. O Lord, give me strength to go through with it!"

<sup>1</sup> J. B. Atlay, "Bishop Ernest Wilberforce," p. 350.

<sup>2</sup> "Dr. Liddon," by G. W. E. Russell, "Leaders of the Church," p. 2.

<sup>3</sup> "Frédéric Godet" (1913), p. 236.

<sup>4</sup> "Richard Rothe und seine Freunde," Vol. I, p. 312.

“How noble,” writes Dora Greenwell, “is the dying saying of Pascal in his book against the Jesuits. . . . If they condemn it at Rome, I know, nevertheless, that what I have condemned in it is already condemned in heaven.”

As a contrast take Mr. Wilfrid Ward’s words on Cardinal Newman :—

“We find him telling Mr. Hutton that nothing could be said about him in praise or in blame which did not ‘tear off his morbidly sensitive skin’.”<sup>1</sup>

iv. 7.—*What hast thou that thou didst not receive?*

On the last Sabbath evening of John Knox’s life, says his faithful servant Richard Bannatyne, “Doctor Preston, about nine hours at evin, demanded how he did. He said, ‘I have been tempted by Satan, and when he saw that he could not prevail, he tempted me to have trusted in myself, or to have rejoiced or boasted of myself; but I repulsed him with this sentence: *Quid habes quod non accepisti?*’”

iv. 10.—*We are fools for Christ’s sake.*

“What are commonly the world’s received fools but such whereof the world is not worthy?”—CHARLES LAMB.

Archbishop Alexander “often spoke of the difficulty of awakening imagination to the romance and heroism of the mission field. A story of the first missionary meeting which he ever attended, as a boy, in the days when such efforts were a new departure, illustrates this. His father had arranged a meeting in the school house at Aghadoey. The speaker, himself a missionary, described a young man of brilliant worldly prospects who had given up wealth, home, high professional promise that he might preach the Gospel to the heathen.

“‘What,’ he cried with emotion, ‘what would you say of such a man?’ ‘I would just say he was a fule!’ cried out a Northern farmer who had been listening intently.”<sup>2</sup>

iv. 11.—*We . . . have no certain dwelling-place.*

Columbus wrote to his sovereigns from the Indies in 1503, when his course was wellnigh run :—

“Such is my fate that the twenty years of service through

<sup>1</sup> “Life of Cardinal Newman,” Vol. I, p. 20.

<sup>2</sup> “Primate Alexander,” pp. 271, 272.

which I have passed with so much toil and danger have profited me nothing, and at this day I do not possess a roof in Spain that I can call my own. If I wish to eat or sleep, I have nowhere to go but to the inn or tavern, and most times lack wherewithal to pay the bill."<sup>1</sup>

In his "Postilla," Melanchthon said to his Wittenberg students: "I have been here, by God's favour, for forty years, and I have never been able to say or to be certain that I should remain for a single week".<sup>2</sup>

This saying of Melanchthon was known to Richard Baxter, who quotes it in "The Saints' Everlasting Rest," with this comment: "So we may all say of our abode on earth. As long as thou hast continued out of heaven, thou canst not say thou shalt be out of it one week longer."

iv. 15.—*Yet have ye not many fathers.*

In her essay on "The Greek Christian Poets," Mrs. Browning says: "What then should be done with our 'Fathers'? Leave them to perish by the time-Ganges, as old men innocent and decrepit, and worthy of no use or honour? Surely not. We may learn of them, if God will let us, *love*, and love is much—we may learn devotedness of them and warm our hearts by theirs; and this, although we rather distrust them as commentators, and utterly refuse them the reverence of our souls, in the capacity of theological oracles."

iv. 16.—*I beseech you, be ye followers of me.*

One of the guests at Luther's last birthday party (Nov., 1545) was Paul Eber, a gifted young scholar who afterwards succeeded Bugenhagen as pastor of the town church at Wittenberg. Luther said to him: "Your name is Paul, so I exhort you to follow the example of Paul and firmly maintain the doctrines which Paul has handed down to us".<sup>3</sup>

<sup>1</sup> Quoted by the Rev. J. Baldwin Brown in his article, "The Last Great Dream of the Crusade," "Nineteenth Century," November, 1881.

<sup>2</sup> The expression, we may note, dates from Melanchthon's later years, and must not be accepted literally of the whole period from 1518 to 1560. Under the Electors Frederick the Wise, John the Steadfast, and even John Frederick, Melanchthon's post was one of the safest in Germany. His friend Camerarius was tossed about from place to place for years before he found a permanent post at Leipzig University.

<sup>3</sup> Köstlin-Kawerau, "Martin Luther," Vol. II, p. 613.

VII. 29.—*But this I say, brethren, the time is short.*

Dr. Horatius Bonar's hymn, "A few more years shall roll," was sung by the choir of Christ Church, Oxford, at the funeral of Dr. Pusey in 1882 (21 Sept.). The other hymns were Newman's "Lead, kindly light," and "Jerusalem the golden".<sup>1</sup>

VII. 31.—*The fashion of this world passeth away.*

Carlyle wrote, in the introduction to his "Cromwell":—

"So much falls silent; human Speech, unless by rare chance it touch on the 'Eternal Melodies,' and harmonize with them; human Action, Interest, if divorced from the Eternal Melodies, sinks all silent. The fashion of this world passeth away."

IX. 7.—*Who goeth a warfare any time at his own charges?*

Alexander Peden wrote to the prisoners of Dunnottar: "And for your encouragement, remember, He sends none a warfare on their own charges; and blest is the man that gives Christ all his money; it will be best for you to block with Him, when you want hand-money; and the less ye have, He has the more heart to frist you, and so it is best for you to keep in with your old acquaintance."<sup>2</sup>

IX. 16.—*Woe is unto me, if I preach not the gospel!*

Sir Walter Scott puts this passage more than once into the lips of his heroic reformers. Father Clement Blair, in "The Fair Maid of Perth," says to Simon Glover:—

"It is no light thing to be shunned by the worthy as an infected patient; to be persecuted by the Pharisees of the day as an unbelieving heretic; to be regarded with horror at once and contempt by the multitude, who consider me as a madman, who may be expected to turn mischievous. But were all those evils multiplied an hundred-fold, the fire within must not be stifled, the voice which says within me—Speak, must receive obedience. Woe unto me if I preach not the Gospel, even should I at length preach it from amidst the pile of flames!"

"So spoke this bold witness; one of those whom Heaven raised up from time to time, to preserve amidst the most ignorant ages, and to carry down to those which succeed them, a manifestation of unadulterated Christianity, from the time of

<sup>1</sup> "Life of Dr. Pusey," Vol. IV, p. 347.

<sup>2</sup> "Six Saints of the Covenant," Vol. I, p. 111.

the Apostles to the age when, favoured by the invention of printing, the Reformation broke out in full splendour. The selfish policy of the Glover was exposed in his own eyes; and he felt himself contemptible as he saw the Carthusian turn from him in all the hallowedness of resignation.”<sup>1</sup>

IX. 24.—*So run, that ye may obtain.*

Mark Rutherford, in his biography of Bunyan, says that the *Heavenly Footman* is a striking example of universality. “The text is, *So run, that ye may obtain*, and of course the object to be obtained is salvation after death; but let us listen to the description of the kind of running which is necessary. It is to be a flying for life, a thrusting through everything that stands between heaven and the soul. ‘Soul, take this counsel, and say, *Satan, sin, lust, pleasure, profit, pride, friends, companions, and everything else, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation. If I win, I win all and if I lose, I lose all. Let me alone for I will not hear.* So run. We must not only repel that which is openly obstructive, we must refuse to be delayed by that which in itself is good.”

x. 1.—*All our fathers were under the cloud.*

Wordsworth says of the aged shepherd Michael:—

“He had been alone  
Amid the heart of many thousand mists,  
That came to him, and left him, on the heights.”

x. 12.—*Let him that thinketh he standeth take heed lest he fall.*

Mr. Hare, in his “Wanderings in Spain,” says that in the centre of the Fontana de las Ocas at Barcelona there is a little bronze figure of a knight on a horse. “This is not St. George, but the brave knight Vilardell, full of good works, who was permitted to kill the famous dragon, but who forgot his humility in the moment of triumph, and exclaimed, ‘Well done, good sword! Well done, brave arm of Vilardell!’ upon which a drop of the dragon’s poisonous blood fell upon his arm from the sword which he brandished, and he died. This is the first moral inculcated upon the childish mind of Barcelona, which is inti-

<sup>1</sup> For Henry Warden’s reference to the text, see above, p. 261.

mately familiar with Vilardell, who is again represented, in his combat with the dragon, over an archway in the street leading to the Cathedral."

x. 17.—*For we being many are one bread, and one body : for we are all partakers of that one bread.*

Sainte-Beuve mentions that when the interdict was removed from Port Royal in 1666, the bells which had not sounded for three and a half years rang out a joyous peal. "At the moment when the parish priest of Magny, the friend and comforter of Port Royal during its years of disgrace, was walking in procession with his clergy to praise God for the deliverance, and was entering the Church in which M. Arnauld, who had returned to his post, was celebrating mass for the first time, the first verse that was heard on the threshold, sung by the procession without any conscious intention was, '*Omnes qui de uno pane et de uno calice participamus*'. 'We all who eat of the same bread and drink of the same cup.' The words seemed to all to have a Divine meaning."<sup>1</sup>

xi. 1.—*Be ye followers of me, even as I am of Christ.*

Walton tells us that John Donne, after his conversion, was "most glad to renew his intermitted friendship with those whom he so much loved, and where he had been a Saul—though not to persecute Christianity, or to deride it, yet in his irregular youth to neglect the visible practice of it—there to become a Paul, and preach salvation to his beloved brethren."

"And now his life was a shining light among his old friends ; now he gave an ocular testimony of the strictness and regularity of it ; now he might say, as Paul adviseth his Corinthians, 'Be ye followers of me, as I follow Christ, and walk as ye have me for an example,' not the example of a busybody, but of a contemplative, a harmless, an humble and an holy life and conversation."<sup>2</sup>

xii. 5.—"Each individual soul, from the very constitution of our nature, will fasten upon that portion of Divine Truth which meets and answers to its own peculiar need ; and when

<sup>1</sup> "Port Royal. Discours Préliminaire."

<sup>2</sup> Quoted by Edmund Gosse, "Life and Letters of John Donne," Vol. II, p. 92.

we learn to look at Christianity as a living, organic whole made for man and corresponding with what he is, we shall the better understand that deep saying of the Apostle's: 'There are differences of administrations, but the same Lord'; and understand also how it is that Christianity assumes a distinctive character in certain ages, among certain races, even in certain individuals. Christ does not so unite Himself to humanity as to obliterate its native characteristics."—DORA GREENWELL.<sup>1</sup>

XII. 8, 9.—Bunyan wrote in "Grace Abounding":—

"I lighted on that passage, *To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; and to another, faith, etc.*, 1 Cor. XII. And though, as I have since seen, that by this scripture the Holy Ghost intends in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do, especially this word 'Faith' put me to it, for I could not help it, but sometimes must question, whether I had any faith or no; but I was loath to conclude I had no faith; for if I do so, thought I, then I shall count myself a very castaway indeed."

XII. 26.—*And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

From this text Dr. Frederick Temple preached on the 300th anniversary of Rugby School.

### THE THIRTEENTH CHAPTER.

It is recorded that Florence Nightingale used to nurse and bandage in childhood the dolls which her elder sister damaged. Every book about the heroine of the Crimea contains, too, a tale of "first aid to the wounded" which Florence administered to Cap, the shepherd's collie, whom she found with a broken leg on the downs near Embley. "I wonder," wrote her "old pastor" (the Rev. J. T. Giffard) to her in 1858, "whether you remember how, twenty-two years ago, you and I together averted the intended hanging of poor old shepherd Smither's dog, Cap. How

<sup>1</sup> "The Patience of Hope."

many times have I told the story since! I well recollect the pleasure which the saving of the life of a poor dog then gave to your young mind. I was delighted to witness it; it was to me not indeed an omen of what you were about to do and be (for of that I never dreamed), but it was an index of that kind and benevolent disposition, of that 1 Cor. XIII. charity which has been at the root of it." <sup>1</sup>

Mrs. French, mother of Bishop Valpy French of Lahore, was described as an embodiment of the Psalm of Love in 1 Cor. XIII.

XIII. 1, 2.—This text is noted (not carved in full) on the statue erected in honour of Melanchthon by the city of Nuremberg in 1826, on the 300th anniversary of the opening by him of the Gymnasium on the Aegidianplatz. The Reformer is seen in furred gown and bonnet, with his right hand resting on a massive upright copy of Luther's Bible, beneath which are large volumes representing the works of Plato, Aristotle, and Cicero.

XIII. 2.—John Wesley wrote in his "Journal" for Friday, 30 May, 1773 :—

"We had a solemn watch-night at Cork. I believe the confidence of many was shaken while I was enforcing 'Though I had all faith, so as to remove mountains, and have not love, I am nothing'. A hard saying! but yet absolutely necessary to be insisted on, particularly among the people called Methodists. Otherwise, how many of them will build on the sand, on an unloving, unholy faith!"

XIII. 4.—*Love envieth not.*

"As now," says St. Augustine, "the angels do not envy the archangels, so the lower spirits will not envy those higher. For no one will wish to be what he has not received, though bound in fetters of union with him who has received, just as in the body the finger does not seek to be the eye, though both members take their place harmoniously in the complete body. And thus along with his gift, greater or less, each shall receive the further gift to desire no more than he has." <sup>2</sup>

XIII. 10.—"When we have obtained the haven, we have done

<sup>1</sup> Sir E. T. Cook, "The Life of Florence Nightingale," Vol. I, p. 14.

<sup>2</sup> "De Civitate Dei," Book XXII, 30. Quoted by Dr. Carroll, "In Patria," p. 82.

sailing; when the workman hath his wages, it is implied he hath done his work; when we are at our journey's end, we have done with the way. All motion ends at the centre, and all means cease when we have the end. Therefore prophesying ceaseth, tongues fail, and knowledge shall be done away; that is, so far as it had the nature of a means and was imperfect." <sup>1</sup>

XIII. 12.—The favourite text of Richard Rothe.

Over the last resting-place of Henry Longueville Mansel, Dean of St. Paul's Cathedral, London, who passed away suddenly at the age of fifty-one, his wife inscribed his own favourite text: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known". <sup>2</sup>

St. Francis Xavier wrote from Goa in 1542 to his brethren of the Company of Jesus:—

"I beg and entreat you for the love of God, my dearest brothers, write me in your letters about all those of the Company. I do not expect to see them again *facie ad faciem* in this world; let me see them then, *per ænigma*, in your letters." <sup>3</sup>

Baroness Bunsen wrote to her son Ernest in 1863:—

"As I feel the need of a Redeemer, so I feel that need to have been supplied; I am satisfied *not to understand, what I do not understand*; being assured that the time will come, and may be very near, when I shall no longer 'see through a glass, darkly, but shall know as I am known'." <sup>4</sup>

XIV. 10.—*So many kinds of voices in the world.*

Mendelssohn wrote to a friend in 1841:—

"To any man who is by nature a very keen sportsman, a hunting song and the praise of God would come pretty much to the same thing, and to such a one the sound of the hunting-horn would really and truly be the praise of God, whereas we hear nothing in it but a mere hunting-song, and if we were to discuss it ever so often with him, we should get no further."

Goethe says, in the fourth part of "Dichtung und Wahrheit":

<sup>1</sup> Baxter's "Saints' Rest".

<sup>2</sup> Dean Burgon, "Twelve Good Men," Vol. II, p. 235.

<sup>3</sup> Père Cros, "Saint François de Xavier: sa Vie et ses Lettres" (1900), Vol. I, p. 209.

<sup>4</sup> "Life and Letters of Baroness Bunsen," Vol. II, p. 330.

“I have already but too plainly seen, that no one person understands another; that no one receives the same impression as another from the very same words”.

xiv. 20.—*In understanding be men.*

William Carey was a journeyman shoemaker and lay preacher when he attended a meeting of the Association of Baptist Churches at Olney. His poverty was so great that he fasted all that day because he had not a penny to buy a dinner. At Olney he first met his lifelong colleague, the future secretary of the mission, Andrew Fuller, the young minister of Soham, who preached on being men in understanding.<sup>1</sup>

#### THE FIFTEENTH CHAPTER.

On Monday, 24 November, 1572, the day of John Knox's death, “a little after noon, he caused his wife to read the 15th chapter of the First Epistle to the Corinthians, of the Resurrection; to whom he said, ‘Is not that a comfortable chapter?’”

Sydney Dobell wrote: “The anxiety of Paul to rest the whole value of his preaching on the Resurrection is a grand evidence. It makes the brain of Paul an evidence. He is surety for a world of unknown facts. So of the other Apostles. And the unbelief of the Apostles, compared with their after-belief and selection of the Resurrection as the master-fact, inestimable testimony also to unknown evidential facts.”<sup>2</sup>

xv. 20.—“The anniversary of my precious Theodora's decease fell this year on Easter Eve, that beautiful calm *festival* in the true sense, when the grave was consecrated by Him ‘who is become the first-fruits of them that sleep’.”<sup>3</sup>

xv. 25.—*For He must reign.*

Milton puts these words into the mouth of the lost Angel Beëlzebub:—

“For He, be sure,  
In height or depth, still first and last will reign  
Sole king, and of His Kingdom lose no part

<sup>1</sup> Dr. George Smith's “Life of Carey,” p. 19.

<sup>2</sup> “Life and Letters of Sydney Dobell,” Vol. I, p. 147.

<sup>3</sup> Baroness Bunsen to Abeken (1864).

By our revolt ; but over hell extend  
 His empire, and with iron sceptre rule  
 Us here, as with His golden those in heaven.”<sup>1</sup>

xv. 26.—*The last enemy that shall be destroyed is death.*

Frances Bunsen wrote on this text to her mother in 1826 :—

“ O my mother, I cannot suppose that the death mentioned in that awful passage can mean anything so comparatively insignificant as the mere separation of soul and body ; I must look upon those words as a ray of light disclosing depths of mercy even for the most perverted ; devoutly as I believe at the same time that the tremendous threatenings of God in the Scriptures are to be taken as literally as His glorious promises, and that a soul without relish for God and goodness, incapable of faith and humility, and thus self-banished in the time of mortal life from the presence of God, will be equally self-banished in another state of existence, and that in that banishment consists the condition of torment, described under so many poetical images, and generally received as a place of imprisonment and arbitrary punishment. Every individual figures to himself his proper heaven ; and those who have in their time of trial formed no taste for the Heaven of God, such as it exists, would remain dark and frozen even in the midst of its glories, if they could be transported there ; on the other hand (to borrow) a daring image used in a most extraordinary book, published by Luther, but written a century earlier,<sup>2</sup> could Satan himself be capable of a longing, an aspiration, after the joys of Heaven, he would at once be there ! his pardon would be sealed, because his nature would be changed ! ”<sup>3</sup>

xv. 27.—*He hath put all things under His feet.*

The author of “ Rab and his Friends ” wrote in 1846 about his father, Dr. Brown of Broughton Place, Edinburgh :—

“ The other day, after a most beautiful and informative and most *human* lecture on Mary, Lazarus’s sister, anointing Jesus’ feet, Judas (whom my father *did not* damn so outright and extempore as many men delight to do), etc., and the High Priests

<sup>1</sup> “ Paradise Lost,” Book II.

<sup>2</sup> “ Theologia Germanica.”

<sup>3</sup> “ Life and Letters of Baroness Bunsen,” by Augustus J. C. Hare, Vol. I, p. 249.

and the Rulers wishing to do for Lazarus to stop Christ's success, he suddenly, after reading in his best style the 2nd Psalm, 'Why rage the heathen,' etc., pushed up his spectacles, and away his papers, and in his own old way flung himself at the people in these words: 'Where is Jesus, and where is Lazarus now? and where are *these* priests and rulers of the people now? *Jesus* is gone up, and has sat down, and shall for ever sit, on the throne of the Universe, and Lazarus is with Him, seeing Him as He is. Where they are, in Heaven or in Hell, I know not; but this I do know, that wherever they be, they are and shall for ever be *at or under His feet*'—and then ended."

xv. 41.—*One star differeth from another star in glory.*

"I believe," says Sir Thomas Browne, "that there shall never be an anarchy in heaven; but, as there are hierarchies among the angels, so shall there be degrees of priority among the saints. Yet is it, I protest, beyond my ambition to aspire unto the first ranks; my desires only are, and I shall be happy therein, to be but the last man, and bring up the rear in heaven."<sup>1</sup>

"I go to a world of order," said the dying Hooker.

xv. 45.—*The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

On the last day of his life Sir Edward Burne-Jones took a girl-friend into the hall of his house, and showed her by candle-light his large water-colour design of Christ hanging with out-stretched arms on the Tree of Forgiveness. When she had looked at it, he said: "He is blessing Adam and Eve, and while His hands are stretched in blessing He is in the attitude of the Cross. There is the corn behind Adam, to show that he must labour. On the left is Eve with her children, and behind her is the white lily, which means the annunciation and the promise."<sup>2</sup>

xv. 52.—*The trumpet shall sound.*

Patrick Walker tells us that the martyr-hero of the Covenant, and those executed with him, "got their indictments with sound of trumpet". "When they ended their sound, he said: 'That's

<sup>1</sup> "Religio Medici."

<sup>2</sup> "Memorials of Edward Burne-Jones," Vol. II, p. 349.

a weary sound, but the sound of the last trumpet will be a joyful sound to me, and all that will be found having on Christ's righteousness."

xv. 52.—*σαλπίσει (the trumpet shall sound).*

The text of the memorial sermon preached by Archbishop Benson for James Prince Lee, first Bishop of Manchester.

"It is a boyish recollection," said Dr. Benson, "how reading with them the Greek Testament, and expounding with his own most lucid and yet thrilling forms of expression, in terms that never missed one touch of accurate scholarship; yet never withdrew the thought an instant from the sanctity and Divine truth which it unfolded—he one day broke off in an uncontrollable throb of emotion at the words, 'To them that look for Him shall He appear the second time without sin unto salvation'. It was but half-understood that day; it was wonderingly spoken of many a time afterwards; but later it was felt to be the very keynote of his life by one or two to whom full twenty years after he said, 'There is but one word I could wish to have on my gravestone, and it is a Greek word of course,' he added with the smile;—'it is the word *Σαλπίσει*—"the trumpet shall sound". 'Yes,' he said again, 'the trumpet *shall* sound.'

xv. 53.—*This mortal must put on immortality.*

Lady Burne-Jones, in the life of her husband, mentions that he chose the motto, "*Immortale quod opto*," for a design in beaten silver meant for a wedding present to his friend Miss Laura Tennant, whose marriage to Mr. Alfred Lyttelton took place in 1885. "Before the work was finished she had wholly put on immortality, and a scheme for her memorial tablet was being made in his Secret Book of Designs."<sup>1</sup>

xv. 57.—When John Foster was dying, he was heard repeating the words, "Trust in Christ". At another time the servant heard him repeating to himself the words, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

xv. 57.—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*

"The Christian's aim is victory, not freedom from attack,"

<sup>1</sup> "Memorials of Edward Burne-Jones," Vol. II, p. 149.

wrote that soldier of the Church, Robertson of Brighton, at the age of twenty-three. "A soldier cannot learn to fight by pondering over maps and plans of campaign in his barrack-room. It must be on the field of blood, and in the lonely bivouac; without real trial, how soon we find rust upon our arms, and sloth upon our souls, and the paltry difficulties of common life weigh like chains upon us, instead of being brushed away like cobwebs."<sup>1</sup>

Marie-Claire, a member of the group of Arnauld Sisters of Port Royal, said in her dying moments: "What a great thing it is to die in the hope of eternal life!" She passed away on 15 June, 1642, crying aloud twice over in a clear voice, "Victory! victory!"

xv. 58.—*Be ye steadfast.*

William of Orange said to Sir William Temple in 1678, after Charles II had failed to support him: "Was ever anything so hot, and so cold, as this court of yours? Will the King, that is so often at sea, never learn a word that I shall never forget since my last passage, when in a great storm, the captain was all night crying out to the man at the helm, 'Steady, steady, steady'?"

xv. 58.—*Steadfast, unmoveable.*

Dr. Alexander McLaren of Manchester wrote on his father, Mr. David McLaren:—

"His children set on his tombstone the two words, 'Steadfast, unmoveable'. So they thought of him then; and so those of them who are left think of him now. A son reverently declares that he has never met a man whose hold on the great verities of the Gospel was more tenacious, or one whose life was more ruled by, and established in, the faith of these."

xv. 58.—*Your labour is not in vain in the Lord.*

"Man's work is to labour and leaven—

As best he may—earth here with heaven;

'Tis work for work's sake that he's needing;

Let him work on and on as if speeding

Work's end, but not dream of succeeding!

Because if success were intended,

Why, heaven would begin ere earth ended."

—ROBERT BROWNING.

<sup>1</sup> "Life and Letters," Library Edition, p. 33.

XVI. 6.—J. M. Neale translates this word of the Apostle into a prayer in one of his addresses to the sisters of East Grinstead:—

“It may be,” says St. Paul, “it may be that I will abide, yea, and winter with you. I know, O Lord Jesus, that Thou Who hast thus loved them, thus chosen them, thus longed for them, wilt abide and winter with these Thy dear children in the coldness and dreariness of this world, except their own faith or their own love fail. I know Thou wouldest not have written so large a letter of love to them with Thine own hand, unless that hand was to guide and protect them, to soothe their griefs, and to wipe away their tears. I know that, although when I would speak to them of that exceeding great love wherewith, having loved Thine own in the world, Thou didst love them unto the end, my words are all coldness, all deadness, Thou Thyself canst, without words, speak to their hearts. They have given Thee all they can, all they have; there is not one power that they would keep back from Thee: there is nothing that they desire, save Thyself. But Thee—for Thou hast given them the right—they will have.”

XVI. 15, 16.—“By this text,” says Bunyan, “I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready to do so. *They have addicted themselves to the ministry of the saints.*”

XVI. 19.—*The churches of Asia salute you.*

“We cannot deny the Church of God both in Asia and Africa,” says Sir Thomas Browne, “if we do not forget the peregrinations of the Apostles, the deaths of the martyrs, the sessions of many, and (even in our reformed judgment) lawful councils, held in these parts in the minority and nonage of ours. Nor must a few differences, more remarkable in the eyes of man than, perhaps, in the judgment of God, excommunicate from heaven one another, much less those Christians who are in a manner all martyrs, maintaining their faith in the noble way of persecution, and serving God in the fire, whereas we honour Him but in the sunshine.”<sup>1</sup>

<sup>1</sup> “Religio Medici,”

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1. 9.—*I received in myself the sentence of death.*

Cromwell wrote on 7 March, 1647, to Sir Thomas Fairfax : “ It hath pleased God to raise me out of a dangerous sickness ; and I do most willingly acknowledge that the Lord hath, in this visitation, exercised the bowels of a Father towards me. I received in myself the sentence of death, that I might learn to trust in Him that raiseth from the dead, and have no confidence in the flesh. It’s a blessed thing to die daily. For what is there in the world to be accounted of? The best men according to the flesh, and things, are lighter than vanity. I find this only good, To love the Lord and His poor despised people, to do for them and to be ready to suffer with them ;—and he that is found worthy of this hath obtained great favour from the Lord ; and he that is established in this shall (being conformed to Christ and the rest of the Body) participate in the glory of a Resurrection which will answer all.”<sup>1</sup>

1. 11.—*Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.*

When Luther was rallying from his almost fatal illness of February, 1537, Melanchthon, to whom the sick man had sent a letter in the first moments of his recovery, wrote to him from Schmalkalden : “ I give thanks with all my heart to God the Father of mercies and to our Lord Jesus Christ, the High Priest who intercedes for us and is touched with the feeling of our infirmities, that the more dangerous symptoms of your illness are beginning to yield. This good news fills me with joy not for your sake only but for the public cause ; and my happiness is

<sup>1</sup> “ Oliver Cromwell’s Letters and Speeches.”

increased by the evident testimony thus given that God regards our Church with favour. After the letters arrived here which gave hope of your recovery, the faces of the Princes and of other good men had a brighter expression and they greeted each other more cheerily. They acknowledge that through your ministry the light of the Gospel has been again revealed, and understand that they owe all this to you, while at the same time they have a clear vision of the heavy loss that would fall upon the Church if you were snatched away from us. Therefore they plead with united prayers that you may long be spared, and thank God that He has called you back to life out of the midst of death. And I trust that this joy and thanksgiving may be acceptable to God—‘that for the gift bestowed upon us by the means of many persons, thanks may be given by many.’<sup>1</sup>

I. 24.—*Helpers of your joy.*

The author of “Rab and his Friends” applied the thought of “helpers” to the details of family life. Writing to his sister Isabella in 1834 (aged twenty-four) he said: “Think of what we *might* do, what we might become, if we were helpers one of another in love, for, after all, what under the sun is to be compared to the quiet affectionate enjoyment of brothers and sisters who have been all the world to one another all their lives long?”

II. 16.—*Who is sufficient for these things?*

Dora Greenwell said in her last days to her friend Mrs. McChesney: “One word would alone tell my story—*inadequacy*”.

III. 5.—When Archbishop Tait was appointed, at the age of thirty-one, to succeed Thomas Arnold as Head Master of Rugby, the inaugural sermon was preached on Sunday, 14 August, 1842, by Arthur Stanley. “The Head Master,” we are told, “was deeply moved by the *sors liturgica*, which gave as the opening words of the Epistle for the day, ‘Such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.’”<sup>2</sup>

III. 6.—St. Augustine tells of the joy with which he heard Ambrose in his sermons to the people oftentimes most diligently

<sup>1</sup> “Corp. Ref.,” Vol. III, cols. 299, 300.

<sup>2</sup> “Life of Archbishop Tait,” Vol. I, p. 114.

recommend this text for a rule, "The letter killeth, but the Spirit giveth life," "whilst he drew aside the mystic veil, laying open spiritually what, according to the letter, seemed to teach something unsound; teaching herein nothing that offended me, though he taught what I knew not as yet, whether it were true".

III. 17.—*Where the Spirit of the Lord is, there is liberty.*

Whittier said: "I am thankful to the Divine providence which placed me where I am with an unshaken faith in the Light within—the immanence of the Divine Spirit in Christianity, 'Where the Spirit of the Lord is, there is liberty'." <sup>1</sup>

III. 18.—Henri Appia wrote of his friend Frédéric Godet:—

"F. Godet loved the high peaks; he loved those of nature, and up to an advanced age undertook climbs in the Alps which were amazing for an old man. He loved also the summit peaks of thought and faith. Like a trusty guide, he would take you into the valley and lead you by paths of philosophy and exegesis which were sometimes steep, to one of those heights where the air is pure, the light more dazzling, where God is nearer; and he would say, 'Behold, contemplate, fill your lungs with this air, your eyes with that light, your soul with that Divine presence'. I will quote particularly one Bible passage which was one of these summit heights of the New Testament and of his teaching, 2 Cor. III. 18: 'We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord'." <sup>2</sup>

IV. 9.—The writer saw this passage, in broken Latin letters, inscribed on the staircase of the Martelet Tower at Loches, a place of age-long suffering. Longfellow puts it into the lips of the Quaker confessor Edith, who was sentenced by Governor Endicott to be scourged in three towns. On the night before her arrest, Edith Wharton and other Quakers are assembled in the house of Upsall. Wharton tells of holy martyrs already destroyed by the cruel New England laws. Edith says:—

"As persecuted  
Yet not forsaken; as unknown, yet known;  
As dying, and behold we are alive;

<sup>1</sup> "Life of Whittier," by Mrs. King Lewis.

<sup>2</sup> "Frédéric Godet," p. 503.

As sorrowful, and yet rejoicing alway,  
As having nothing, yet possessing all!"<sup>1</sup>

IV. 17.—*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

After the battle of Marston Moor, Cromwell wrote to Colonel Valentine Walton, his brother-in-law:—

"Sir, God hath taken away your eldest son by a cannon-shot. It brake his leg. We were necessitated to have it cut off, whereof he died.

"Sir, you know my own trials this way, but the Lord supported me with this, That the Lord took him unto the happiness we all pant for and live for. There is your precious child full of glory, never to know sin or sorrow any more. He was a gallant young man, exceedingly gracious. God give you His comfort. Before his death he was so full of comfort that to Frank Russel and myself he could not express it. 'It was so great above his pain.' This he said to us. Indeed it was admirable. . . . He is a glorious saint in heaven, wherein you ought exceedingly to rejoice."

V. 1.—*For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

In the closing address of Immanuel to Mansoul, this passage occurs:—

"For yet a little while, O My Mansoul, even after a few more times are gone over thy head, I will (but be not thou troubled at what I say) take down this famous town of Mansoul, stick and stone, to the ground. And I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of My Father; and will there set it up in such strength and glory as it never did see in the kingdom where now it is placed. I will even there set it up for My Father's habitation; for for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There

<sup>1</sup> "The New-England Tragedies."

shall the natives of Mansoul see all that of which they have seen nothing here : there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O My Mansoul, have such communion with Me, with My Father, and with your Lord Secretary, as is not possible here to be enjoyed, nor ever could be, shouldst thou live in Universe the space of a thousand years."

v. 2.—*Earnestly desiring to be clothed upon with our house which is from heaven.*

Prof. F. C. Burkitt quotes these words in his interpretation of the ancient gnostic *Hymn of the Soul* which he translates from the original Syrian. "That which St. Paul desired was no fixed 'house' or 'habitation' but a Heavenly Form. So here too, the Robe is no article of clothing, but a Bright Form. The Syriac word means *The Bright* or *The Shining* thing. It is 'put off' and 'put on' by the Soul, and it 'spreads itself out' like a garment ; on the other hand, it is represented as assuming the appearance of the returning Prince and even as speaking to its Guardians. . . . Over the Robe is cast a Tunic of royal scarlet, and within dwells the true Soul. But when the time comes for the Soul to be born into the world, the Heavenly Vesture must be left behind in the presence of the Father. There it grows with the growth of the Soul on earth and suffers with its failures. At last the Soul has done its work here ; it strips off for ever the garment of the unclean body, and it meets once more its Heavenly Frame on its way back to the Father's Home."<sup>1</sup>

v. 11.—*We are made manifest unto God ; and I trust also to your conscience.*

"The two great objects of the true man's appeal."—PHILLIPS BROOKS.

v. 15.—*He died for all.*

Very well known are the words of Tennyson, written at the age of thirty from Mablethorpe :—

"I am not so able as in old years to commune *alone* with Nature. I am housed at Mr. Wildman's, an old friend of mine in these parts ; he and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she

<sup>1</sup> "Early Eastern Christianity," p. 215.

replied : ‘ Why, Mr. Tennyson, there’s only one piece of news that I know, that Christ died for *all* men ’. And I said to her : ‘ That is old news, and good news, and new news ’ ; wherewith the good woman seemed satisfied.”

v. 15.—*And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.*

Canon Liddon was only nineteen when he wrote : “ It would be to me a blessed consciousness to feel that I was at least in part to live for Him Who redeemed me ”.<sup>1</sup>

v. 17.—*If any man be in Christ, he is a new creature.*

John Newton wrote in 1800 : “ I pray the Lord to bless you and all who love His name in Scotland, whether Kirk, Relief, Burghers, Anti-burghers, Independents, Methodists, or by whatever name they choose to be called. Yea, if you know a Papist who sincerely loves Jesus, and trusts in Him for salvation, give my love to him. ‘ Christianity,’ he says elsewhere, ‘ is not a system of doctrine, but a new creature. ’ ”<sup>2</sup>

v. 20.—*Now then we are ambassadors for Christ.*

“ What function is so noble, as to be  
 Ambassador to God, and destiny ?  
 To open life ? to give kingdoms to more  
 Than kings give dignities ? to keep heaven’s door ?  
 Mary’s prerogative was to bear Christ, so  
 ’Tis preachers’ to convey Him, for they do,  
 As angels out of clouds, from pulpits speak ;  
 And bless the poor beneath, the lame, the weak.  
 If then th’ astronomers, whereas they spy  
 A new-found star, their optics magnify,  
 How brave are those, who with their engine can  
 Bring man to heaven, and heaven again to man ? ”

—JOHN DONNE.

v. 21.—Bunyan writes in “ Grace Abounding ” : “ I had also once a sweet glance—from that in 2 Cor. v. 21, ‘ For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him ’ ”.

<sup>1</sup> “ Life and Letters of Henry Parry Liddon,” p. 10.

<sup>2</sup> Quoted in the “ Life and Letters of Benjamin Jowett,” Vol. I, p. 10.

v. 21.—*For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him.*

Amid the troubles of 1547, when Melanchthon was living in exile at Zerbst, he wrote on 15 March to Joachim Camerarius : “ After your messenger had brought me your letter yesterday, there arrived from Prussia a former student of mine—a fairly well-instructed man—who brought letters both from the Prince and from Sabinus [his son-in-law]. I hear that by God’s blessing your son is very well, but the Duke himself writes that my daughter is dangerously ill.<sup>1</sup> This has several times been signified to me in dreams. In public and private sorrow I support myself with the comfort which God gave us when He sent His Son and made Him to be sin for us, that we might be made the righteousness of God for His sake and through Him. Nothing can be named which is sadder than sin, and on the other hand nothing more glorious than the righteousness of God. Since therefore He laid upon His Son that saddest of all things that He might spare us, and since we are honoured with that great glory of being ‘ made the righteousness of God,’ let us not lose courage, but let us ask and expect from the eternal God and Father of our Lord Jesus Christ that help and support which does not fail the lovers of heavenly doctrine.”<sup>2</sup>

vi. 2.—*Now is the accepted time.*

Sir James Paget wrote : “ Herein is one of the many things in which the old need education as much as the young do ; they need self-examination, self-teaching. The ‘ I will ’ is, in many of their designs, slow and hesitating and procrastinating. Their word should be ‘ I will now,’ and the work should follow instantly.”<sup>3</sup>

vi. 2 (R.V.).—*Behold, now is the acceptable time ; behold, now is the day of salvation.*

When Queen Mary II of England was dying “ she thanked God she had always carried this in her mind, that nothing was to be left to the last hour ; she had nothing then to do, but to look up to God and submit to His will ”.<sup>4</sup>

<sup>1</sup> This was the Duke’s gentle way of preparing Melanchthon for the news of the death of his favourite child Anna, the wife of Sabinus. She passed away at Königsberg at the age of twenty-five.

<sup>2</sup> “ Corp. Ref.,” Vol. VI, col. 437.

<sup>3</sup> “ Memoirs and Letters of Sir James Paget,” p. 199.

<sup>4</sup> Bishop Burnet’s “ History,” Vol. IV, p. 247.

Edward Glendinning, in "The Monastery," torn with remorse for his jealous hatred of his brother Halbert, declares to the Monk Eustace his intention of returning to St. Mary's and offering his profession to the Abbot.

"Not now, my son," said the Sub-Prior, "not in this distemperature of mind. The wise and good accept not gifts which are made in heat of blood, and which may be after repented of; and shall we make our offerings to wisdom and to goodness itself, with less of solemn resolution and of deep devotion of mind, than is necessary to make them acceptable to our own frail companions in this valley of darkness? This I say to thee, my son, not as meaning to deter thee from the good path thou are now inclined to prefer, but that thou mayst make thy vocation and thine election sure."

"There are actions, father," returned Edward, "which brook no delay, and this is one. It must be done this very *now*; or it may never be done. Let me go with you; let me not behold the return of Halbert into this house. Shame, and the sense of the injustice I have already done him, will join with these dreadful passions which urge me to do him yet further wrong. Let me then go with you."

John Wesley wrote in his "Journal" for 1 July, 1764:—

"About one I preached at Birstall on 'Now is the day of salvation'. The people stood by thousands, covering both the plain and the sides of the adjacent hill. It was a glorious opportunity."

VI. 4, 5.—Macaulay tells us that on the evening of the Black Friday, as it was called, on which the Seven Bishops were committed to the Tower, they reached their prison just at the hour of Divine service. "They instantly hastened to the chapel. It chanced that in the second lesson were these words: 'In all things approving ourselves as the ministers of God, in patience, in afflictions, in distresses, in stripes, in imprisonments'. All zealous churchmen were delighted by this coincidence, and remembered how much comfort a similar coincidence had given, near forty years before, to Charles the First at the time of his death."

VI. 9.—*As unknown, and yet well known.*

Cardinal Newman wrote in the "Apologia Pro Vita Sua":  
"Reading in the Spring of 1816 a sentence from [Dr. Watts']

'Remnants of Time,' entitled, 'the Saints unknown to the world,' to the effect that 'there is nothing in their figure or countenance to distinguish them,' etc., etc. I suppose he spoke of Angels who lived in the world, as it were, disguised."

VI. 10.—*Sorrowful, yet always rejoicing.*

Archbishop Tait mentions in his "Memoir of Catharine and Craufurd Tait" that this was the last text from which he preached at Addington in his wife's presence.

VII. 1.—*Having therefore these promises, dearly beloved.*

"The only cheque-book you can reckon upon" (in Africa), says Mr. Dan Crawford, "is God's own blank cheques, your Bibles. Did not Billy Bray love to say, 'The promises of God are just as good as ready money any day'?"<sup>1</sup>

VIII. 2.—*The abundance of their joy.*<sup>2</sup>

Matthew Henry died at Nantwich in 1714, with the words on his lips, addressed to a friend: "You have been used to take notice of the sayings of dying men; this is mine, that a life spent in the service of God, and communion with Him, is the most pleasant life that anyone can live in this world".

IX. 15.—*Thanks be unto God for His unspeakable gift.*

Ruskin wrote on 13 August, 1872, from Broadlands: "Entirely calm and clear morning. The mist from the river at rest among the trees, with rosy light on its folds of blue, and I, for the first time these ten years, happy. Took up Renan's 'St. Paul' as I was dressing, and read a little; a piece of epistle in smaller type caught my eye as I was closing the book: *Grâce à Dieu pour son ineffable don.*"<sup>3</sup>

XI. 3.—*The simplicity that is in Christ.*

From this text Bishop Phillips Brooks preached his first sermon.

XI. 28.—*The care of all the churches.*

Arthur Stanley in one of his sermons at Oxford speaks of Arnold's boys as having felt at school "the care of all the Churches" ("Sermons on the Apostolic Age," p. 28).<sup>4</sup>

<sup>1</sup> "Thinking Black," p. 69.

<sup>2</sup> Dr. Moffatt translates this verse as follows: "Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity".

<sup>3</sup> E. T. Cook, "The Life of Ruskin," Vol. II, p. 234.

<sup>4</sup> "Life of Archbishop Tait," Vol. I, p. 116, *note*.

XII. 1.—*I will come to visions and revelations of the Lord.*

Dean Inge, in his book on "Christian Mysticism," points out that some visions "have every right to be considered as real irradiations of the soul from the light that 'for ever shines,' real notes of the harmony that 'is in immortal souls'." In illustration of this, we may appeal to three places in the Bible where revelations of the profoundest truths concerning the nature and counsels of God are recorded to have been made during ecstatic visions. Moses at Mount Horeb heard, during the vision of the burning bush, a proclamation of God as the 'I am'—the Eternal who is exalted above time. Isaiah in the words 'Holy, Holy, Holy' perceived dimly the mystery of the Trinity. And St. Peter, in the vision of the sheet, learned that God is no respecter of persons or of nationalities. In such cases the highest intuitions or revelations, which the soul can in its best moments just receive, but cannot yet grasp or account for, make a language for themselves, as it were, and claim the sanction of external authority, until the mind is elevated so far as to feel the authority not less Divine, but no longer external."<sup>1</sup>

XII. 3, 4.—"Very precious to me was each gleam and indication that stole across my spirit, warning me of the nearness of this kingdom of which prophets and saints have testified, and in which poetry has ever found its home, the realm 'of good beyond the reach of sense, of excellence beyond the capacity of reason which the mind with hidden exultation rather surmiseth than conceiveth'. It is something surely to have been in heaven, even for the space of half an hour, something to have touched the bright shore of measureless content, to have met the balm-fraught gale that blows from it, however swiftly borne thence by the strong o'ermastering current."—DORA GREENWELL.<sup>2</sup>

XII. 9.—*My grace is sufficient for thee.*

When Dr. W. D. Maclagan was appointed Archbishop of York, a sapphire archiepiscopal ring was presented to him by 360 out of 530 clergy he had ordained at Lichfield. The ring was inscribed with the words, "My grace is sufficient for thee," in Greek.<sup>3</sup>

"One morning," says Bunyan, "as I was again at prayer,

<sup>1</sup> "Christian Mysticism," p. 18.      "Colloquia Crucis."

<sup>3</sup> F. D. How, "Life of Archbishop Maclagan," p. 284.

and trembling under fear of this, *That no word of God could help me, that piece of a sentence darted in upon me, My grace is sufficient.* At this, methought I felt some stay, as if there might be hopes. But oh! how good a thing it is for God to send His word! for, about a fortnight before, I was looking on this very place, and then, I thought it could not come near my soul with comfort, therefore I threw down my book in a pet; then I thought it was not large enough for me; no, not large enough; but now it was as if it had arms of grace so wide, that it could not only enclose me, but many such as I besides.”<sup>1</sup>

Bunyan was not satisfied with this message of God to his soul, because the words *for thee* were left out. While he was in a meeting of God’s people, full of sadness and terror, “these words,” he says, “did with great power suddenly break in upon me: *My grace is sufficient for thee, My grace is sufficient for thee, My grace is sufficient for thee*, three times together; but oh! methought that every word was a mighty word unto me, as *my* and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me.”<sup>2</sup> His soul, he tells us, “did hang as in a pair of scales” between these comforting words and those of Hebrews XII. 16, 17 (on the rejection of Esau) which had driven him almost to madness.

XII. 14.—*The children ought not to lay up for the parents, but the parents for the children.*

Luther, in his “Table Talk,” expressed strong approval of these words of St. Paul. Herbert Spencer, on the other hand, remarks in his “Autobiography” that his father’s breakdown in health was caused by an over-anxiety to provide for those dependent on him. “There are many,” he says, “whose lives would have been happier, had their parents been more careful about themselves and less anxious to provide for others.” William George Spencer, father of the philosopher, seems to have toiled as relentlessly as Prof. Churton Collins, for when not in his school he spent his time in private teaching, and he had in addition the duties of honorary secretary to the Derby

<sup>1</sup> “Grace Abounding.”

<sup>2</sup> *Ibid.*

Philosophical Society. In striving to accumulate capital, he overtaxed his physical and mental energies, and thus he failed to "lay up" for his son some possessions which are more valuable than money. "I doubt not," wrote Herbert Spencer, "that had he retained good health, my early education would have been much better than it was; for not only did his state of body and mind prevent him from paying as much attention to my intellectual culture as he doubtless wished, but irritability and depression checked that geniality of behaviour which fosters the affections and brings out in children the higher traits of nature."

XIII. 5.—*Examine yourselves.*

Bishop Lancelot Andrewes recalls the words of Cicero: "Cato extracted from himself an account of every day's business, and also Pythagoras.

"Ausonius from Pythagoras:

'Nor let sweet sleep upon thine eyes descend,

Till thou hast judged its deeds at each day's end'.

. . . Prayer is the guardian of the sleeping, the confidence of the waking; and we think him not safe who is undefended by the arms and the guard of prayer. Rightly therefore teacheth Rabbi J . . . that penitence must not be procrastinated till the morrow."

XIII. 8.—*For we can do nothing against the truth, but for the truth.*

"Tyrants and persecutors may take away our goods, but not our chief good; our liberties here, but not that state of freedom; our heads, but not our crown. You can shut us up in prisons, and shut us out of your church and kingdom; but now shut us out of heaven if you can."<sup>1</sup>

#### THE BLESSING.

XIII. 14.—When Dean Stanley was dying, he drew himself up on the pillow, stretched out his slender hand, and said to those around him: "The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you always". Archbishop Alexander, who had spoken of Stanley's dogma-blindness, regretted his use of this expression, and said, in referring to the story of his farewell blessing, "was *that* dogma-blindness?"

<sup>1</sup> "Baxter's Saints' Rest."

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

SARA COLERIDGE mentions in a letter that her father, S. T. Coleridge, put Martin Luther in the next rank after St. Paul and the Apostles. "That article of our religion which the Commentary on Galatians is specially devoted to set forth, the manner of our justification, he thought more clearly seen, with greater depth of insight, by Luther than by any other man after the Apostle to the Gentiles." Luther was one of Sara Coleridge's heroes, and she waged a battle on his behalf with Aubrey de Vere.

Melanchthon compared Luther's Commentary on Galatians to the thread by which Theseus extricated himself from the labyrinth of the Minotaur.

Bunyan wrote: "God, in whose hand are all our days and ways, did cast into my hand one day a book of Martin Luther; it was his 'Comment on the Galatians'—it was also so old that it was ready to fall piece from piece if I did but turn it over." "To his surprise," says Dr. John Brown, "he found his own experience so largely and profoundly handled in these tattered pages, that it seemed to him as if this book of Luther's had been written out of his own heart." "This methinks (said Bunyan), I must let fall before all men; I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience."

Dr. Marcus Dods wrote to a friend:—

"Galatians in six lines is impossible. But I should say that the key to Paul is his conception of sonship to which the spirit of Christ raises. The son is free, does not require to make good his claims to favour or provision, needs no external compulsion, but lives from within from the spirit; it is the spirit of sonship

which is man's true 'inheritance,' the 'promise for which he waited and for which he learned to long during all the preceding years. But what amazed and overjoyed him day by day was this sense of sonship—of the overflowing and fatherly love of God.'<sup>1</sup>

1. 10.—Frédéric Godet wrote soon after his arrival at Babelsberg as tutor to the future Emperor Frederick :—

"I am gradually feeling my way in this new world. I think the little one is fond of me; I am studying his character. A few days ago I had to spend the evening along with the Prince and the Princess and other great personages, and I knew they were not altogether dissatisfied with me. May I never forget the words of St. Paul: 'If I desired to please men I should not be the servant of Christ'. I feel that I need the trust of these persons if I am to carry out my vocation successfully; but how easy it is to seek to purchase that trust at a price which nothing could justify me in paying! There lies the danger."

1. 16.—*I conferred not with flesh and blood.*

Erskine of Linlathen wrote from Milan in 1824 :—

"I have been in absolute solitude for three weeks. I don't know even the name of a creature in Milan. But I am very comfortable and happy when I can keep near God; and solitude is not adverse to that, though, and at the same time, it will not produce it. We are as much led away by our own imaginations as by those of others. The constant sense of the Divine presence is the important thing, and the delightful thing, and at the same time, wonderful to say, it is the chief difficulty."

1. 17 (R.V.).—*I went away into Arabia.*

"There is nothing stronger than that morning wind which swells out the cloak of the nomad, when his tent is folded and he escapes away into the desert. To leave the places where we have lived and loved and suffered! To begin our life anew! Sometimes there is deliverance there."—MAURICE BARRÈS.<sup>2</sup>

Raymond Lull gave up his position as Palace Seneschal at Majorca after his conversion at the age of thirty, and settled down to nine or ten years of study that he might fit himself to be a missionary. He retired to Mount Randa, one of his

<sup>1</sup> "Later Letters of Marcus Dods," pp. 210, 211.

<sup>2</sup> "Les Déracinés," ch. 1.

country estates, and there a spot not far from his house became famous as his place of meditation." <sup>1</sup>

II. 12.—[Peter] . . . *withdrew and separated himself, fearing them which were of the circumcision.*

"The spirit of the synagogue is essentially *separative*."—CHARLES LAMB.

II. 20.—Rabbi Duncan said: "If words gave way, and broke down with St. Paul, when he attempted to state the Great Mystery in his inspired words, *à fortiori* must they break down with us when we are dealing with transcendent truths. Paul said, 'It is no more I that do it, but sin that dwelleth in me'; and, 'I live, yet not I, but Christ that liveth in me'; and both of these sayings of his touch on the unsayable." <sup>2</sup>

II. 20.—*Nevertheless I live.*

Sir Alexander Simpson, writing of his uncle, the great Sir James Simpson, in the "British Weekly" for 8 June, 1911, says:—

"The deep in him was stirred when he had to invest in a burial-place for his little daughter. On the obelisk he erected over her grave he had a butterfly carved, as an emblem of the resurrection, and on the block at the base are the words, 'Nevertheless I live'."

Principal George Adam Smith tells that he was travelling towards Rouen in the train when he entered into conversation with a young priest of the Roman Church who, as he learned towards the end of the journey, had volunteered for missionary service on the Congo. He was now going, he said, to see his mother for the last time. "Why for the *last time*?" asked Dr. Smith, as the train drew up; and the man replied, "Because the average lifetime of a missionary on the Congo is two and a half years." The train was now at the station, and the priest had risen to go out, when Dr. Smith asked him *why* he was going. The man put his hand on his heart, and answered quietly, "The life that I now live I live by faith in Him who loved me, and gave Himself for me".

III. 1 (with Heb. xii. 2).

Canon Liddon wrote in 1885 to Dr. R. W. Dale: "I have

<sup>1</sup> W. T. A. Barber, "Raymond Lull," p. 27.

<sup>2</sup> "Colloquia Peripatetica."

often thought of what you say as to the effect of the Crucifix—in withdrawing our thoughts from our Lord's present Glory to his *past* Sufferings and Death.

“On the other hand, the disproportionate length, if one may write thus, of the narrative of the Passion and the Four Gospels seems like such passages as Gal. III. 1 and Heb. XII. 2, to suggest that Christians are to give special consideration to our Lord's Sufferings and Death. And I have sometimes thought that in reading the Gospels the mind escapes from the sense of time into a world of thought for which time does not exist. . . . I am arguing against myself, and trying to suggest the balance of the subject. For, to me the great protection against a false subjectivity is the thought, ‘What is our Lord doing now?’”<sup>1</sup>

III. 28.—*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus.*

This text is quoted in the letter addressed to the Pope in 1320 by the Scots nobles assembled at Aberbrothock. Patrick Fraser Tytler gives their words as follow :—

“Wherefore, most reverend father, we humbly pray, and from our hearts beseech your Holiness to consider, that you are the vicegerent of Him with whom there is no respect of persons, Jews or Greeks, Scots or English ; and turning your paternal regard upon the tribulations brought upon us and the Church of God by the English, to admonish the King of England that he should be content with what he possesses, seeing that England of old was enough for seven, or more kings, and not to disturb our peace in this small country, lying on the utmost boundaries of the habitable earth, and whose inhabitants desire nothing but what is their own.”<sup>2</sup>

III. 28.—Professor Baird tells us that in the reign of Henry IV of France, a spirit of mutual conciliation and concord sometimes ended the disputes between the rival confessions. “In rare instances,” he says, “a single bell answered the double end of summoning the Huguenots to the “*prêche*” in their “temple” and of announcing the hours of mass and vespers in the old parish church.”

<sup>1</sup> “Life and Letters of Henry Parry Liddon,” p. 336.

<sup>2</sup> “History of Scotland,” Vol. I, p. 320.

iv. 26.—Principal Shairp says in his description of J. H. Newman's preaching at St. Mary's, Oxford :—

“About the service, the most remarkable thing was the beauty, the silver intonation of Mr. Newman's voice, as he read the Lessons. It seemed to bring new meaning out of the familiar words ; still lingers in memory the tone with which he read, ‘*But Jerusalem which is above is free, which is the mother of us all*’.”<sup>1</sup>

#### THE FRUITS OF THE SPIRIT.

v. 22.—In Francia's picture of the Virgin and Child enthroned (in the National Gallery) St. Anne offers the Infant Christ a peach. Sir E. T. Cook, in his Handbook, notes that the peach is symbolical, as the fruit thus offered in these pictures originally was, of “the fruits of the spirit—joy, peace, and love”.

v. 26.—*Let us not be desirous of vain-glory, provoking one another, envying one another.*

This verse was chosen by Bishop Westcott, while a Cambridge undergraduate, as the motto of his life.

vi. 2.—*Bear ye one another's burdens, and so fulfil the law of Christ.*

From this text Archbishop Temple preached his last sermon as Head Master of Rugby School.

“I often think of that text, ‘Bear ye one another's burdens, and so fulfil *the law of Christ*,’ and see in it a power which goes far deeper than its obvious moral teaching ; though even from that we can learn much of the secret that redeems the universe. I do not see that sacrifice forms any part of love's essential nature ; and yet when the object of love is a guilty, oppressed, and suffering being like man, a sacred thirst for sacrifice through love naturally arises within the mind ;—to suffer *with* the suffering, to suffer *for* them, supposing this to be practicable. To suffer with and for the guilty is only another form of the same deep desire—that desire which, like the cross to which it belongs, goes below all things—deeper than deepest pain.”—DORA GREENWELL.

<sup>1</sup> Wilfrid Ward, “Life of Cardinal Newman,” Vol. I, p. 64.

vi. 3.—*For if a man think himself to be something, when he is nothing, he deceiveth himself.*

“*And nobody else,*” was Dr. Parker’s terse comment on the verse.

vi. 11.—*Ye see how large a letter I have written unto you with mine own hand.*

R.V.—*See with how large letters I have written unto you with mine own hand.*

Dean Burgon, in his “*Memoir of Charles Page Eden,*” says in a passage on the closing days of his friend:—

“How calmly he looked forward to the great change which awaited him, is shown by the following sentences—traced in uncouth trembling characters—to a friend of other days: ‘I am breaking up, not to say broken. You will certainly receive a different account ere long. Suffering, but with great comforts . . . ἴδε πηλίκους.’<sup>1</sup> This was written on 30 September, 1885, and Canon Eden died on 14 December of the same year.

vi. 11 (with Acts xviii. 3 and xx. 34).—“I like the incidental notices we have of the men of Scripture,” said Rabbi Duncan. “Paul, for example—the little rickety man of the big strong fist. He wrote a large hand, in uncommonly big capital letters, possibly because of his defective eyesight. . . . ‘Ye see in what large characters I have written unto you with mine own hand.’ And I should have liked to see Paul making tents. It was a fine thing for *that man* to work with his own hands, rather than burden the churches.”<sup>2</sup>

<sup>1</sup> “*Twelve Good Men,*” Vol. II, p. 338.

<sup>2</sup> “*Colloquia Peripatetica.*”

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

“THE Epistle to the Ephesians (says Coleridge) is evidently a Catholic epistle, addressed to the whole of what might be called St. Paul’s diocese. It is the divinest composition of man. It embraces every doctrine of Christianity—first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion. The Epistle to the Colossians is the overflowing, as it were, of St. Paul’s mind upon the same subject.”<sup>1</sup>

Calvin’s “Sermons on Ephesians” were read to John Knox in his last illness.

I. 14.—*The redemption of the purchased possession.*

“It is a most singular honour and ornament, in the style of the saints’ rest,” says Richard Baxter, “to be called the ‘purchased possession’; that it is the fruit of the blood of the Son of God; yea, the chief fruit; yea, the end and perfection of all the fruits and efficacy of that blood. Surely love is the most precious ingredient in the whole composition; and of all the flowers that grow in the garden of love, can there be brought one more sweet and beautiful to the garland than His blood? Greater love than this there is not, to lay down the life of the lover.”

I. 23.—“The Bible,” as De Maistre says, “clearly intimates that the Church is as necessary to Christ as He is to the Church; *it* is emphatically the fulness of Him who filleth all in all. This wonderful saying shows us that *unity* is the *end* of all the Divine plans with regard to us. Even Christ is only complete through the building up of His body, the Church; we are complete in Him; he is completed in us. His words are not only ‘You in

<sup>1</sup> “Table Talk.”

Me'; but also 'I in you'; the head of the great body says not to any one of the members 'I have no need of thee'."—DORA GREENWELL.<sup>1</sup>

II. 13.—The greatest of modern hymns had its spiritual birthplace in a barn. About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During their stay at the hamlet of Codymain, an earnest layman was holding evangelistic services in a barn for the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted there by curiosity. The homespun preacher's text that day was, "*Ye who sometimes were far off are made nigh by the blood of Christ*" (Eph. ii. 13). Up to that time the boy had been a stranger to religion, but the plain, earnest discourse led him to Jesus Christ. So to the sermon which converted him we owe, in the end, his hymn, "Rock of Ages," which he published as "a living and dying prayer for the holiest believer in the world".<sup>2</sup>

II. 14.—*For He is our peace, who hath made both one.*

These words are inscribed on the bronze statue known as the "Christ of the Andes," erected on the frontier line of Chile and Argentina, during the reign of King Edward VII, who promoted arbitration between the two republics.

II. 14.—*He is our peace.*

Mr. Canton writes, in his "History of the Bible Society," that on the portrait of Dr. Franz Delitzsch in the Bible House appears the characteristic autograph: "*Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν!*"—"He is our peace".

III. 8.—Bishop Collins of Gibraltar preached at All Hallows, Barking, from this text on the eve of his consecration. The day was the eve of the conversion of St. Paul, and he spoke from the words "Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ". These sentences are reported to have come in the sermon: "Jesus Christ loved minorities. He loved the things people were ready to die for without seeing any results. If the best things we can think of were to claim success, they would be very poor things. Christ

<sup>1</sup> "Two Friends."

<sup>2</sup> Quoted by the Rev. T. H. Darlow.

cares for the infinitely little, and for any particular thing to succeed is often a very bad thing. . . . Men can only see Christ if we show him in our work and in our lives.”<sup>1</sup>

III. 8.—*Unto me, who am less than the least of all saints.*

“Saint, did I say? with your remembered faces,  
Dear men and women whom I sought and slew!  
Ah, when we mingle in the heavenly places  
How will I weep to Stephen and to you.”

—F. W. H. Myers, “St. Paul”.

III. 8.—*The unsearchable riches of Christ.*

Prof. John Cairns said in 1888, when his portrait, painted by Mr. W. E. Lockhart, R.S.A., was presented to the Synod of the United Presbyterian Church:—

“I have now preached for forty-three years and have been a Professor of Theology for more than twenty; and I find every year how much grander the Gospel of the grace of God becomes, and how much deeper, vaster, and more unsearchable the riches of Christ, which it is the function of theology to explore. . . . Life and labour cannot last long with me; but I would seek to work to the end for Christian truth, for Christian missions, and for Christian union. Amidst so many undeserved favours, I would still thank God and take courage, and under the weight of all anxieties and failures, and the shadows of separation from loved friends, I would repeat the confession which, by the grace of God, time only confirms, ‘*In Te, Domine, speravi; non confundar in aeternum*’.”

III. 17.—*That Christ may dwell in your hearts by faith.*

Bishop Edward Bickersteth of Japan wrote at the age of twenty-eight to his younger brother from Delhi:—

“If I feel one thing more strongly than another about this missionary work, after a year’s thought and work (more work than thought though) it is that the ‘Wilkinson idea’ of missions is the right one. I call it the ‘Wilkinson idea’ because I got it most, and realized it most, in talking to him. I mean that the results, as far as results are granted, will be in proportion, generally speaking, to the spirituality of the agents. Increase your central fire; i.e. be more filled with the Spirit, have a

<sup>1</sup> Canon A. J. Mason, “Life of Bishop Collins,” p. 64.

stronger hold on verities, live more in the sense of the unseen, realize (like Brother Lawrence) the overshadowing Presence, let Christ dwell in our hearts *διὰ τῆς πίστεως* (taking these words in their mystery and fulness and blessedness), crush down selfishness and sin, and then, through perhaps only two or three such agents more good might be done in a short while than by fifty ordinary Christians." <sup>1</sup>

III. 20.—*He is able to do exceeding abundantly above that which we ask or think.*

"God usually answers our prayers according rather to the measure of His own magnificence than to that of our asking; so that we often do not know His boons to be those for which we besought Him."—COVENTRY PATMORE.<sup>2</sup>

IV.—When Edward Irving was on his death-bed he asked his wife to read to him "the testament of our Lord to His Church—the neglected testament"; when she read to him the Fourth of Ephesians.

IV. 1.—*The prisoner of the Lord.*

The Abbé de Saint-Cyran wrote from his prison at Vincennes:—

"I am careful to complain of nothing, knowing that God does all: I am His, free or in prison, and am grieved that I cannot be His in a third way—by martyrdom—which I have at heart, and which clears away in one moment all the rust of life. After this, do not pity my imprisonment. I am ready to remain here a hundred years; to die here if God will."

IV. 5.—*One Lord, one faith, one baptism.*

Francis Bacon wrote: "It is good we return unto the ancient bonds of unity in the Church of God, which was, one faith, one baptism; and not, one hierarchy, one discipline; and that we observe the league of Christians, as it is planned by our Saviour Christ, which is in substance of doctrine this: 'He that is not with us is against us'; but in things indifferent and but of circumstance this: 'He that is not against us is with us'."<sup>3</sup>

IV. 11.—*He gave some . . . teachers.*

Father Tyrrell and other pupils of Rathmines School, Dublin,

<sup>1</sup> "Life and Letters of Edward Bickersteth," pp. 83, 84.

<sup>2</sup> "The Rod, the Root, and the Flower," p. 14.

<sup>3</sup> Quoted by S. R. Gardiner, "History of England," Vol. I, p. 147.

spoke with the warmest affection of their head master, Dr. W. C. Benson. "Dearest and best of men!" says Tyrrell in his *Autobiography*, "it is impossible to do justice to his character, or to estimate the influence of his personality on my own. . . . I can see the Doctor stretching out over his pulpit with excitement, and saying, as he did every day, more or less, 'Really, dear boys, I do think that, *without any exception*, this is the most remarkable text *in the whole Bible*' ; or I picture him in his untidy clerical costume, tearing along the road with a boy on each arm, he the youngest of the three ; or having turned his back-garden into a large pond, he is holding a regatta of small boats ; or he has us all up to the cricket-field, on some cold, dark night, to see Jupiter's moons through the magnificent telescope he has just bought."

It is said that Dr. Benson received at times a third of his pupils without payment. Miss Petre says : "He had the honour of retiring from his profession a poor man—a fact full of meaning".

iv. 15.—*Speaking the truth in love.*

A favourite text of Professor Blackie. Dr. Forbes White, who saw him for the last time on 27 February [1895] wrote : "As he wakened from his sleep he took me by the hand and said, *Ἀληθεύων ἐν ἀγάπῃ : ἀγαπρε*, do you hear? with a humorous glance. 'Speaking the truth in love, in love.' Then his thoughts seemed to wander on the same lines. 'The sun gives light and heat ; light for knowledge, heat for love.'"<sup>1</sup>

"The world is crying out," said Dr. John Duncan, "for a *working* Church and a *united* working Church—*ἀληθεύοντες ἐν ἀγάπῃ*, 'truthing it in love'. During long-continued peace I don't wonder at division within the Church ; but in a time of war we must be one, and forget our differences."<sup>2</sup>

iv. 18.—*Having the understanding darkened.*

In Bunyan's "Holy War," the Lord Mayor of Mansoul is my Lord Understanding, and he is one of the first to suffer under the rule of Diabolus.

"As for my Lord Mayor, though he was an understanding

<sup>1</sup> "Life of Prof. Blackie," by Anna M. Stoddart.

<sup>2</sup> "Colloquia Peripatetica."

man, and one too that had complied with the rest of the town of Mansoul in admitting the giant into the town ; yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened him, not only by taking from him his office and power, but by building a high and strong tower, just between the sun's reflections and the windows of my lord's palace ; by which means his house and all, and the whole of his habitation, were made as dark as darkness itself. And thus, being alienated from the light, he became as one that was born blind. To this his house, my lord was confined as to a prison ; nor might he, upon his parole, go farther than within his own bounds. And now, had he had an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her ? So then, so long as Mansoul was under the power and government of Diabolus (and so long it was under him, as it was obedient to him, which was even until by a war it was rescued out of his hand), so long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Mansoul."

iv. 30.—*Grieve not the Holy Spirit of God.*

Dr. Barrett of Norwich wrote in his recollections of Dean Church : " Only once was it my privilege to hear the Dean preach in St. Paul's. It was on a Whit Sunday, and I recall even now the spare figure, almost insignificant in its stature, standing in the pulpit ; the upward look, then the quiet reading of the text, ' Grieve not the Spirit,' and then the whole vast congregation subdued into breathless attention, not by the spell of a great orator, but by the wonderful spiritual power of the man, as the first sentence of the sermon fell on their ears—' Grieve not—pain not—pain not the Spirit of God—then we may pain God'." <sup>1</sup>

iv. 31.—*Let all bitterness . . . be put away from you.*

" Bitterness of any sort becomes not the Sons of Adam, still less pride, for they are in that talk of theirs for the most part but as children babbling in the market-place."—TENNYSON.

iv. 32.—*Be ye kind one to another.*

William Wilberforce wrote in 1817 to his son Samuel (afterwards Bishop of Oxford) who was then aged twelve :—

<sup>1</sup> " Dean Church's Life and Letters," p. 303.

“I hope my dear Samuel remembers what I used to say to him of its not being enough to be good negatively, that is, not to be unkind, but that he was to be kind positively. Unless this is his endeavour, he will never be able to secure himself against actual unkindness. And how shocking must it appear to a Holy God and to the Holy Spirit, for any one to grieve his Saviour by being unkind to others, who is himself continually receiving marks of such kindness from a gracious Providence. I hope you guard against wandering thoughts in prayer.”<sup>1</sup>

v. 14.—*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Job vii. 4.—*When shall I arise and the night be gone?*

Edward Burne-Jones made an allegorical portrait of himself in an early drawing. “It shows the figure of a man seated in mournful dejection before a desk where lies an unfinished drawing of an angel. A small broken statue of an angel lies also at his feet. The man’s eyes are closed, and his head rests wearily upon one hand, while in the other he holds an hour-glass from which but few of the sands have run. The background is of heavy rain falling into a dark sea, and underneath it is written, ‘When shall I arise and the night be gone?’”<sup>2</sup>

The church of El Christo de la Luz in Toledo is associated with the history of the Cid. As he rode by at the head of his troops after a victory over the Moors, his faithful steed Bavioca dropped upon its knees before a mosque. “Bavioca needed no guidance and never did wrong, so when she knelt all knew that some holy relic must be concealed upon that spot. The wall was pulled down, and as the stones fell, a stream of light poured forth, and a crucifix was disclosed, where it had been immured for safety before the invasion, the lamp which was then lighted still miraculously burning—El Christo de la Luz.”<sup>3</sup>

v. 15.—*See then that ye walk circumspectly.*

Mr. G. W. E. Russell, in his volume of reminiscences entitled “One Look Back” described a sermon preached at Harrow on this text by Dr. Westcott, afterwards Bishop of Durham. “The sermon,” he says, “was an earnest plea for the revival of the

<sup>1</sup> “Life of Bishop Wilberforce,” Vol. I, pp. 8, 9.

<sup>2</sup> “Memorials of Edward Burne-Jones,” Vol. I, p. 103.

<sup>3</sup> Hare’s “Wanderings in Spain”.

ascetic life, and the preacher endeavoured to show what new blessings God has in store for absolute self-sacrifice, by telling his hearers about the great victories of asceticism in history. He took first the instance of St. Antony, as the type of personal asceticism; then that of St. Benedict, as the author of the common life of equality and brotherhood; and then that of St. Francis, who in the midst of a Church endowed with all that art and learning and wealth and power could give, re-asserted the love of God to the poorest, the meanest, the most repulsive of His children, and placed again the simple Cross above all the treasures of the world."

A rumour went abroad, Mr. Russell tells us, that Westcott was going to turn all the boys into monks, "and loud was the clamour of ignorance and superstition. Westcott made the only dignified reply. He printed (without publishing) the peccant sermon, under the title 'Disciplined Life,' and gave a copy to every boy in the school, expressing the hope that 'God, in His great love, will even thus, by words most unworthily spoken, lead some one among us to think on one peculiar work of the English Church, and in due time to offer himself for the fulfilment of it as His spirit shall teach'. Those who remember that Charles Gore was one of the boys who heard the sermon may think that the preacher's prayer was answered." <sup>1</sup>

v. 19.—*Speaking to yourselves . . . in hymns.*

On Easter Sunday, 1876, ten days before Baroness Bunsen ended her long life at Carlsruhe, her daughter Emilia going into her mother's room soon after seven o'clock a.m. found her already seated, in her black silk Sunday dress, by the sunny window, reading parts of hymns which she had years before copied out on a long strip of paper in her beautiful handwriting, and which she always kept in her pocket in a black silk case.<sup>2</sup>

v. 19.—*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*

M. de Saint-Cyran, "director" of Port Royal, recommended his penitents to sing hymns. During his imprisonment at Vin-

<sup>1</sup> "One Look Back," pp. 33, 34.

<sup>2</sup> "Life and Letters of Baroness Bunsen," Vol. II, p. 472.

cennes, though broken in health and afflicted with insomnia, his voice was heard after a brief slumber singing a psalm aloud. In the "Memoirs of Lancelot" we read these words: "I remember seeing a letter which M. de Saint-Cyran wrote to M. Des Touches at the beginning of his retreat, in which he recommended to him this devotional practice, quoting the passage of the Apostle, '*Cantantes et psallentes in cordibus vestris*'. Every one followed this practice after returning home, so that hymns were sweetly resounding on every side. This put me in mind of that early Church of Jerusalem, in which, as St. Jerome tells us, one might still hear in his day the singing of Psalms and Alleluias everywhere, on the open roads as well as in the houses." <sup>1</sup>

v. 19.—*Hymns and spiritual songs.*—The younger Pliny says that the early Christians used to meet before daybreak to sing a hymn to Christ as to their God, "*Carmen Christo, quasi Deo, dicere*".

v. 30.—*We are members of His body, of His flesh, and of His bones.*

"The Lord also did lead me," says Bunyan, "into the mystery of union with the Son of God; that I was joined to Him, that I was flesh of His flesh, and bone of His bone; and now was that word sweet to me in Eph. v. 30. By this also was my faith in Him, as my righteousness, the more confirmed in me; for if He and I were one, then His righteousness was mine, His merits mine, His victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person." <sup>2</sup>

vi. 4.—*And, ye fathers, provoke not your children to wrath.*

Sara Coleridge mentions in one of her letters a saying of her little son "Herby" which bears on these words. "I was telling Herby what good order his cousin was in, and that he was made to do what he was bid by his papa. 'Does he force him?' asked the urchin. 'To be sure, unless he does what is right of his own accord.' 'It's naughty to *force* him,' was the reply. 'You know Ulysses said, "we can't take Troy by *force*".'" <sup>3</sup>

<sup>1</sup> Sainte-Beuve, "Port Royal," Vol. I, p. 434.      <sup>2</sup> "Grace Abounding."

<sup>3</sup> "Memoir and Letters of Sara Coleridge," Vol. I, p. 123.

VI. 12.—*We wrestle.*

“Life is no holiday game,” wrote Florence Nightingale, “nor is it a clever book, nor is it a school of instruction, nor a valley of tears; but it is a hard fight, a struggle, a wrestling with the Principle of Evil, hand to hand, foot to foot. Every inch of the way must be disputed. The night is given us to take breath, to pray, to drink deep at the fountain of power. The day, to use the strength which has been given us, to go forth to work with it till the evening.”<sup>1</sup>

VI. 13.—*Take unto you the whole armour of God.*

“There is no road or ready way to virtue,” writes Sir Thomas Browne; “it is not an easy point to disentangle ourselves from this riddle or web of sin. To perfect virtue, as to religion, there is required a *panoplia*, or complete armour; that whilst we lie at close ward against one vice, we lie not open to the veney of another.”—SIR THOMAS BROWNE.<sup>2</sup>

Melanchthon said to his students in his last public lecture: “*Necessaria est et nostra panoplia*,” with an evident allusion to this verse. In the April days of 1560, while the tertian fever from which he died was wearing out the remnants of his strength, the Preceptor dwelt much in thought on his happy childhood at Bretten, where his father George Schwartzerd was a master-armourer. A German poet has pictured the child Philip looking in at the armourer’s shop, listening to the clang of hammers in the smithy and thinking of his father’s workmen as mighty sons of Vulcan; little dreaming that in the future he himself was destined to be the chief intellectual armourer of the Church which Luther founded. When he used the words “*Necessaria est et nostra panoplia*,” the weary scholar may have felt himself a child again beside his father’s forge.<sup>3</sup>

VI. 16.—*The fiery darts of the wicked.*

Luther wrote to Melanchthon from Coburg on 23 April, 1530: “I pray that Christ may give you regular sleep, and set free and guard your heart from cares, those fiery darts of Satan. Amen.”<sup>4</sup>

<sup>1</sup> Sir E. T. Cook, “Life of Florence Nightingale,” Vol. I, p. 54.

<sup>2</sup> “*Religio Medici*.”

<sup>3</sup> [For further notes on this passage, see “The Expositor’s Dictionary of Texts,” Vol. II, p. 698.]

<sup>4</sup> Enders, “Luthers Briefwechsel,” Vol. VII, p. 303.

VI. 17.—*The sword of the Spirit.*

"Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him. When he had taken it into his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

"VAL. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all."—BUNYAN.

"In the Procession of the Church as seen by Dante, St. Paul carries in his hand 'a sword shining and sharp'—not here the emblem of his martyrdom, but the sword of the Spirit, which is the word of God, the keen word of his Epistles, 'piercing even to the dividing asunder of soul and spirit'. It is plain that Dante had felt its power; even on the far side of the river it made him afraid, remembering probably the sharpness of its edge as it cut the seven wounds of sin upon his brow."<sup>1</sup>

VI. 18.—*Watching . . . in all perseverance.*

Dr. William Carey once said to his nephew: "Eustace, if after my removal anyone should think it worth his while to write my Life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

VI. 24.—*Grace be with all them that love our Lord Jesus Christ in sincerity.*

Dr. Pusey wrote in 1865: "Ever since I knew them (which was not in my earliest years), I have loved those who are called 'Evangelicals'. I loved them because they loved our Lord. I loved them for their zeal for souls. I often thought them narrow, yet I was often drawn to individuals among them more than to others who held truths in common with myself, which the Evangelicals did not hold, at least explicitly."<sup>2</sup>

<sup>1</sup> J. S. Carroll, "Prisoners of Hope," p. 428.

<sup>2</sup> "Life," Vol. II, p. 8.

## THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

MELANCHTHON wrote in 1551 to John Mathesius, who was pastor of the mining population in the Joachimstal :—

“ Reverend Sir and dearest brother, I very much enjoyed reading your learned and pious sermon, in which you return thanks to God for metals, which are useful to us in so many different ways, and also instruct the miners who belong to your congregation. I wish we had been together when you wrote that sermon; for we should have mentioned the Philippians to whom Paul writes, and others. In the Greek edition of Diodorus Siculus we read that there were in that place gold mines, and that when the father of Alexander took possession of them, the place was called Philippi. From these mines the king is said to have drawn annually above a thousand talents. The town of Philippi, therefore, had a mining population like that of your citizens. And you notice that the Church in that place was very highly praised by Paul.”<sup>1</sup>

1. 3.—*I thank my God upon every remembrance of you.*

Emerson wrote to Carlyle in 1834 :—

“ Your letter, which I received last week, made a bright light in a solitary and saddened place. I had quite recently received the news of the death of a brother in the island of Porto Rico, whose loss to me will be a lifelong sorrow. As he passes out of sight, come to me visible as well as spiritual tokens of a fraternal friendliness which, by its own law, transcends the tedious barriers of custom and nation and opens its way to the heart. . . . May I use the words : ‘ I thank my God whenever I call you to remembrance ’.”

<sup>1</sup> “ Corp. Ref.,” Vol. VII, col. 805.

The words "*gratias ago Deo meo in omni memoria vestri,*" are inscribed on a memorial stone in the Grange Cemetery, Edinburgh, and have no doubt been used in other gardens of the dead.

I. 7.—*I have you in my heart* (with 2 Cor. vii. 3.—*Ye are in our hearts to die and live with you*).

One of the noblest figures in Italian history is Fra Domenico da Pescia, the disciple and fellow-martyr of Savonarola. Amidst unexampled torments, which are described in the pages of Villari, this hero refused to utter a word which might compromise his master. Shortly before his end he wrote a farewell letter to the brethren of San Domenico at Fiesole of which he was Prior:—

"It being God's will that we die for Him," he said, "pray for us, ye that are left, bearing in mind my injunctions to remain humble, united in charity, and diligently occupied in religious exercises. Pray God for us, particularly during the services of the Church when ye are assembled together in the choir. Let my body be buried in some most lowly spot, not within the church, but outside, in some corner near the door. And offer up prayers for me, saying masses *et cætera solita*; and I, being where I hope to be, will do as much for ye. Kiss all the brethren for me, both of your convent and of St. Mark's, and especially our well-beloved brethren at Fiesole, *quorum nomina in corde fixa ante Deum porto*. Have all the pamphlets of Frà Girolamo in our cell collected together, have them bound, and place one copy in the library. And let another copy be kept to read at the second table of the refectory, but let it be fastened thereon by a chain, so that even the lay brothers may sometimes peruse it there."

In Botticelli's picture of the Nativity in the National Gallery, Fra Domenico is one of the three glorious witnesses who, in the guise of shepherds, receive the embrace of angels. Christian annals from the first century onwards show no more faithful martyr.

I. 21.—*To die is gain*.

Dr. James Henderson of Galashiels was one of the most noted preachers of his day in the south of Scotland. He was an intimate friend of the Rev. John Brown of Broughton Place Church, Edinburgh, and preached a funeral sermon for him at

Galashiels from the text, "For me to live is Christ and to die is gain".

In "Horæ Subsecivæ" the author of "Rab and his Friends" remarks: "It was, as it were, his own funeral sermon too, and there was, besides its fervour, depth, and heavenly mindedness, a something in it that made his old hearers afraid—as if it were to be the last crush of the grapes". Dr. Henderson survived his friend only a few days, passing away during the night, "and probably asleep, when, like Moses, no one but his Maker was with him . . . dying with his lamp burning, his passport made out for his journey, death an instant act, not a prolonged process of months, as with his friend".

"Think that thou hear'st thy knell, and think no more  
But that, as bells call'd thee to Church before,  
So this to the triumphant Church calls thee.

Think that they bury thee, and think that rite  
Lays thee to sleep but a Saint Lucy's night."

—JOHN DONNE.

When Carlyle heard the news of the sudden death of Bishop Samuel Wilberforce in 1873, he made this remark only: "What a glad surprise!" The Bishop was killed in a fall from horseback at Abinger, when riding with Lord Granville.

i. 23.—*For I am in a strait between two.*<sup>1</sup>

When St. Martin of Tours had reached the age of eighty, and was eager to enter on his heavenly rest, he yielded to the tears of his disciples and consented to ask from God the prolongation of his days: "Lord," said he, "if I am still necessary to Thy people, I would not draw back from the work" ("*Non recuso laborem*").<sup>2</sup>

i. 23.—*To depart and to be with Christ.*

Lord Acton was buried in June, 1902, by the side of the daughter whose death-bed he had comforted with the words, "Be glad, my child, you will soon be with Jesus Christ".

<sup>1</sup> Dr. Moffatt's translation, "So—well, I cannot tell which to choose, I am in a dilemma between the two".

<sup>2</sup> Montalembert's "Monks of the West," Vol. I, p. 344 (English translation).

I. 23.—*With Christ, which is far better.*

In early life Sir Henry Acland talked with Faraday on the probable employments of a future life, and the older man broke an interval of silence with the triumphant outburst: "That which I know best and anticipate most is that I shall go to be with Christ". These words of Faraday were written on the fly-leaf of Acland's Bible.<sup>1</sup>

I. 29.—*For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.*

General Gordon wrote in his Khartoum Journal:—

"I toss up in my mind, whether, if the place is taken, to blow up the palace and all in it, or else to be taken, and, with God's help, to maintain the faith, and if necessary to suffer for it (which is most probable). The blowing up of the palace is the simplest, while the other means long and weary suffering and humiliation of all sorts. I think I shall elect for the last, not from fear of death, but because the former has more or less the taint of suicide, as it can do no good to any one, and is, in a way, taking things out of God's hand."

#### THE HOLY NAME.

II. 9, 10.—Christina Rossetti told Katharine Tynan that she never stepped on a scrap of torn paper, but lifted it out of the mud lest perhaps it should have the Holy name written or printed upon it.<sup>2</sup>

II. 10.—*The name of Jesus.*

"Sweet Name, in Thy each Syllable  
A Thousand Blest Arabias dwell;  
A Thousand Hills of Frankincense,  
Mountains of myrrh and Beds of Spices,  
And ten Thousand Paradises.  
The soul that tastes Thee takes from thence  
How many unknown worlds there are  
Of Comforts which Thou hast in keeping!  
How many Thousand Mercyes there

<sup>1</sup> J. B. Atlay, "Life of Sir Henry Acland," p. 499.

<sup>2</sup> "Life of Francis Thompson," p. 209.

In Pitty's soft lap ly a sleeping !  
 Happy he who has the art  
     To awake them  
     And to take them  
 Home and lodge them in his heart."

—RICHARD CRASHAW.

Stradivarius at Cremona marked every violin he made with the name of Jesus, and they are still known as by "Stradivarius del Gesu". Mozart wrote on the score of his music, "In nomine Domini—Amen".

II. 10.—*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.* (R.V.).—*That in the name of Jesus every knee should bow.*

St. Bernardino of Siena (1380-1444), the greatest preacher of the early Renaissance in Italy, and the "second founder" of the Franciscan Order, established the devotion of the Holy Name. He caused tablets to be prepared, on which the sacred monogram YHS was surrounded by a sun, and with the words of this text: "*In nomine Jesu omne genu flectatur coelestium, terrestrium, et infernorum.*" "The 'Sun' was to be golden, as were also the letters to be inscribed within it; the ground was to be blue, 'for that colour signifieth faith, for without faith we cannot have glory'." The outer circle, on which the text was inscribed, was to be green. The use of these tablets brought trouble to the Saint, for some of his enemies accused him of introducing an idolatrous practice. His trial took place at Rome, fifty-two doctors being arrayed against him. His chief defender was John of Capistrano. Pope Martin V understood his true purpose, and gave Bernardino his warmest sympathy. The trial ended in the great preacher's triumphant acquittal. The Pope summoned him to his presence, "imparted to him the most abundant blessing, empowered him once more fully to preach everywhere and to exhibit to the people the most sweet Name of Jesus."<sup>1</sup>

Mr. F. T. Palgrave, in describing a visit to Paris with Jowett in 1848, tells that during the Revolution one of the most re-

<sup>1</sup> A. G. Ferrers-Howell, "St. Bernardino of Siena," pp. 158-62.

markable incidents was the finding of the picture of Christ in the Chapel of the Tuileries. "Everything was being smashed by the people, when suddenly they reached this picture. Some one cried out that 'every one should bare his head'. The crowd at once did so, and knelt down, while the picture was carried out through the most utter silence—'you might have heard a fly buzz'—into a neighbouring church. Then the suspended wave of destruction rolled on."<sup>1</sup>

J. M. Neale remarks that the Holy Name was set forth everywhere by the Saints of the Middle Ages; not merely in church art, but in household and domestic furniture. "Go, for example, into many of the farms round here, and notice the fire-dogs that stand in the yawning chimney; how they are wrought at the sides into those most blessed of all letters, the IHC by which our dear Lord is set forth. Nothing so mean, that it was thought unworthy of this monogram; nothing so glorious, that it was considered unfit to have that excelling glory added thereto. Silver and gold and gems conspired together to mark out this Name on the paten, or the chalice or the shrine; the manufacturer of Limoges worked it out in his enamel, the art of producing which we are only beginning to recover; in the monastery potteries they burnt it in on their tiles; in convents they embroidered it on chasuble and cope; in the glorious windows of churches the light came in, sanctified, as it were, and hallowed by the name of the true Light. I know all this very well. But I know also that the poor peasant was encouraged, with his clasp knife, to consecrate his house by carving the same name on the hutch of his door, or the barge-boards of his roof; the Name of Salvation could never be out of place among the dwellings of those who looked to be saved; the Name which to adore will be the work of eternity, could never be out of place for the meditation and the worship of earth."

II. 13.—*For it is God which worketh in you both to will and to do of His good pleasure.*

Florence Nightingale wrote during her visit to Rome in 1848: "We can never lose the recollection of our poor selves while we still do things with difficulty, while we are still uncertain whether

<sup>1</sup> "Life and Letters of Benjamin Jowett," Vol. I, p. 134.

we shall succeed or not. The triumph of success may be great and delightful, but the Divine life—eternal life—is when the will is to do; when the will is the same thing as the act, and therefore the act is unconscious.”<sup>1</sup>

II. 15.—*Among whom ye shine as lights in the world.*

William Wilberforce wrote in 1823 to his son Samuel, then aged eighteen: “Sir . . . seems a very pleasing young man, but I own and covet a much more higher praise for my sons, and O that I could have reason to believe that they were steadily and sturdily setting themselves to the work of acting on that beautiful as well as forcible description of the character of true Christians which we had two or three mornings ago in our family service, ‘Among whom ye shine as lights in the world, holding forth the word of Life’. O my dearest Samuel, what would I give to see you a light in the world. O my dearest boy, *aim high*, don’t be satisfied with being hopeful, still less with being merely not vicious. How little do you know to what services Providence may not call you. If, when I was about your age, anyone had pointed to me and said, ‘that youth will in a few years (not above seven or eight) be member for the first county in England, it would have been deemed the speech of a madman. But I can truly say that I would as much rather see you a Daniel Wilson or a Buchanan, as Eternity is beyond any given portion of time in the estimate of a reasonable being.”

II. 25 (with 2 Cor. vi. 1 and Eph. ii. 19).

Bishop Edward Bickersteth, in his plea for the establishment of the Cambridge University Mission at Delhi, wrote three words at the head of his paper in Greek :—

“fellow-soldiers      fellow-workers      fellow-citizens.”

III. 8.—*The knowledge of Christ.*

The last words of Frederick D. Maurice to those around his death-bed were :—

“The grace of our Lord Jesus Christ, the *knowledge* of the love of God, and the fellowship of the Holy Spirit, be with you all.”

III. 8-10. — Oliver Cromwell wrote in 1650 to his son Richard :—

“Seek the Lord and His face continually: let this be the

<sup>1</sup>Sir E. T. Cook, “Life of Florence Nightingale,” Vol. I, pp. 70, 71.

business of your life and strength, and let all things be subservient and in order to this ! You cannot find nor behold the face of God but in Christ ; therefore labour to know God in Christ ; which the Scripture makes to be the sum of all, even life eternal. Because the true knowledge is not literal or speculative ; no, but inward : transforming the mind to it. It's uniting to, and *participating* of the Divine Nature (2 Peter i. 4) : 'That by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.' It's such a *knowledge* as Paul speaks of (Phil. III. 8-10), 'Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him—not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by Faith' : 'that I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death'. How little of this knowledge is among us ! My weak prayers shall be for you !"

Carlyle says in a note : "These sentences—well known to Oliver ; familiar to him in their phraseology, and in their sense too ; and never to *be finally forgotten* by the earnest-hearted of the sons of men—are not quoted in the original, but merely indicated."<sup>1</sup>

III. 9.—*Not having mine own righteousness.*

Bunyan tells us, in "The Holy War," that some in Mansoul wished the town's petition to Immanuel to be carried by Good-Deed :—

"Now, there was an old man in the town, and his name was Mr. Good-Deed—a man that bare only the name, but had nothing of the nature of the thing. Now, some were for sending him ; but the Recorder was by no means for that. 'For,' said he, 'we now stand in need of, and are pleading for mercy ; wherefore, to send our petition by a man of this name will seem to cross the petition itself. Should we make Mr. Good-Deed our messenger when our petition cries for mercy ?'

<sup>1</sup> Oliver Cromwell's "Letters and Speeches".

“ ‘ Besides,’ quoth the old gentleman, ‘ should the Prince now, as he receives the petition, ask him, and say, “ What is thy name ? ” as nobody knows but he will, and he should say, “ Old Good-Deed,” what, think you, would Immanuel say but this ?— “ Ay ! is old Good-Deed yet alive in Mansoul ? then let old Good-Deed save you from your distresses.” And if he says so, I am sure we are lost ; nor can a thousand of old Good-Deeds save Mansoul.’ ”

III. 10.—*The fellowship of His sufferings.*

“ There is surely something very affecting in the fact that the sufferings of Christ should lie so much closer to the hearts of His people than all that these sufferings have won for them ; that it should be ever the anguish endured and not the glory obtained, which touches all the finest, deepest chords of the renewed nature. It is to the cross, not to the crown, that the last look turns, the lingering grasp cleaves ; and the latest conscious effort of the believer is sometimes to lift himself to Him who was lifted up, through the half-instructive repetition of some words like those of Gerhardt’s Hymn on the Passion, the grandest of uninspired compositions :—

‘ O head so full of bruises,  
So full of scorn and pain.’ ”

—DORA GREENWELL.<sup>1</sup>

When Bishop Collins of Gibraltar lay dying, on board ship off Smyrna, his nurse thought she heard him murmuring to himself “ The fellowship of loneliness ”.

In his diary for 1 February, 1738, John Wesley wrote :—

“ I have no hope but that if I seek I shall find Christ, and be found in Him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.”

III. 13.—*This one thing I do.*

Bishop G. H. Wilkinson wrote to the Rev. C. Green who had urged him to take up with interests outside his work :—

“ The men who have moved the world have always been men of one idea. They have not, I grant you, always been

<sup>1</sup> “ The Patience of Hope.”

happy, but they have prevailed with God and man. We may obtain relief by not throwing ourselves exclusively into one great work, but we obtain the relief at the sacrifice of power. One τέλος to which all the energies of the renewed nature are made to converge, this is the secret of success.”<sup>1</sup>

III. 13.—*Reaching forth unto those things which are before.*

Miss E. T. McLaren, in her description of Dr. Alexander McLaren’s last days, notes that, when thinking, his face seemed to lose the traces of age. His eyes were keen, bright, and his mouth firm. “One evening, as we sat by a burn [in the Highlands, near Carr Bridge] Wordsworth’s lines:—

‘And beauty born of murmuring sound  
Shall pass into her face’

were quoted, and reference was made to a long-ago incident when ‘life was before us, not behind us as now’. He was rising to his feet as these words were said, and in a moment a spirit of youth came into his face and figure, and his eyes blazed as he said, ‘No, life *fronts* us now.’”

III. 13 (with Heb. III. 14).

Dr. McLeod Campbell wrote in 1863 to Mr. Erskine of Linlathen:—

“Two words of Scripture whose drawing *seems* to be in different directions, often appear to me to press on you and on me severally; your word being ‘Forgetting the things which are behind, and stretching forth to things still before’; mine being ‘Hold fast the beginning of your confidence’. I am quoting from memory, and in doing so risk offending my friend.”<sup>2</sup>

III. 13.—*Forgetting those things which are behind.*

Baroness Bunsen, in a letter to one of her sons, quoted the words of her favourite writer, Bishop Patrick:—

“‘It is not by long poring over the wounds and bruises that we get in the daily journey of life, that we find means to advance farther; instead of prying into our sores, let us leave those things that are behind, and stretch forward after those that are before.’ I quote from memory and incorrectly, but that is the substance, and a great truth lies at the bottom.”<sup>3</sup>

<sup>1</sup> “Memoir,” Vol. I, p. 141.

<sup>2</sup> “Memorials,” Vol. II, p. 51.

<sup>3</sup> “Life and Letters of Baroness Bunsen,” Vol. II, p. 48.

Dr. Charles Beard says of the Abbé de Saint-Cyran: "Though regular and strict in self-examination, he had discovered the great moral truth, that a forward look is a condition of Christian progress. To pass one's time in counting and bemoaning our little faults is, he says, 'like a child who has tumbled down and who instead of getting up and running on, stops to cry and look at its dirty hands; an amusement which keeps it back much more than the fall itself'. And for those who were conscious of the aid of Divine grace, to be discouraged because they still stumbled in the way, was nothing less than to distrust God's goodness and mercy."<sup>1</sup>

III. 18.—*Of whom I have told you often, and now tell you even weeping.*

It is said of Abubekr, successor of Mohammed, who performed service in the mosque at Medina when the prophet was ill or absent, that he was almost unfitted for this public office, being unable to read the Koran without weeping.<sup>2</sup>

Sainte-Beuve says that the pious Bishop Eudes, the original founder of Port Royal, had what is called the gift of tears. "Even as a child, he used, it is said, to water with his tears the alms which he distributed to the poor."<sup>3</sup>

III. 21.—Lockhart closed his description of Sir Walter Scott's funeral at Dryburgh with this sentence:—

"Mr. Archdeacon Williams read the Burial Service of the Church of England; and thus, about half-past five in the evening of Wednesday the 26th of September, 1832, the remains of Sir Walter Scott were laid by the side of his wife in the sepulchre of his ancestors—'in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself'."

IV. 4.—*Rejoice in the Lord alway: and again I say, rejoice.*

"Light-heartedness," said Canon Liddon, "is at once the right and the duty of a redeemed Christian whose conscience is in fairly good order."

<sup>1</sup> "Port Royal," Vol. I, p. 176.

<sup>2</sup> A. B. Davidson, "Biblical and Literary Essays," p. 223.

<sup>3</sup> "Port Royal," 6th ed., Vol. I, p. 40.

IV. 8.—*If there be any virtue, and if there be any praise, think on these things.*

Elizabeth Bennet, in "Pride and Prejudice," says to her sister Jane: "With *your* good sense, to be so honestly blind to the follies and nonsense of others! Affectation of candour is common enough; one meets with it everywhere. But to be candid without ostentation or design—to take the good of everybody's character and make it still better, and say nothing of the bad, belongs to you alone."

"I hate the judgment that, like the flesh-fly, skims over whatever is sound, to detect and settle upon some spot which is tainted."<sup>1</sup>

IV. 17.—*Not because I desire a gift: but I desire fruit that may abound to your account.*

When Edward Bickersteth was consecrated Bishop of South Tokyo, his old friends of the Delhi Brotherhood telegraphed to him as the assurance of their prayers, Philippians iv. 17. He kept the copy of this telegram in his MS. book of private devotions to the end of his life.<sup>2</sup>

<sup>1</sup> The Sub-Prior Eustace in "The Monastery".

<sup>2</sup> "Life and Letters of Edward Bickersteth," p. 148.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

1. 20.—“How many of Paul’s deep sayings, such as Col. 1. 20, Eph. 1. 10, imply that the benefits of Christ’s great sacrifice have a bearing *beyond* that [the human] family, such as bring it into relations with other and spiritual orders of existence. Who knows upon what worlds, what systems, Christian prayer and effort even now *tells*? It was not to men only that St. Paul’s commission was addressed. He preached among them the unsearchable riches of Christ, *to the intent* that the manifold wisdom of God might be made known to principalities and powers in heavenly places through the Church which was thus founding. See Eph. III. 10. ‘The fellowship of this mystery’ he there speaks of is *a mystery of fellowship*, one that fellowship only can admit us to.”—DORA GREENWELL.<sup>1</sup>

“I remember,” writes Bunyan in “Grace Abounding,” “that one day as I was travelling into the country and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, *Having made peace through the blood of His cross*, Col. 1. 20. By which I was made to see, both again and again, that God and my soul were friends by His blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other, through His blood. This was a good day to me; I hope I shall never forget it.”

1. 28.—Dr. Alexander McLaren wrote to the students of the Rochester Theological Seminary (U.S.A.):—

“‘Whom we preach’—there is the evangelistic element,

<sup>1</sup> “Two Friends.”

which is foundation of all, and proclamation with the loud voice, the curt force, the plain speech of a herald; and there, too, is the theme, namely the Person, not a set of doctrines, but on the other hand, a Person whom we can know only by doctrines, and whom, if we know, we shall surely have some doctrine concerning. 'Warning every man,' there is the ethical side of preaching; 'and teaching every man,' there is the educational side of the Christian ministry. These three must never be separated, and he is the best minister of Jesus Christ who keeps the proportion between them most clearly in his mind, and braids all the strands together in his ministry into 'a three-fold cord, not quickly broken'. May the Rochester students attain to that ideal!"

III. 3.—*For ye are dead and your life is hid with Christ in God.*

The text upon the tombstone of Vinet.

III. 11.—*Where there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free; but Christ is all and in all.*

"The teaching of our Master," wrote Clement of Alexandria, "has not been confined to Judæa, as philosophy to Greece. It has poured itself through the whole world, persuading Greeks and barbarians of every race, in all cities and villages, instructing whole families, and enlightening individual believers wherever one was found hearkening to the truth."<sup>1</sup>

St. Teresa tells us that her excellent father could not bear to keep slaves because of the great pity he felt for their state. Once when a slave-woman belonging to his brother came to the house, he treated her like his own children; for he said he could not for mere pity bear to think that she had not her freedom.<sup>2</sup> The great Duke Francis de Guise in the same century, refused to give up a slave to Don Luis de Avila, on the express ground that the slave who had once set his foot on French soil was free for ever.<sup>3</sup>

<sup>1</sup> Quoted by Dr. Marcus Dods in his essay "Clement of Alexandria and his Apologetic".

<sup>2</sup> "Obras de Santa Teresa de Jesus" (Madrid, 1881), Vol. I, p. 2.

<sup>3</sup> Brantôme tells the story in his chapter on the Duke Francis.

III. 14.—*Charity, which is the bond of perfectness.*

“I have never known any harm to come from a great deal of charity towards difference of opinion.”—BARONESS BUNSEN.

III. 16.—*Let the word of Christ dwell in you richly in all wisdom.*

This was a favourite text of Melancthon, and he frequently chose it as an inscription for the autograph albums of his students, or for copies of his own books, such as the “Loci,” which were presented to him with a request for his autograph. Such a copy, with his MS. notes on the text in German, is preserved in the Imperial Library at Vienna.<sup>1</sup>

III. 16.—*Teaching and admonishing one another in psalms and hymns and spiritual songs.*

Dr. A. H. Charteris took a very active part in Mr. Moody’s first mission to Edinburgh, associating in this work with Dr. Horatius Bonar, Dr. J. H. Wilson, and other Free Church leaders. In the “Church of Scotland Record” for April, 1874, Dr. Charteris wrote a four-page article describing the mission.

“A few weeks,” he said, “have made Mr. Sankey’s favourite hymns as familiar to every rank and to every age as those older hymns which we had known best and longest. Poor sufferers in the wards of the Infirmary, lone old men and women in dark rooms of our high houses and back streets, are now cheered in a way no one dreamed of before Mr. Sankey came, by visits from those who do not attempt to preach to them, but only to sing. And that is not all; for we have been led to see that it is a mistake to confine song to utterances of praise or prayer in Christian meetings. We have learned to value more highly its power for instruction, although that is not new. It is as old as David, as old as Moses, but it has received a new impetus among us; and we who are called to ‘teach and admonish one another in psalms and hymns and spiritual songs,’ may well be glad to have been reminded how this may be done.”<sup>2</sup>

III. 22.—*Not with eye-service, as men-pleasers.*

Mr. Touchwood, in “St. Ronan’s Well,” deplores the change in the Scottish peasantry of the new world.

<sup>1</sup> See Dr. Otto Clemen’s article in “Studien und Kritiken” for October, 1913, p. 111, entitled “Melancthons Loci als Stammbuch”.

<sup>2</sup> “Life of Dr. Charteris,” p. 285.

“I left your peasantry as poor as rats indeed, but honest and industrious, enduring their lot in this world with firmness, and looking forward to the next with hope. Now they are mere eye-servants—looking at their watches, forsooth, every ten minutes, lest they should work for their master half an hour after loosing time.”<sup>1</sup>

Compare with these words Adam Bede’s reproof, addressed to his mates in the workshop at Hayslope: “I can’t abide to see men throw away their tools in that way, the minute the clock begins to strike, as if they took no pleasure in their work, and were afraid of doing a stroke too much”.

iv. 2, 3.—*Continue in prayer, and watch in the same with thanksgiving.*

Mr. Erskine of Linlathen wrote to his cousin, Rachel Erskine;—

“A friend of mine told me that he had been at different times sensible of spiritual blessings bestowed on him through the prayers of particular persons at a distance. He was conscious of a special blessing, and he had a most distinct impression that that blessing came to him through the prayers of a particular person; and on asking the person afterwards, he learnt that he had been praying for that very blessing on him. I like such a story exceedingly. I like to think of the condescension of our God answering such petitioners as men to the very letter of their petitions; and I like to think of His binding souls so close as to make them channels to each other of the water of life. And thus there is a great increase of the spirit of thanksgiving, for each blessing is not only a reason of gratitude to the receiver of it, but also to those whose prayers of love have been answered in the bestowment of it.”<sup>2</sup>

<sup>1</sup> “St. Ronan’s Well,” ch. xv.

<sup>2</sup> “Letters of Thomas Erskine,” 2nd ed., p. 111.

## THE EPISTLES OF PAUL THE APOSTLE TO THE THESSALONIANS.

### FIRST THESSALONIANS.

II.—When Dr. John Cairns visited Berwick to preach for the vacant congregation in Golden Square (March, 1845) he wrote to Mr. Wilson: “I write with a light and cheerful heart . . . having been saved from fear or regard of man, and from eyeing of consequences in regard to my present appointment. In looking into my Greek Testament last night, I fell upon 1 Thessalonians, ch. II., and I could not help feeling that I had been enabled, by the grace of God, amid a good deal of trial, to feel some faint sympathy with the Apostle’s spirit. What may come of this matter I do not care anxiously to inquire.”

III. 8.—*For now we live, if ye stand fast in the Lord.*

On Thursday, 8 November, 1764, Wesley wrote in his “Journal” :—

“At ten (and so every morning) I met the preachers that were in town, and read over with them the ‘Survey of the Wisdom of God in the Creation’. Many pupils I had at the University, and I took some pains with them; but to what effect? What is become of them now? How many of them think either of their tutor or their God? But, blessed be God! I have had some pupils since who well reward me for my labour. Now ‘I live’; for ‘ye stand fast in the Lord’.”

IV. 11.—*Study to be quiet.*

The body of Dean Vaughan rests in the burial ground of Llandaff Cathedral, and in the Cathedral there is a monument to his memory. The words of the inscription were chosen by his friend, Dr. Butler, of Trinity College, Cambridge, and the text is appended, “Ambitious to be quiet”.

Izaak Walton closed Part I of "The Complete Angler" with this passage, in which Venator addresses Piscator:—

"My good master, I will not forget the doctrine which you told me Socrates taught his scholars, that they should not think to be honoured so much for being philosophers, as to honour philosophy by their virtuous lives. You advised me to the like concerning angling, and I will endeavour to do so; and to live like those many worthy men, of which you made mention in the former part of your discourse. This is my firm resolution; and as a pious man advised his friend, that to beget mortification he should frequent churches, and view monuments, and charnel houses, and then and there consider, how many dead bodies time had piled up at the gates of death; so when I would beget content, and increase confidence in the power, and wisdom and providence of Almighty God, I will walk the meadows by some gliding stream, and there contemplate the lilies that take no care, and those very many other various little living creatures, that are not only created but fed, man knows not how, by the goodness of the God of Nature, and therefore trust in Him. This is my purpose; and so, let everything that hath breath praise the Lord; and let the blessing of St. Peter's master be with mine.

"*Piscator.* And upon all that are lovers of virtue, and dare trust in His providence, and be quiet, and go a-angling."

Mr. S. H. Leeder, who was a guest of well-to-do Moslems in a Nile village, remarks that in conversation there was seldom any wrangling.

"If one of our party was inclined to more than ordinary heat, the elder brother of the house, with that curious mixture of the serious and the benign, often found in the Moslem of this class who has passed his first youth, would say in a low voice, 'Blessings on the Prophet,' and the disputant would pause to reply, 'O God, favour him!' and moderation was at once restored. Loudness is condemned in the Prophet's traditional laws."<sup>1</sup>

iv. 13.—*But I would not have you to be ignorant, brethren, concerning them which are asleep, etc.*

From this passage Justus Jonas preached a funeral sermon

<sup>1</sup> "Veiled Mysteries of Egypt," p. 28.

for Luther, in February, 1546, at Eisleben, and the same text was chosen by Bugenhagen for the sermon he preached on the day of Luther's funeral at Wittenberg. Paul Eber preached the memorial sermon for Melancthon from the same words in April, 1560, in the Town Church of Wittenberg. Both Reformers were laid to rest in the Castle Church at the farthest end of the town. Their monuments on the pavement of the church are small and simple.

iv. 14.—*Them also which sleep in Jesus will God bring with Him.*

This text is inscribed on the tombstone of Robert Murray McCheyne.

v. 14.—*Comfort the feeble-minded.*

Bunyan's Mr. Feeble-mind tells of the kindness he received on his journey:—

“When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things as were necessary for my journey, and bid me ‘hope to the end’. When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up it by one of his servants. Indeed I have found much relief from pilgrims, though none were willing to go softly, as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that ‘comfort’ should be given to the ‘feeble-minded’; and so went on their own pace.”

v. 16.—*Rejoice evermore.*

“To make a habitual war on depression and low spirits, which in one's early youth one is apt to indulge and be somewhat interested in, is one of the things one learns as one gets older. They are noxious alike to body and mind, and already partake of the nature of death.”—MATTHEW ARNOLD.

When John Woolman was dying, the friend who waited on him said in distress, “What shall I do now?” He answered with great composure, “Rejoice evermore, and in everything give thanks”; but added a little after, “This is something hard to come at”.

v. 17.—*Pray without ceasing.*

The Moslems believe that the early morning and the evening prayers are specially important because then the guardian angels are changed who attend on each living soul, the one on the right hand to record the good deeds, and the one on the left, the bad. When they ascend to their Lord He asketh them, "How did ye leave My servants?" It is good when they say to their Lord, "We left them praying, and we came to them when they were praying".<sup>1</sup>—S. H. LEEDER.

In one of his last letters John Foster wrote :—

"My business is to be looking habitually to the *end*, and making all serious preparation for it, under such constant strong admonition. In considering, a day or two since, the balance of good and evil of this last year and more, I hoped I could say, *I am a gainer*, by the salutary effects I hope I have reaped from this discipline. I never prayed more earnestly, nor probably with such faithful frequency. '*Pray without ceasing*' has been the sentence repeating itself in the silent thought; and I am sure, I think, that it will, that it *must*, be my practice to the last conscious hour of life. Oh why not throughout that long, indolent, inanimate, half-century past! I often think mournfully of the difference it would have made now, when there remains so little time for a more genuine, effective, spiritual life. What would become of a poor sinful soul but for that blessed, all-comprehensive sacrifice, and that intercession at the right hand of the Majesty on high?"

A friend of Dr. Pusey wrote :—

"I was talking to him about the difficulties of sustained prayer. He acknowledged that it was so; but if only we were faithful to our rule of prayer, in course of time the rule would form in us the habit, and when the habit was formed it became easy and natural to fulfil the Apostolic precept of '*Pray without ceasing*'. He said in his own case, in every pause of conversation, or when changing his position, or in walking in the street, his thoughts naturally formed themselves into prayer. I then asked him, knowing that he had spent many years in praying for the conversion of sinners, whether he had ever seen any re-

<sup>1</sup> "Veiled Mysteries of Egypt," p. 126.

markable instances of his prayers being answered. After a pause he said, with indescribable solemnity, 'I have always observed that Almighty God gives them another chance'." <sup>1</sup>

Dr. Godet wrote to his pupil, Prince Frederick William of Prussia, soon after the young man had attained his majority :—

" . . . You don't neglect private prayer, I trust, my dear Prince. For my own part, I feel every day how the most intricate affairs are easily ordered, how irritable feelings grow calm, how difficulties are quickly smoothed away by the power of prayer. Can you believe that I talk with God even about a change of servant and similar matters, and that I find in my daily experience that He does not disdain to guide with His mighty Divine hand these little things of ordinary life? The truth is, there are no little things. The smallest thing may have incalculable results. May not the choice of a servant influence the whole life of a family, and the life of a family react on the fate of a whole country? On the smallest hair of the head of the humblest beggar may hang the weight which will decide the fate of a country and therefore of the world. That is why the very hairs of our heads, those hairs which *we* do not number, are numbered, as Jesus says, by our heavenly Father. Sweet assurance! Let us see that we take it to ourselves and make joyful use of it by speaking to God about *everything* that pre-occupies and disturbs us. Nothing that fills our hearts is too small for Him. If the king said to you, 'At any hour, you may come to me without knocking; day and night my room is open to you, and all my power is at your service for everything that concerns you'—what a privilege! Is not an equal, nay, an even greater privilege contained in that magnificent permission: *Pray without ceasing.*"

v. 18.—*In every thing give thanks.*

When Bishop Westcott lay dying at Auckland Castle in 1901, he asked for the Psalms, and said: "Some people think that the Psalms are so sad; but to me they are full of praise and thanksgiving". So they read all the Psalms, morning and evening, for the 27th day of the month. At first the Bishop tried

<sup>1</sup> G. W. E. Russell's Life of Dr. Pusey in "Leaders of the Church," p. 194.

to say alternate verses, but this was more than he could do, so he listened and joined in the Gloria. When this reading was finished the Bishop, after thanking his daughters very lovingly, added: "All I can do is a little bit of praise, a little bit of praise".

Dr. Hort's son and biographer says, in describing the closing weeks of his life: "Before each meal it was touching to see him give thanks like a little child with bowed head and folded hands".<sup>1</sup>

v. 20.—*Despise not prophesyings.*

Patrick Walker, writing in 1728, complained that "the most part of the great wits of the age will think, as Mr. Wodrow writes, that there was too much prophesying in these days. Malignant nonsensical reflections of that nature are now needless; for such foresights of events are now quite ceased. We may all now cry out, 'Watchman, what of the night? Watchman, what of the night?' with all the sleeping Churches of Christ through the world, not one of them to waken another."<sup>2</sup>

v. 21.—*Prove all things; hold fast that which is good.*

"*Omnia explorate; meliora retinete,*" was the motto of John Evelyn.<sup>3</sup>

The motto of the family of Coligny was: "*Je les espreuve tous*". Early ancestors of the Admiral fought in the Crusades. Their arms were the same as those of the Counts of Burgundy, and Hotman tells us that their war-cry was, "I prove them all". The word was possibly used as meaning "I test or make trial of them all," as in the modern *épreuve* (trial).

#### SECOND THESSALONIANS.

III. 10.—*For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

Sir Hubert von Herkomer wrote, in closing the second volume of his autobiography:—

"Yet truly may I assert that not yet have I made a grave

<sup>1</sup> "Life of Dr. Hort," Vol. II, p. 389.

<sup>2</sup> "Six Saints of the Covenant," Vol. I, pp. 5, 6.

<sup>3</sup> "The Diary of John Evelyn," with an introduction by Austin Dobson, Vol. I, p. xxxi.

step towards the age of decline. The gift of work is still my most cherished possession ; it is the talisman against evil ; it is the compass that points to the good that may still be before me. The gift of work enables me to appreciate the gift of life.”<sup>1</sup>

St. Francis of Assisi was on his guard against creating a hive of drones. In his testament he wrote:—

“I used to work with my hands and I wish to continue to do so, and I want all the other brothers to work at some honourable trade. Those who have none should learn one, not for the sake of getting pay for their work, but in order to set a good example and to avoid idleness.”

III. 13.—*Be not weary in well doing.*

A favourite story of Bishop Collins of Gibraltar was that of the Indian who composed a hymn which simply contained the words : “Go on, go on, go on, go on,” repeated in every line. “It is not a hymn suited for congregational singing,” he once said, “yet it is the very secret of the Christian life.”

<sup>1</sup> “The Herkomers,” Vol. II, p. 233.

# THE EPISTLES OF PAUL THE APOSTLE TO TIMOTHY.

## FIRST TIMOTHY.

iv. 12 (R.V.).—*Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.*

In Melanchthon's statutes of the University of Wittenberg, this passage is quoted in the original Greek for the instruction of professors and tutors, and a brief exposition follows. The writer reminds his colleagues that St. Paul's words were meant not only for pastors of churches but for all who guide and control the studies of young men. "Let us remember in what a society we mingle,—not a company of Cyclops or Centaurs, or a Platonic Academy—but in the Church of God, where the eternal God, the Father of our Lord Jesus Christ, and His Son, our Lord Jesus, are present; and the Holy Ghost has been poured out in many young hearts; where also angelic spirits beloved of God are the guardians of these troops. Let us think what a crime it would be to profane and pollute this temple of God, and as it were, to drive God away from this dwelling-place. As often as you enter the classroom, into the gathering of students, remember that you are entering into the presence of God, of Christ, and of the Angels." Melanchthon entreats his fellow-professors to be lovers of peace, "for he that dwelleth in love dwelleth in God".

Referring to 1 Timothy iv. 12, he says:—

"We have put this text into our rules, because it is a brief word of direction for our whole conduct. We should keep it always in mind, and have it ever before our vision, as the norm of our whole life and teaching office."<sup>1</sup>

iv. 13.—*Give attendance to reading.*

Dr. Thomas Binney said to young men:—

<sup>1</sup> "Corp. Ref.," Vol. X, cols. 1019, 1020.

“You are young men engaged in business, but have to improve your minds as best you can in your leisure hours. Well, I was once in the same position. I was seven years in a book-seller’s concern, and during that time my hours were, for two years from seven to eight, and for five years from seven to seven ; under great pressure I have sometimes been engaged from six to ten. But somehow, all the time, and especially from my fourteenth to my twentieth year, I found opportunities for much reading and a great deal of composition. I did not shirk, however, my Latin and Greek, for I went for some two evenings in the week to an old Presbyterian clergyman, to learn the elements of the two languages, and could read Cæsar and St. John ; but my great work was English. I read many of the best authors ; and I wrote largely both poetry and prose ; and I did so with much painstaking.”<sup>1</sup>

v. 23.—Sir Walter Scott has drawn no more lovable sixteenth-century figure than that of the Monk Eustace, Sub-Prior of the Abbey of Kennaquhair, the real hero of “The Monastery”.

Father Eustace, in ch. VI, is summoned to consultation, by his superior, the genial self-indulgent Abbot Boniface, who is seated in his high-backed chair, before a glowing fire, “where two or three large logs were reduced to one red glowing mass of charcoal.

“At his elbow, on an oaken stand, stood the remains of a roasted capon, on which his reverence had made his evening meal, flanked by a goodly stoup of Bordeaux of excellent flavour. . . .

“The Abbot opened the conversation by motioning to the monk to take a stool, and inviting him to a cup of wine. The courtesy was declined with respect, yet not without a remark that the vesper service was past.

“‘For the stomach’s sake, brother,’ said the Abbot, colouring a little, ‘you know the text.’

“‘It is a dangerous one,’ answered the monk, ‘to handle alone, or at late hours. Cut off from human society, the juice of the grape becomes a perilous companion of solitude, and therefore I ever shun it.’

<sup>1</sup> E. Paxton Hood, “Thomas Binney,” pp. 2, 3.

“ Abbot Boniface had poured himself out a goblet which might hold about half an English pint; but either struck with the truth of the observation, or ashamed to act in direct opposition to it, he suffered it to remain untasted before him, and immediately changed the subject.”<sup>1</sup>

VI. 8.—*Having food and raiment let us be therewith content.*

“ God hath not promised us coaches and horses, rich houses and jewels, Tyrian silks and Persian carpets; neither hath He promised to minister to our needs in such circumstances as we shall appoint, but such as Himself shall choose.”—JEREMY TAYLOR.

VI. 10.—*For the love of money is a root of all kinds of evil* (R.V.).

William Blake was unselfish and cared very little for money. “ Were I to love money,” he said, “ I should lose all power of thought, and my business is not to gather gold, but to make glorious shapes, expressing godlike sentiments.” Sometimes he would allow himself to become so absorbed in his imaginative work as to neglect the means of earning money. As soon as the larder became bare, his wife would quietly put an empty plate before him when the meal time came round. “ What, no money again?” he would exclaim, “ it’s always the money—nothing but the money!” and at once go to work on the usual cash-producing drudgery.<sup>2</sup>

“ The people at Katanga,” wrote Dr. Livingstone, “ are afraid to dig for the gold in their country, because they believe that it has been hidden where it is by ‘ Ngolu ’ who is the author of it. The Arabs translate Ngolu by Satan; it means Mézimo, or departed spirits, too.”<sup>3</sup>

VI. 16.—*Who only hath immortality, dwelling in the light which no man can approach unto.*

Dr. Livingstone wrote: “ He who ‘ dwelleth in the light which no man can approach unto ’ condescends to provide for the minutest of our wants, directing, guarding, and assisting in each hour and moment, with an infinitely more vigilant and ex-

<sup>1</sup> Dr. Moffatt omits this verse from his translation of the New Testament (1913).

<sup>2</sup> A. T. Story, “ William Blake,” p. 81.

<sup>3</sup> “ Last Journals,” Vol. I, p. 280.

cellent care than our own utmost self-love can ever attain to. With the ever-watchful, loving eye constantly upon me, I may surely follow my bent, and go among the heathen in front, bearing the message of peace and good-will. All appreciate the statement that it is offensive to our common Father to sell and kill His children. I will therefore go, and may the Almighty help me to be faithful."

vi. 17.—*Charge them that are rich in this world, that they be not high-minded.*

"It often strikes me as such an odd thing," wrote Dean Burgon in his Oxford days, "that rich men talk so much about money—persons of very high rank especially. I always think it bad taste; and however convenient a commodity, and important to be talked about at certain times and in certain places, it is, generally speaking, a very uninteresting and disagreeable topic. I hope I am not wrong."<sup>1</sup>

Clement of Alexandria compared wealth to a serpent. "Unless you know how to catch it without risk, and can lift it up by the tip of the tail, it will double back and fold round your hand and bite you: just so wealth, whether in the hand of the prudent or unwary, is a desperate thing to wriggle and catch and bite, but there is a possibility of a man using it so magnanimously and wisely as to charm the brute by the incantation of the Word and himself remain unhurt."<sup>2</sup>

vi. 17.—*Who giveth us richly all things to enjoy.*

Luther said in his Table Talk:—

"God is indeed a rich man, and God gives to the wicked Turk and to the Pope so many splendid gifts—land and people and the best fruits in the world, and so much victory and good fortune; what will He give some day to His children? Even here on earth He has given me so much already that I would not accept all the possessions of the Turk if in return I had to miss the meaning of a single verse of the Psalter, how much less, if I had to surrender to him all my skill in the Scriptures."<sup>3</sup>

Dr. John McLeod Campbell wrote in 1862 to his eldest

<sup>1</sup> "Life of Dean Burgon," Vol. I, p. 144.

<sup>2</sup> Quoted by Dr. Marcus Dods, "Clement of Alexandria and his Apologetic" in "Erasmus and other Essays," p. 155.

E. Kroker, "Luthers Tischreden," No. 486.

daughter, while he was resting amid the lovely scenery of Tighnabruaigh, on the Clyde:—

“God gives us all things richly to enjoy; and there is a danger, in our anxiety to be right in regard to everything, that we may be straitened as to the free enjoyment which really is a part of our right response to God’s goodness in His gifts. But if we are simply seeking to please God, and to cherish a peaceful reference to His judgment of us, while freely using what He freely bestows, we shall walk at liberty.”<sup>1</sup>

#### SECOND TIMOTHY.

i. 5.—*The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice.*

Hurrell Froude wrote in his Journal at the age of twenty-three:—

“Spent the morning tolerably well; read my mother’s journal and prayers, two hours; I admire her more and more. I pray God the prayers she made for me may be effectual, and that her labours may not be in vain; but that God in His mercy may have chosen this way of accomplishing them; and that my reading them so long after they were made, and without any intention of her’s, may be the means by which the Holy Spirit will awaken my spirit to those good feelings which she asked on my behalf.”

i. 12.—*I know whom I have believed.*

Blaise Pascal was so much impressed by the curing of his niece’s diseased eye by the “miracle of the Holy Thorn” that he caused to be engraved upon his seal an *Eye*, surrounded by a crown of thorns, with the motto “*Scio cui credidi*” (I know whom I have believed), and henceforth used this new device in place of his old armorial bearings.

Dr. Charteris wrote in 1877 to an old college friend:—

“I concern myself no longer with trying to construct logical and consistent theories of inspiration. It is enough for me that I see, running through Old and New Testament alike, such an ever-brightening and broadening way of Divine revelation, centring and culminating in our blessed Lord and Saviour, that I find it impossible to doubt the Book’s own testimony

<sup>1</sup> “Memorials,” Vol. II, p. 16.

regarding itself, that it is from God and inspired by His Spirit. How that inspiration acted, and to what extent, and whether it was always the same in kind, are all questions about which I have ceased to trouble myself. . . . With the witness of my own spirit to the truth of Bible revelation, and the witness which springs from the renewed hearts and purified lives of Hindu idolaters brought to the foot of the Cross, no shadow of doubt dare linger on the grand truths and their heaven-born origin; and like Paul, I rejoice to say: 'I know in whom I have believed.'<sup>1</sup>

This text is inscribed on the cross above the grave of Canon Alfred Ainger, in the churchyard of Darley Abbey.

II. 4.—*No man that warreth entangleth himself with the affairs of this life.*

Richard Baxter quotes the case of Pellicanus, who sent back the silver bowl which the bishop had sent him for a token with this answer: "All that are citizens and inhabitants of Tigurum, are solemnly sworn twice a year not to receive any gift from any prince abroad". "So (adds Baxter) say thou, 'we the citizens and inhabitants of heaven are bound by solemn and frequent covenants, not to have our hearts enticed or entangled with any foreign honours or delights, but only with those of our own country. If thy thoughts should, like the laborious bee, go over the world from flower to flower, from creature to creature, they would bring thee no honey or sweetness home, save what they gathered from their relations to eternity.'"

II. 4.—*That he may please Him who hath chosen him to be a soldier.*

Savonarola wrote to his parents, who were distressed by his entrance into a monastery: "If some temporal lord had girt me with a sword, and welcomed me among his followers, you would have regarded it as an honour to your house, and rejoiced; yet, now that the Lord Jesus Christ has girt me with His sword and dubbed me His knight, ye shed tears of mourning".<sup>2</sup>

II. 5.—*And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*

Ferdinand of Styria, who was appointed Emperor at the

<sup>1</sup> "Life of Dr. Charteris," pp. 444, 445.

<sup>2</sup> Villari's "Life of Savonarola".

Electoral Diet of Frankfort in August, 1619, chose for himself the motto, "For those who strive lawfully".<sup>1</sup> That motto, says Dr. S. R. Gardiner, "displays his own measure of the work which he had undertaken. The champion of the law, he would observe the law himself. Whatever he had sworn to his own hurt he would execute, but whatever rights the law gave him he would unflinchingly maintain."<sup>2</sup> Ferdinand was one of the protagonists in the Thirty Years' War.

II. 9.—*The word of God is not bound.*

From this text Dr. George Matheson preached in October 1903, at Brunswick Chapel, Leeds, on behalf of the Wesleyan Missionary Society. "It was a missionary sermon," says his biographer, "and one of the most characteristic that he ever delivered."

II. 13.—*He abideth faithful.*

Mr. Lee Warner says, in his reminiscences of Archbishop Temple, under whom he served as a form-master at Rugby :—

"Questions on religious subjects he would often answer by a quotation, notably from Clough's poems, among which he was especially fond of the lines :—

"It fortifies my soul to know  
That, though I perish, Truth is so ;  
That, howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall."

"Or, as he would sum it up, 'I am sure that as long as you can get along with broad, simple truths, you are quite right to keep to them'."<sup>3</sup>

II. 15.—*A workman that needeth not to be ashamed.*

Charles Stanford, one of the most honoured of Baptist ministers, was a student at the Bristol College when John Foster passed away, and was allowed to see the teacher in

<sup>1</sup> "Legitime certantibus."

<sup>2</sup> "History of England," Vol. III, p. 269. Dr. Moffatt translates the verse, "Again, a competitor in the games is not crowned unless he observes the rules".

<sup>3</sup> "Memoirs of Archbishop Temple," Vol. I, p. 162.

death. The words came to him, "A workman that needeth not to be ashamed".<sup>1</sup>

II. 17, 18.—The Shepherds of the Delectable mountains took Christian and Hopeful to the top of the hill Error, and bid them look down to the bottom. "So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have ye not heard of them that were made to err by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body. They answered, yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too nigh, or how they come too near the brink of this mountain."

III. 15.—*From a child thou hast known.*

St. Teresa, in the first chapter of her autobiography, says that she began to awake to spiritual things about the age of six or seven; and she thinks this was owing to the care of a devout mother who taught her children to pray.<sup>2</sup>

III. 15.—*From a child thou hast known the holy scriptures.*

John Conington, the great Oxford Latinist, was the son of the Rev. Richard Conington, incumbent of the Chapel-of-Ease in Boston, and afterwards rector of Fishtoft. John was from his birth a grave and quiet child. Before he was six years old he was well acquainted with the historical parts of the Scriptures, and it was his constant habit to sleep with a Bible under his pillow that he might read it as soon as he woke in the morning.<sup>3</sup>

Dr. Marcus Dods wrote in his essay on Confucius: "As it is recorded of Athanasius that he was observed when a child playing at church ceremonies, and himself enacting the part of a bishop, so of Confucius it is related that 'as a boy he used to

<sup>1</sup> W. Robertson Nicoll, "British Weekly," 19 June, 1913.

<sup>2</sup> "Obras de Santa Teresa de Jesus" (Madrid, 1881), Vol. I, p. 2.

<sup>3</sup> Memoir by H. J. S. Smith, prefixed to the "Miscellaneous Writings of John Conington," Vol. I, p. 10.

play at the arrangement of sacrificial vessels, and at postures of ceremony'.<sup>1</sup>

Melanchthon in his "Postilla," tells a similar story of his own childhood. Though he never took orders, he became as Luther said, a "doctor above all doctors" and a great divine.

iv. 2.—*Be instant in season, out of season.*

Thomas De Quincey says: "By mere accident I one day heard quoted a couplet which seemed to me sublime. It described a preacher such as sometimes arises in difficult times, or in fermenting times—a son of thunder, that looks all enemies in the face, and volunteers a defiance even when it would have been easy to evade it. The lines were written by Richard Baxter—who battled often with self-created storms from the first dawn of the Parliamentary War in 1642, through the period of Cromwell (to whom he was personally odious), and, finally, through the trying reigns of the second Charles and of the second James. As a pulpit orator, he was perhaps the Whitefield of the seventeenth century—the *Leuconomos* of Cowper. And thus it is that he describes the impassioned character of his own preaching—

'I preached, as never sure to preach again,'

(even *that* was telling; but then followed this thunder-peal)

'And as a dying man to dying men'.

This couplet, which seemed to me equally for weight and for splendour like molten gold, laid bare another aspect of the Catholic Church; revealed it as a Church militant and crusading."<sup>2</sup>

iv. 7.—Wesley wrote in his "Journal" for 5 January, 1772:—

"I buried the remains of Elizabeth Hartland, an Israelite indeed! I know not that in thirty years she has ever dishonoured her profession, either by word or deed. Some of her last words were, 'I have fought the good fight; I have finished my course; I have kept the faith'."

The Rev. S. Baring Gould, in his book, "The Land of Teck," describes the Church of Owen, which contains the tomb of the

<sup>1</sup> "Erasmus and other Essays," p. 242.

<sup>2</sup> "Confessions of an English Opium-Eater."

early Dukes of Teck. He says that a tragic incident once occurred in the Church. After the battle of Nördlingen, 1634, the Evangelical preacher Wölflin took refuge in the Church from the Spanish soldiers who were plundering the town. A soldier entered and found him reading the Bible. He ran him through with his sword, which also pierced the book and stained it with his blood at the words (2 Tim. iv. 7), "I have fought a good fight; I have finished my course".

"Pactum serva" ("keep troth") was the motto of King Edward I.

One of Phillips Brooks's most remarkable sermons was preached from this text. "During his summer in northern Europe in 1872," says his biographer, "when his mind was at leisure to review his work and the existing situation, the words kept recurring to his mind, 'I have kept the faith'. Months before the sermon was preached he was taking notes in his journal as he prepared himself to speak. He proposed to meet the popular fallacy 'that a man must change his views to show his freedom'. He had before him 'the danger of making one's opinions matters of faith'. . . . He noted that no faith is kept unless it is obeyed. There is 'a strange mixture of the moral element' in all the passages of the New Testament where 'the faith' is mentioned. No faith can be truly kept except by discovering in it relations to life. So it must be with the doctrines of God, of the Incarnation, of the Trinity, of the Atonement, of Immortality."<sup>1</sup>

iv. 8.—*Henceforth there is laid up for me a crown of righteousness.*

"The crown of *righteousness!*" wrote Florence Nightingale to Miss Nicholson in 1846. "That word always strikes me more than anything in the Bible. Strange that not happiness, not rest, not forgiveness, not glory, should have been the thought of that glorious man's mind, when at the eve of the last and greatest of his labours; all desires so swallowed up in the one great craving after *righteousness* that, at the end of all his struggles, it was mightier within him than ever, mightier even than the desire of peace. How can people tell one to dwell

<sup>1</sup> "Life of Phillips Brooks," Vol. II, p. 64.

within a good conscience, when the chief of all the Apostles so panted after righteousness that he considered it the last best gift, unattainable on earth, to be bestowed in 'Heaven'?"<sup>1</sup>

iv. 10.—*Demas hath forsaken me.*

In the "Pilgrim's Progress" Demas stands "gentlemanlike" a little off the road over against the silver mine in the hill Lucre and calls to the pilgrims to come and see.

"Then Demas called again, saying, But will you not come over and see?"

"Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast already been condemned for thine own turning aside, by one of His Majesty's judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before Him."

iv. 13.—*The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments.*

With the requests of St. Paul we may compare those of William Tyndale during his imprisonment in the castle of Vilvorde, shortly before his execution. In a letter to the governor-in-chief, the Marquis of Bergen, he asked that some of his goods might be sent. These included "a warmer cap, for I suffer exceeding from cold in the head, being afflicted sorely with a perpetual catarrh, which is considerably increased in the cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. . . . I wish also . . . permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But above all, I beseech and entreat your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study."<sup>2</sup>

<sup>1</sup> Sir E. T. Cook, "Life of Florence Nightingale," Vol. I, p. 52.

<sup>2</sup> F. L. Clarke, "Life of Tyndale," p. 122.

## THE EPISTLE OF PAUL TO TITUS.

MELANCHTHON began his career at Wittenberg with a course of lectures on Homer and another on St. Paul's Epistle to Titus.

I. 6.—*Having faithful children.*

When Dr. E. W. Benson was sounded in 1876 as to his willingness to accept the See of Calcutta, he wrote to Bishop Wordsworth: "One difficulty is unsurmountable. Even if a man with a family is ever free for such a mission, I am circumstanced so peculiarly that we could not, if I left England, secure the sound religious training of our children, who are now between the ages of sixteen and four.

"τέκνα ἔχειν πιστά [To have believing children] is a Pauline note of a Bishop. Whatever other charge is offered, these six souls have been committed to me—and after praying for light I cannot see how to leave them in danger of darkness."<sup>1</sup>

III. 12.—*I have determined there to winter.*

St. Thomas, in the ancient Syrian novel, "The Acts of Judas Thomas," promises to build a palace for the King of India. "The King saith to him, 'And at what time wilt thou be able to build?' Judas saith, 'I will begin in Autumn and I will finish in Spring'. The King saith to him, 'All buildings are built in summer; and dost thou build in winter?' Judas saith to him, 'Thus only is it possible for the palace to be built'."<sup>2</sup>

III. 14.—*Learn to do good works for necessary uses.*

"By that phrase St. Paul expresses the obligation of Christian women to good housewifery, and charitable provision for their family and neighbourhood."—JEREMY TAYLOR.

<sup>1</sup> "Life of Archbishop Benson," Vol. I, p. 401.

<sup>2</sup> Prof. F. C. Burkitt, "Early Eastern Christianity," p. 200.

## THE EPISTLE OF PAUL TO PHILEMON.

“ Rien n'est si noble, si délicat, si grand, si héroïque, que le cœur d'un vrai Chrétien.”<sup>1</sup>

St. Paul's letter to Philemon on “ragged run-away Onesimus”<sup>2</sup> has been a favourite portion of Scripture with not a few great men.

Coleridge said that St. Paul's manners were “the finest of any man's upon record”. Dr. John Duncan would have agreed with him. “The most gentlemanly letter ever written by the most perfect gentleman is, in my opinion (he wrote), St. Paul's Epistle to Philemon. If you study its courtesies, you will see how manifold and how delicate they are.”<sup>3</sup>

VERSE 16.—*Not now as a servant, but above a servant, a brother beloved.*

Dean Burgon, when vicar of St. Mary's, Oxford, placed the following inscription on the tombstone of Rebecca Hawkins, who had acted as sextoness and pew-opener at St. Mary's Church under six consecutive vicars, including Newman:—

“ Rebecca Hawkins,  
For Thirty-six years sextoness of  
St. Mary's,  
Fell asleep 18 July, 1874,  
Aged sixty-three years.

‘Not now a servant, but above a servant, a sister beloved’.

The Dean wrote a beautiful little book on “The Servants of Holy Scripture”.

In the records of Port Royal, we have the story of Christian

<sup>1</sup> Fénelon, “Lettres Spirituelles”. “Nothing is so noble, so delicate, so great, so heroic, as the heart of a true Christian”.

<sup>2</sup> From Caponsacchi's speech in “The Ring and the Book”.

<sup>3</sup> “Colloquia Peripatetica.”

servants who waited on the hermits and were themselves of that holy company. The first of the group was a young shoemaker's apprentice, Charles de la Croix, whom the Abbé de Saint-Cyran discovered during his imprisonment at Vincennes. The lad was a nephew of one of the warders. Sainte-Beuve remarks that we find among the solitaries of Port Royal, a number of devout servants, among whom Charles de la Croix comes first. "In the Roll of the Dead their names rank with those of the most illustrious members—the de Luines, the Longuevilles, and the Pascals; and on the memorial tablets M. Hamon seemed to engrave for them with twofold affection his pious epitaphs in flowery Latin."<sup>1</sup>

VERSE 16.—*A brother beloved.*

Melanchthon, in writing to his servant John Koch, usually addressed him as "dearest John". Once he bade his famulus give a kiss on his behalf, to the youngest member of the family, little Magdalene. After the Wittenberg troubles of 1546-47, a bond of still deeper affection grew up between the Professor and his servant. John Koch died in 1553 and was honoured with a public funeral. Melanchthon's memorial tribute to him is still extant. John Koch was a well-educated man of simple and faithful character, and he helped to instruct his master's children and grandchildren.

Of Canon Liddon, Mr. George Russell says:—

"Before Liddon left his sister's house [during his last illness] he insisted on saying good-bye to each of the servants. To one he said that he should never see her again, and to some hopeful words of hers he replied, 'I am quite happy, I could not be in better hands, and all is being done for the best'. His courtesy to servants, and gratitude for their good offices, were strongly marked features of his character." So it was with the late Principal John Cairns, with Dr. John Watson (Ian Maclaren), and other men who in their day have been widely beloved.

<sup>1</sup> "Port Royal," Vol. II, p. 8.

## THE EPISTLE TO THE HEBREWS.

“I do not believe St. Paul to be the author of the Epistle to the Hebrews,” said Coleridge. “Luther’s conjecture is very probable, that it was by Apollos, an Alexandrian Jew. The plan is too studiously regular for St. Paul. It was evidently written during the yet existing glories of the Temple. For three hundred years the Church did not affix St. Paul’s name to it; but its apostolical or catholic character, independently of its genuineness as to St. Paul, was never much doubted.”<sup>1</sup>

Bishop Westcott wrote in the preface to his “Commentary on Hebrews”: “No work in which I have ever been allowed to spend many years of continuous labour has had for me the same intense human interest as the study of the Epistle to the Hebrews”.

A few months before his death, James Gilmour of Mongolia wrote to an Edinburgh friend:—

“Yesterday, as no one knew we were here, I escaped at 5.30 and made for the hot springs, twelve miles away. I walked there and back, and in consequence to-day am lame on my feet—badly blistered. I had a grand day—so quiet. Going I sat down behind a mud wall and read the four first chapters of Hebrews. Arrived, I had my bath, then got an empty room in an inn, had sleep, dinner, tea, and read the rest of Hebrews. I never saw so much in Hebrews before.”

1. 1.—*God, who at sundry times and in divers manners spake . . . unto the fathers by the prophets, hath in these last days spoken unto us by His Son.*

Dr. A. B. Davidson says on these words:—

“Hints, at least, of Christ—projected shadows of Him—lie along the whole line of the Old Testament scriptures. He, who is the fulness of the New, runs in an unbroken vein from end to end of the Old.”<sup>2</sup>

<sup>1</sup> “Table Talk.”

<sup>2</sup> “Biblical and Literary Essays,” p. 6.

I. 2.—Over the main doorway of Mansfield College, Oxford, is the motto: “*Deus locutus est nobis in Filio*” (“God hath spoken unto us in His Son”).

ANGELS.

I. 14.—*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

The angels in the “Purgatorio” appear in various colouring and garments. The Angel Pilot in the second canto glows red like Mars, the falcon-angels who guard the elect in the Dell of Princes have floating green robes and green wings, the Confessor-Angel at St. Peter’s gate wears a robe of ashen hue.

Gibbon tells us that when the Emperor Constantius summoned his young cousin (afterwards the Emperor Julian) from peaceful studies in Athens to the perilous honours of Rome, Julian “trembled for his life, for his fame, and even for his virtue; and his sole confidence was derived from the persuasion that Minerva inspired all his actions, and that he was protected by an invisible guard of angels, whom for that purpose she had borrowed from the Sun and Moon”.<sup>1</sup>

Gabriel, in Mrs. Browning’s “Drama of Exile,” confronts Lucifer, who has bidden him retire to heaven and leave the earth a prey to the fallen angel, with these words:—

“Through heaven and earth  
 God’s will moves freely, and I follow it,  
 As colour follows light. He overflows  
 The firmamental walls with deity,  
 Therefore with love; his lightnings go abroad;  
 His pity may do so, his angels must,  
 Whene’er he gives them charges.”

II. 3.—*How shall we escape, if we neglect . . .*

Dr. Johnson said to Boswell: “Sir, Dr. Cheyne has laid down a rule to himself . . . which should be imprinted on every mind: ‘to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day; nor to mind anything that my secular obligations and duties demanded of me, less than if I had been ensured to live fifty years more’”.

<sup>1</sup> “Decline and Fall” (Bury’s edition), Vol. II, p. 256.

II. 10.—*Perfect through sufferings.*

Prof. George Wilson of Edinburgh wrote to his brother Daniel :—

“ Even in this world, I feel firmly convinced that there is no worthy character, even for worldly work, who has not been ‘perfected through suffering’. Affliction has not developed the vices of my disposition ; it has pruned some and banished others. My intellect is purified and ennobled, and many mists which vanity spread before me are blown away. Take comfort, my dear brother, we shall yet do well.”<sup>1</sup>

II. 14.—*That through death he might destroy him that had the power of death.*

At supper in the House Beautiful “all their talk at the table was about the Lord of the hill ; as namely, about what he had done, and wherefore he did what he did, and why he had builded that house ; and by what they said I perceived he had been a great warrior, and had fought with and slain him that had the power of death ; but not without great danger to himself, which made me love him the more”.—BUNYAN.

II. 16.—*He took not on Him the nature of angels.*

Dr. John Duncan quoted this text in his remarks on the hymn of St. Thomas Aquinas on the Eucharist :—

“ ‘ Ecce panis angelorum,  
Factus cibus viatorum,  
Vere panis filiorum.’ ”

It is *not* angels’ food. They never tasted it. It is ours. And if you minish that truth, you may eviscerate half the significance of redemption. ‘He took not on Him the nature of angels,’ but our nature, and therefore this food is ours.”

II. 16.—*He took on Him the seed of Abraham.*

“When we remember that Christ in taking unto Himself man’s nature took upon Him all that it would become, in how glorious and serene a light do the acquisitions of science stand !”

—DORA GREENWELL.

IV. 1.—“Christ’s death is sufficient, and the promise is universal, free, and true. You need not fear missing of heaven through the deficiency or fault of any of these. But yet, for all

<sup>1</sup> “Memoir of George Wilson,” p. 287.

these, the falseness of your own hearts, if you look not to them, may undo you. If you doubt of this, believe the Holy Ghost : ' Having a promise left us of entering into His rest, let us fear lest any of you should seem to come short of it '. The promise is true, but conditional. Never fear whether God will break promise, but fear lest you should not truly perform the condition ; for nothing else can bereave you of the benefit." <sup>1</sup>

IV. 9.—*There remaineth therefore a rest to the people of God.*

At the entrance to the Terrestrial Paradise, Virgil says to Dante :—

"Beyond the steep ways and the narrow art thou.  
Behold the sun, that shines upon thy forehead ;  
Behold the grass, the flowerets and the shrubs,  
Which of itself alone this land produces.

Thou canst sit down and thou canst walk among them." <sup>2</sup>

Christiana said to Mr. Honest : " Come wet, come dry, I long to be gone ; for, however the weather is in my journey, I shall have time enough, when I come there, to sit down and rest me, and dry me ".

When Archbishop Maclagan, in his closing days, was sitting in Kensington Gardens with a friend, she reminded him of a sermon that he had once preached at St. Mary Abbot's on the text, " There remaineth a rest to the people of God ". His face at once lighted up and he said, " Ah ! *That* is the chief thought with *me* now ! " <sup>3</sup>

Professor William Robertson Smith wrote to his brother, who was dying of tuberculosis, and was troubled with doubts :—

" I hope that you also, in spite of your pain, are able to think of the rest that remaineth to the people of God. None of us can enter into that rest without passing through pain and trial, even as He passed who is our Forerunner. You have had a sore share of trials, and yet perhaps one easier to bear than a long life of prosperity and worldly cares, which make it very hard to keep near to God. At all events, we know that He who orders

<sup>1</sup> Baxter's " Saints' Rest ".

<sup>2</sup> " Purgatorio," canto xxvii.

<sup>3</sup> F. D. How, " Life of Archbishop Maclagan," p. 406.

all things wisely has dealt with you and with us all according to His will, which is the same as His purpose of love; and He will not forsake you, even in the valley of the shadow of death, if you lean on Him. Do not look inwards and vex yourself with self-questionings about faith and assurance and such-like things. God gives a joyous assurance to some of His servants, but He gives peace to all who simply throw themselves on Him, humbly accepting His will, looking to Him as children to a father, and beseeching Him to be with them and carry all their burdens."

iv. 9-11.—Ruskin wrote at Airolo :—

"I had no idea Airolo was so beautifully placed, but one must *rest* at a place before it can be known."

iv. 12.—*For the word of God is quick and powerful.*

Bunyan says : "Oh ! one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me (as sometimes I thought they every one did) more, I say, than an army of forty thousand men that might have come against me. Woe be to him against whom the Scriptures bend themselves." <sup>1</sup>

#### MILK AND STRONG MEAT.

v. 12, 14.—Dr. Alexander McLaren wrote, soon after his settlement at Union Chapel, Manchester :—

"Many in the congregation wish 'simple Bible preaching'. Now I feel that I have a great deal more sympathy with that class of people than I had. I have learned, I shall never unlearn, lessons that after all our sole power lies in the true, simple, sincere setting forth the living Christ, and I have abjured for ever more all the rubbish of 'intellectual preaching.' I would rather serve out slops for people to live upon than lumps of stone cut into the form of loaves. It is my ambition gradually to lead my hearers to some broader and more masculine type of Christian life and thought than they have had. I feel that the narrowest and least cultivated of them is nearer to me than the best man that ever stepped who has not 'the root of the matter' in him; and I should feel that I had done a great work in my small way, if I could bring these two classes of old-fashioned Christians and

<sup>1</sup> "Grace Abounding."

new-fashioned ones face to face in some instances—and teach them to honour one another and love one another.”<sup>1</sup>

“When a monk of Iona, who had been sent to preach the Gospel to the heathen of Northumbria, had returned disheartened to his native country, reporting that success was hopeless among a people so stubborn and so barbarous, ‘Was it their stubbornness or your severity?’ asked another monk, who was sitting by. ‘Did you forget God’s word to give them the milk first and then the meat?’ The speaker was Aidan, who afterwards became first Bishop of Lindisfarne and whose wise maxims were the means of Christianizing the whole of northern England.”<sup>2</sup>

VI. 4-8.—“I came to the sixth of the Hebrews, yet trembling for fear it should strike me,” writes Bunyan; “which, when I had considered, I found that the falling there intended was a falling *quite away*; that is, as I conceived, a falling from, and absolute denying of the Gospel, of remission of sins by Jesus Christ; for, from them the Apostle begins his argument verses 1, 2, 3, 4. *Secondly*, I found that this falling away must be openly, even in the view of the world, even so as to *put Christ to an open shame*. *Thirdly*, I found those there intended, were for ever shut up of God, both in blindness, hardness, and impenitency. *It is impossible they should be renewed again unto repentance*. By all these particulars, I found to God’s everlasting praise, my sin was not the sin in this place intended.”<sup>3</sup>

THE PROMISES CONFIRMED BY OATH.

VI. 17-20.—Dr. McLeod Campbell wrote in 1866: “Mr. Erskine used to say that ‘one knowing God could afford to give Him back all His promises, and trust to what He is’. This he spoke with perhaps a healthful jealousy of a state of mind which seemed to hold God as *committed* by His promises. But my sympathy was with the recognition of tender condescension to us which is in Hebrews vi. 17-20.”<sup>4</sup>

VI. 19.—*An anchor of the soul.*

The ladies of the House Beautiful led Christiana and her companions “into a place where there did hang up a golden

<sup>1</sup> “Dr. McLaren of Manchester,” by E. T. McLaren, p. 62.

<sup>2</sup> R. Bosworth Smith, “The Nineteenth Century,” December, 1887.

<sup>3</sup> “Grace Abounding.” <sup>4</sup> “Memorials,” Vol. II, p. 133.

anchor ; so they bid Christiana take it down ; for said they, you shall have it with you, for it is of absolute necessity that you should lay hold of ' that within the veil ' and stand steadfast, in case you should meet with turbulent weather ; so they were glad thereof."—JOHN BUNYAN.

"Crosses grow Anchors ; bear, as thou shouldest do  
Thy Cross, and that Cross grows an Anchor too.  
But He that makes our Crosses Anchors thus,  
Is Christ, who there is crucified for us."

—JOHN DONNE.

VI. 19.—*Which entereth into that within the veil.*

Robert Browning wrote to Miss Barrett at the beginning of 1845 :—

"Mr. Kenyon said to me one morning : ' Would you like to see Miss Barrett ? ' then he went to announce me,—then he returned . . . you were too unwell, and now it is years ago, and I feel as at some untoward passage in my travels, as if I had been close, so close, to some world's wonder in chapel or crypt, only a screen to push and I might have entered, but there was some slight, so it now seems, slight and just sufficient bar to admission, and the half-opened door shut, and I went home my thousands of miles, and the sight was never to be."

In his poem " By the Fireside," Robert Browning wrote :—

"Had she willed it, still had stood the screen  
So slight, so sure, 'twixt my love and her :  
I could fix her face with a guard between,  
And find her soul as when friends confer,  
Friends—lovers that might have been.

A moment after, and hands unseen  
Were hanging the night around us fast ;  
But we knew that a bar was broken between  
Life and life ; we were mixed at last  
In spite of the mortal screen."

MELCHISEDEK.

VII. 3, 4.—F. W. H. Myers, in his essay on Greek oracles, compares Plotinus, the Neoplatonist philosopher, to Melchisedek :—

“ Without father, without mother, without descent, a figure appearing solitary as Melchisedek on the scene of history, charged with a single blessing and lost in the unknown, we may yet see in this chief of mystics the heir of Plato, and affirm that it is he who has completed the cycle of Greek civilization by adding to that long gallery of types of artist and warrior, philosopher and poet, the stainless image of the Saint.”

VII. 16.—“ If we look through the long generations that have gone before us, we shall find that every nobler deed has been wrought, every fairer life lived, ‘not after the law of a carnal commandment, but after the power of an endless life’. The sum of that great unwritten history lies folded in few words, ‘*All these lived in faith,*’ in living faith in a living Person. Shall we look for those who have done great things for Christ and for the world among the philosophical admirers of Christianity, among its formal adherents?”—DORA GREENWELL.<sup>1</sup>

VII. 25.—*He is able.*

“ At another time,” writes Bunyan in “*Grace Abounding,*” “ I was again much under this question: *Whether the blood of Christ was sufficient to save my soul?* in which doubt I continued from morning till about seven or eight at night; and at last when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart: *He is able.* But methought, this word *able* was spoke aloud unto me; it showed *a great word,* it seemed to be writ in *great* letters, and gave such a jostle to my fear and doubt (I mean for the time it tarried with me, which was about a day) as I never had from that, all my life, either before or after (Hebrew VII. 25).”

IX. 4.—In the Life of Bishop Phillips Brooks there is a description of a sermon he preached from this text:—

“ He entered the pulpit in a black gown, and announced his text, Hebrews ix. 4: ‘Wherein was the golden pot that had manna, and Aaron’s rod that budded, and the table of the covenant. . . .’ His style was simplicity itself. Illustration and imagery are not profuse but perfect. . . . He has a certain great-heartedness, and a passionate, irrepressible desire to bring

<sup>1</sup> “The Patience of Hope”.

others to the Saviour whom he finds so precious, that people of all shades of belief, and no belief, are carried along, for the time at least, by the same enthusiasm that seems to possess him. Out of twenty or more of his sermons which we have heard, there has not been one which would have been unsuitable for a revival meeting. Whatever the subject, the central thought is always the cross of Christ—the goodness of the Gospel to a sinful soul.”

x.—Caroline Fox traced an epoch in her spiritual life to an exposition of the 10th chapter of Hebrews, given by John Stevenson.

x. 1.—*A shadow of good things to come.*

William Blake wrote to Flaxman after arriving at Felpham, in Sussex, where he lived in a thatch-roofed cottage and worked for Mr. Hayley :—

“Heaven opens here on all sides her golden gates ; her windows are not obstructed by vapours ; voices of celestial inhabitants are most distinctly heard, and their forms more distinctly seen ; and my cottage is also a shadow of their houses.”<sup>1</sup>

x. 25.—*Not forsaking the assembling of ourselves together, as the manner of some is.*

Mr. Dan Crawford quotes the words of a Bantu song :—

“Oh ! crooked lonely forest tree,  
Yes, crooked because lonely,  
How very different things would be  
If only comrades two or three  
Could break your lone monotony.”<sup>2</sup>

Mrs. G. F. Watts tells us of a talk she had with one of her husband’s most famous sitters, Cecil Rhodes :—

“When speaking in terms of high praise of the fitness of the British race for colonization, I asked him to what he attributed this quality. ‘Well,’ he answered, ‘I think it is the village life, and if I may say so, the village church.’”

x. 36.—*Ye have need of patience.*

Harriet Martineau, in her “Autobiography,” tells how she resolved to act bravely under her affliction of deafness :—

<sup>1</sup> “Letters of William Blake,” edited by Archibald G. B. Russell, p. 75.

<sup>2</sup> “Thinking Black,” p. 151.

“Instead of drifting helplessly as hitherto, I gathered myself up for a gallant breasting of my destiny; and in time I reached the rocks where I could take a firm stand. I felt that here was an enterprise; and the spirit of enterprise was roused in me; animating me to sure success, with many sinkings and much lapse by the way. While about it I took my temper in hand—in this way. I was young enough for vows—was, indeed, at the very age of vows;—and I made a vow of patience about this infirmity;—that I would smile in every moment of anguish from it; and that I would never lose temper at any consequences from it,—from losing public worship (then the greatest conceivable privation) to the spoiling of my cap-borders by the use of the trumpet I foresaw I must arrive at. With such a temper as mine was then, an infliction so worrying, so unintermitting, so mortifying, so isolating as loss of hearing must ‘kill or cure’. In time, it acted with me as a cure (in comparison with what my temper was in my youth), but it took a long long time to effect the cure; and it was so far from being evident, or even at all perceptible when I was fifteen, that my parents were determined by medical advice to send me from home for a considerable time, in hope of improving my health, nerves, and temper by a complete and prolonged change of scene and objects.”

Miss Martineau’s biographer, Mrs. Maria Weston Chapman, quotes these words of St. Augustine as the motto of her chapter “Waiting for Death” :—

“Sunt homines qui cum patientiâ moriuntur; sunt autem quidem perfecti qui cum patientiâ vivunt.”

(“There are men who die patiently; but there are some perfect ones who live patiently.”)

#### THE ELEVENTH CHAPTER.

“Il y aurait ingratitude à retenir captives les vies de nos pères en la foi.”<sup>1</sup>

“What a depth of consolation,” wrote Sara Coleridge, “there is in some of those expressions in the eleventh chapter of Hebrews! How they articulate the voice of immortality

<sup>1</sup> Vinet, “Homilétique,” p. 93. “It would be ungrateful to hide away as in a prison the lives of our fathers in the faith.”

within us, and countervail the melancholy oracle of Lucretius, with their calm and confident assurances !”<sup>1</sup>

“Sir Thomas Browne, in his ‘Religio Medici,’ thinks the faith of Old Testament saints surpasses ours, since we have history, while they had only prophetic signs. ‘Nor is this much to believe ; as we have reason, we owe this faith unto history ; they only had the advantage of a bold and noble faith, who lived before His coming, who upon obscure prophecies and mystical types could raise a belief, and expect apparent impossibilities.’ Dante, however, sets Old Testament believers on Mary’s left hand, the place of inferior honour.”<sup>2</sup>

XI. 7.—*By faith Noah . . . prepared an ark.*

“On Easter morning, 1492, in the Duomo of Florence, Savonarola preached a sermon on the mystical Ark. ‘Let all hasten,’ he said, ‘to enter into the Lord’s Ark ! Noah invites ye all to-day, the door stands open ; but a time will come when the Ark will be closed, and many will repent in vain of not having entered therein.’ On 21 September he delivered a memorable sermon on the words : ‘*Ecce ego adducam aquas super terram !*’ His voice resounded through the church with the strength of a thunderclap ; his words seemed to impress all present with a strange alarm. Pico della Mirandola said that he felt a cold shiver run through him, and that his hair stood on end.”<sup>3</sup>

#### THE FAITH OF ABRAHAM.

XI. 8.—

“No family

E’er rigged a soul for heaven’s discovery  
With whom more venturers more boldly dare  
Venture their states, with him in joy to share.”

—JOHN DONNE.

XI. 8.—*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.*

From this text Bishop Lightfoot preached his well-known

<sup>1</sup> “Memoir and Letters,” Vol. II, p. 434.

<sup>2</sup> J. S. Carroll, “In Patria,” p. 499.

<sup>3</sup> Villari’s “Life of Savonarola”.

sermon, on "Abraham, the Father of Missionaries," which was the rallying cry of the Cambridge Delhi Mission. He used these words, which have gained in interest since Delhi became the capital of our Indian Empire:—

"Delhi! What associations do not gather about the name? Delhi, the immemorial centre of Hindu tradition, the chief stronghold of Mohammedan power, the capital of the descendants of Timur, the seat of the most splendid, if not the most powerful, of Oriental monarchies, the city of many sieges, Tartar, Persian, Mahratta, English—Delhi the beautiful, the cruel, the magnificent, the profligate. And a name, too, of not less absorbing interest to the Christian than to the Englishman. The Delhi Mission was still in its infancy when the Mutiny broke out. The Delhi Mission was baptized in blood. It was literally murdered. But here, as elsewhere, the blood of the martyrs was the seed-plot of the Church. The work of evangelization has revived. A memorial church, bearing the name of the first martyr, St. Stephen, commemorates the death of these, his latest successors. No missionary field in India, we are told, is more promising than this. Only men are wanted to aid in the work."<sup>1</sup>

It is related that when William Coleridge, only son of the Rev. Luke Coleridge was invited to accept the post of first Missionary Bishop of Barbadoes and the Leeward Islands, he sought the counsel of his widowed mother, a daughter of Mr. Hart of Exeter. She replied to him in the following letter: "My Son,—Abraham's faith can be imitated. Go—I am your mother, Sara Coleridge".<sup>2</sup>

xi. 8.—*He went out.*

"The blessing of God *does* rest upon the brave man, who with a sincere white heart goes forth in the name of God."—  
THOMAS CARLYLE.

xi. 8.—*He went out, not knowing whither he went.*

In his poem on Nuremberg, Longfellow writes of Dürer:—  
"Here, when Art was still religion, with a simple, reverent heart,  
Lived and laboured Albrecht Dürer, the Evangelist of Art.

<sup>1</sup> Quoted in the "Life and Letters of Edward Bickersteth, Bishop of South Tokyo," pp. 42, 43.

<sup>2</sup> "Memoir and Letters of Sara Coleridge," Vol. II, p. 282.

Hence in silence and in sorrow, toiling still with busy hand,  
Like an emigrant he wandered, seeking for the Better Land.

*Emigravit* is the inscription on the tombstone where he lies ;  
Dead he is not, but departed,—for the artist never dies.”

Dürer’s grave in St. John’s cemetery is visited by many tourists from all countries. The writer, on a recent autumn visit, saw fresh flowers on the grey recumbent stone.

#### ABRAHAM AS SCHOOLMASTER.

Edward Burne-Jones had a schoolmaster whom he admired, Abraham Thompson, “the only master I ever had who had any brains. . . . I worshipped him when I was little, and we used to look at each other in class. I wonder what he thought when he looked ; I used to think Abraham of Ur of the Chaldees was like him, and I am sure if he had bought a piece of land to bury his Sarah in, he would have been just as courteous as the first Abraham. . . . With the flattest sentence in the world he would take us to ocean waters and the marshes of Babylon and hills of Caucasus and wilds of Tartary and the constellations and abysses of space. Yes, no one ever taught me anything but he only—I hope he made a good end.”<sup>1</sup>

XI. 9.—*By faith [Abraham] sojourned in the land of promise.*

Prof. Robertson Smith reminds us that the picture presented in Genesis displays a miraculous life. “That Abraham, Isaac, and Jacob could roam at large through Palestine without fear and without war, though they were aliens from their own kin, and had not become the protected dependents of another kin, is a standing miracle, and on this miracle everything else in the history of Genesis depends. If the supernatural is given up, the whole notion of a patriarchal age falls to the ground.”<sup>2</sup>

XI. 11.—*She judged Him faithful who had promised.*

On the high altar tomb of the Cid at Burgos are the effigies of the hero and his faithful wife Ximena, whom on his death-bed he commended to the care of One mightier than himself with the oft-repeated words “God has promised”.<sup>3</sup>

<sup>1</sup> “Memorials of Edward Burne-Jones,” Vol. I, pp. 29, 30.

<sup>2</sup> “Lectures and Essays,” p. 611.

<sup>3</sup> Hare’s “Wanderings in Spain”.

XI. 14.—*For they that say such things declare plainly that they seek a country.*

Dr. S. R. Gardiner writes as follows on the departure of the Pilgrim Fathers from Leyden in 1620 :—

“The day was fixed, a day sad both for those who were to go and for those who were to remain. Yet their sorrows were not unmixed with such hopes as befitted their devout and sober piety. ‘So, being ready to depart,’ wrote one who had then set his face towards the wilderness, ‘they had a day of solemn humiliation, their pastor taking his text from Ezra viii. 21, ‘And there at the river by Ahava I proclaimed a fast, that we might humble ourselves before our God, and seek of Him a right way for us, and for our children, and for all our substance,’ upon which he spent a good part of the day very profitably and suitably to the present occasion. The rest of the time was spent in pouring out prayers to the Lord with great fervency, mixed with abundance of tears. And the time being come that they must depart, they were accompanied with most of their brethren out of the city unto a town sundry miles off, called Delft Haven, where the ship lay ready to receive them. So they left that goodly and pleasant city which had been their resting-place near twelve years; but they knew they were pilgrims and looked not much on these things, but lift up their eyes to the heavens, their dearest country, and quieted their spirits.’”<sup>1</sup>

XI. 15-16.—*And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly.*

Six brave Scottish ministers, with Forbes and Welsh at their head, were banished in 1606 because they refused to surrender the legal rights of the General Assembly in obedience to James I. Dr. S. R. Gardiner writes of them : “The six ministers remained for some months in prison. At last, in October, they were condemned to perpetual banishment. As they went down to the boat at Leith, which was to carry them away in the darkness of the night, the people, who crowded down to the beach to see them

<sup>1</sup> “History of England,” Vol. IV, pp. 157, 158.

go, heard them singing the twenty-third Psalm. They had passed through the valley of the shadow of death, and had feared no evil. In prison and in banishment He who had been their shepherd suffered them not to want. They, too, deserve the name of Pilgrim Fathers. Earthly hope they had none; they went not forth to found an Empire beyond the seas; they went forth to spend the last days of their weary pilgrimage in foreign lands. But their work was not there; it was in the hearts of their Scottish countrymen, to whom they had at the peril of their lives borne testimony to the truth. They had done their part to build up the Church and nation, which neither James nor his Council would be able to enslave for ever.”<sup>1</sup>

XI. 16.—*They desire a better country.*

The death of Luther's friend and correspondent, Nicholas Hausmann, brought sorrow to the Wittenberg circle in the autumn of 1538. This faithful pastor had been struck with apoplexy while preaching his first sermon at Freiburg. Luther's friends hardly dared to tell him the sorrowful news. Melancthon wrote as follows to Dr. Jerome Weller:—

“As I think about the death of Nicholas, I feel just as when I am taking leave of friends who are going to my own home.<sup>2</sup> Their departure recalls to me my love for the fatherland, and stirs in me a longing to travel with them into these happier places. So the death of good and holy men reminds me of the immortality that awaits us, and arouses in me the earnest desire that I might accompany them to that eternal resting-place, and that light in which, without sin, or error, or darkness, we shall enjoy the wisdom of God. Therefore I bid you turn away your mind from sorrow, and think how you may help your Church. Soldiers in the battle-line must not lose courage, if they see that their comrades have fallen before them, but must hasten to fill up the broken ranks. We too must stand fast in the posts allotted to us, seeking the help of God in prayer. You know that Christ our Lord is risen indeed and reigns, that He may guide us who call upon Him. He has ascended into the heavens

<sup>1</sup> “History of England,” Vol. I, pp. 315, 316.

<sup>2</sup> He meant Bretten, his birthplace, and Heidelberg, his first University.

that He may bestow gifts on men. I entreat you to comfort your heart with these thoughts.”<sup>1</sup>

Bishop King of Lincoln wrote:—

“The most spiritual and unworldly Church is the one that will attract and win the People. If we were more evenly and quietly like people going to another world, and gaining information about it, and able to tell people the dangers and helps to be met with in the Road, that is what people want. The world is very beautiful and wonderful, but it is only the vestibule to the real Temple; and people know that, more or less, only they are afraid to admit it; or try and rest here, and then they find it fails them. Old Mr. Gibbs [founder of Keble College] told me once that he looked upon life like a tour in a foreign country, which was very beautiful and in which you meet many kind people, with whose kindness it would be wrong not to be pleased, but which could never make you think of settling, or forgetting Home and those who are there. I thought it was just right. Some people won’t accept the kindness the world offers, and others settle down in it—the other is the way.”

XI. 26.—From the text, “Esteeming the reproach of Christ greater riches than the treasures of Egypt,” Archbishop Benson preached his farewell sermon at Wellington College. He said at the close, after pointing to the highest ideals of Christian manhood: “But that these things may be so, you must fix eye and heart unflinchingly on Christ and His Reproach; you must adore it, you must achieve it, for there is no treasure like the Reproach of Christ, understood and loved and lived.”<sup>2</sup>

In Dr. Doddridge’s family there was a Bible in two volumes, bound in black stamped leather, plated with silver and with a quaint inscrutable-looking title-page. It was a copy of Martin Luther’s Bible. In 1724 Doddridge wrote his own name in the first volume, and under it this inscription:—

“These Bibles, my Honoured grandfather, Mr. John Bauman, brought with him from Germany, his native country, when he fled on foot from the Persecution there on account of the Protestant religion.

<sup>1</sup> “Corp. Ref.,” Vol. III, col. 605.

<sup>2</sup> “Life of E. W. Benson,” Vol. I, p. 362.

“ ‘ For he had Respect to the Recompence of Reward ’ (Heb. xi. 26).

“ ‘ The Law of Thy mouth is better to me than thousands of gold and silver ’ (Psalm cxix. 72).

“ ‘ Be ye followers of them who through faith and patience inherit the promises ’ (Heb. vi. 12).”

xi. 32.—Patrick Walker tells us that Donald Cargill, after being seriously wounded and rescued by “ a very ordinary woman ” who led him to the house of James Penton, preached on the next Sabbath “ at Cairnhill, betwixt Lowdon and Tweddale, in his wounds and blood ; for no danger nor distress could stop him in going about doing good, and distributing food to so many starving souls up and down the land, his time being so short, that so he might finish his course with joy. He preached that day upon the text, ‘ And what shall I more say ? for the time would fail me to speak of Gideon and Jephthae ’. At night some said to him, ‘ We think, sir, praying and preaching go best with you when your danger and distress is greatest. He said it had been so, and he hoped it would be so ; that the more that enemies and all others did thrust that he might fall, the more sensibly and discernibly the Lord had helped. And then (as his ordinar was), as it had been to himself, repeated the following words, ‘ The Lord is my strength and song, and has become my salvation ’. That 118th Psalm was the last psalm he sang on earth, which he sang on the scaffold.”<sup>1</sup>

xi. 34.—*Out of weakness were made strong.*

“ The Church is never more dangerous than when she seems helpless.”—CARDINAL NEWMAN.

#### THE MARTYRS.

xi. 35.—*A better resurrection.*

“ My life is like a faded leaf,  
 My harvest dwindled to a husk :  
 Truly my life is void and brief  
 And tedious in the barren dusk,

<sup>1</sup> “ Six Saints of the Covenant,” Vol. II, pp. 14, 15.

My life is like a frozen thing,  
 No bud nor greenness can I see ;  
 Yet rise it shall—the sap of Spring ;  
 Lord Jesus, rise in me.”

—CHRISTINA ROSSETTI.

XI. 35-38.—

“Perhaps some dungeon hears thee groan,  
 Maimed, mangled by inhuman men ;  
 Or thou upon a desert thrown  
 Inheritest the lion’s den ;  
 Or hast been summoned to the deep  
 Thou, thou and all thy mates, to keep  
 An incommunicable sleep.”

—WORDSWORTH.

“Yet one pang searching and sore,  
 And then heaven for evermore :  
 Yet one moment awful and dark,  
 Then safety within the Veil and the Ark ;  
 Yet one effort by Christ His grace ;  
 Then Christ for ever face to face.”

—CHRISTINA ROSSETTI, “Martyrs’ Song”.

XI. 40.—*God having provided some better thing for us, that they without us should not be made perfect.*

Dr. Marcus Dods wrote to a friend in 1906: “Chrysostom dreamt your dream before you when he said ‘Think of it, that Abraham and Paul are waiting till you are perfected that they may receive their reward!’ Primasius also, when he said that the ‘stola alba’ of the saints was the endowment of love waiting for the rest and gladly accepting the postponement of their own consummation ; and best of all Herveus, who says, ‘It is *one body* which waits to be justified ; one body which is said to rise to judgment’. Who put it precisely in your form I don’t know, but it is a common thought of the mediaeval and patristic men.”

XII. 1.—*We are compassed about with so great a cloud of witnesses.*

Bishop Francis Paget wrote : “It is a Breton custom that

when the feast of St. John's Eve comes round, when the bonfire is lighted and the long procession of Priests and Choir with the banners and the relics has gone slowly down the hill to the village, seats are set beside the bright embers for those whose bodies are in the churchyard, 'that they too may look on at the dancers'." <sup>1</sup>

Milton puts these words into the lips of Adam in Paradise:—

"Nor think, though men were none,  
That heaven would want spectators, God want praise.  
Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep;  
All these with ceaseless praise His works behold  
Both day and night."

XII. 1.—*Let us lay aside every weight.*

Professor E. H. Dowden wrote in 1887 to his future wife, Miss West: "Part of the 'throwing aside every weight' may be the throwing aside of discontents which are not divine, and a cheerful acquiescence in a great part of the circumstance of life. Gideon and Barak and those other fine fellows no doubt conquered circumstance and discovered new and romantic ways. And to be a Christian when the Epistle was written was a high romantic affair. But how modestly the writer puts it all. Those great heroes are our witnesses compassing us about in the heavens, and what do they expect of us? That we should run with patience the race that is set before us!—not a race of our own choosing—but the race set before us." <sup>2</sup>

XII. 2.—*Looking unto Jesus.*

During his last illness, John Foster spoke at great length on "the duty of earnest, persevering, importunate prayer"; and at another time, on the absolute necessity of casting ourselves on the mercy of God in Christ Jesus, concluding in the following words, "We can do nothing in our own strength; we must look to Jesus—our only Mediator—our only Redeemer—our only hope".

The stone cross erected by Archbishop Maclagan in the south-west portion of Lichfield Cathedral Close has the following texts inscribed on three alternate faces of the uppermost step:

<sup>1</sup> "Life of Francis Paget," Bishop of Oxford, p. 41.

<sup>2</sup> "Fragments from Old Letters," p. 190,

“ Looking unto Jesus ” ; “ Who loved me and gave Himself for me ” ; and “ We love Him because He first loved us ” .

XII. 4.—When the pilgrims are about to enter Vanity Fair, Evangelist comes to them with words of comfort and warning. “ You are not yet out of the gunshot of the devil,” he says. “ You have not resisted unto blood, striving against sin ; let the kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side of the other world get within you ; and above all, look well to your own hearts and to the lusts thereof, for they are ‘ deceitful above all things and desperately wicked ’ ; set your faces like a flint ; you have all power in heaven and earth on your side.”

XII. 5.—*My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.*

M. Henri Bois, writing in “ *Foi et Vie* ” for 16 January, 1912, told how the Swiss painter Euler was saved from suicide by reading this verse. He gave as his authority an article in “ *Le Messager des Messagers* ” for 1 August, 1903.

Henri Euler, according to this narrative, went as a young man to study art in Rome. As he was taking leave of his relatives, his aunt handed him the New Testament as a farewell gift, and begged him to read it regularly. He promised, but soon forgot. At Rome he lived a careless and God-forgetting life, while at home his mother and his aunt were praying for him. A deep melancholy took possession of his soul and he resolved to commit suicide. As he waited on the last night for the house to be sunk into silence, so that he might reach a window overlooking the Tiber and cast himself to death, he began to turn over old papers in his trunk, and below them all he discovered his aunt's New Testament. He opened it, and his eye fell on Hebrews XII. 5—the verse which begins “ *Mon enfant* ” (“ my son ”). It seemed to him that God was speaking personally to his soul : “ My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ”. No threats uttered in a voice of thunder could have humbled him like these words of fatherly tenderness. He sank on his knees before the heavenly Father whom he had neglected during long years, and who spoke to him with that loving word, “ My child ”. When day broke, the light of a new dawn had arisen for his soul.

XII. 6.—The French artist Millet had a devout grandmother, who practised old-world traditions of hospitality in her Norman home. “If a beggar passed that way, he had no need to ask leave to enter the house. The door was always open, and François remembered the stately courtesy with which his grandmother invited the poorest tramp to sit down by the fire. . . . When supper was laid, she waited upon her guests first, and talked pleasantly with them, mingling good advice and religious exhortation with her remarks. ‘Whom the Lord loveth, He chasteneth,’ she would often say. ‘If you have to suffer here, God will not forget you when you appear before Him.’”<sup>1</sup> It was from this good grandmother that Millet learned his lifelong love of Holy Scripture. He used to copy the prints out of the old family Bible, and often said that in these days the verses of the Bible seemed to him “like gigantic monuments”.

XII. 8.—On the Sunday morning of Dr. Arnold’s death (12 June, 1842) he awoke between five and six with a sharp pain across his chest. Mrs. Arnold, who had risen to call up an old servant, “observed him as she was dressing herself, lying still, but with his hands clasped, his lips moving, and his eyes raised upwards, as if engaged in prayer, when all at once he repeated, firmly and earnestly, ‘And Jesus said unto him, Thomas, because thou hast seen thou hast believed; blessed are they who have not seen and yet have believed,’ and soon afterwards, with a solemnity of manner and depth of utterance which spoke more than the words themselves, ‘But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons’”.

Later on, we are told that “his wife, who still had sounding in her ears the passage from the Epistle to the Hebrews, again turned to the Prayer Book, and began to read the Exhortation, in which it occurs in the ‘Visitation of the Sick’. He listened with deep attention, saying emphatically, ‘Yes,’ at the end of many of the sentences. ‘There should be no greater comfort to Christian persons than to be made like unto Christ.’—‘Yes.’ ‘By suffering patiently troubles, adversities, and sickness.’—‘Yes.’ ‘He entered not unto His glory before He was crucified.’—‘Yes.’ At the word ‘everlasting life,’ she stopped, and

<sup>1</sup> Julia Cartwright (Mrs. Ady), “J. F. Millet,” pp. 25, 26.

his son said, 'I wish, dear Papa, we had you at Fox How'. He made no answer, but the last conscious look, which remained fixed in his wife's memory, was the look of intense tenderness and love with which he smiled upon them both at that moment."<sup>1</sup>

XII. 14.—*Follow peace with all men, and holiness, without which no man shall see the Lord.*

From this text Dr. Pusey preached his first sermon, from the pulpit of Badger Church in Shropshire. "It is remarkable," says Canon Liddon, "that the first of Mr. Newman's published Parochial Sermons is on the same text and subject. The movement in which they both took so leading a part was, before all things, a call to 'holiness'."

J. H. Newman wrote of Thomas Scott the Commentator:—

"Besides his unworldliness, what I also admired in Scott was his resolute opposition to Antinomianism, and the minutely practical character of his writings. They show him to be a true Englishman, and I deeply felt his influence; and for years I almost used as proverbs what I considered to be the scope and issue of his doctrine: *Holiness rather than peace, and growth the only evidence of life.*"

XII. 16.—*Esau, who for one morsel of meat sold his birth-right.*

William Blake said of Lawrence and other prosperous artists: "They pity me, but 'tis they who are the just objects of pity; I possess my visions and peace. They have bartered their birth-right for a mess of pottage." "He felt," says Gilchrist, "that he could have had fame and fortune, if he had chosen; if he had not voluntarily and with his eyes open, cleaved to the imaginative life. 'If asked,' writes Mr. Palmer, 'whether I ever knew among the intellectual a happy man, Blake would be the only one who would immediately occur to me.' And this feeling of happiness communicated itself as a serene, beneficent influence to others."<sup>2</sup>

XII. 18-29.—Prof. Robertson Smith quotes this passage at the close of his lecture, "What to seek in the Bible":—

"In the Bible history, as the Reformers conceived it," he

<sup>1</sup> "Life of Dr. Arnold," Vol. II, pp. 282-85.

<sup>2</sup> Alexander Gilchrist's "Life of Blake," p. 327.

says, "we hear two voices—the voice of God speaking love to man, and the voice of the renewed man answering in faith to God. 'The Scripture,' says Jurieu, 'is almost nothing else than a tissue of prayers and thanksgiving;' and this loving communion of God and man is no dead bygone thing, but a thing in which we may share. 'God is not the God of the dead, but of the living, for all live unto Him.' And so when we draw near in faith to the Bible, we feel ourselves entering into a higher, holier world;—'not to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; but unto Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel. . . . Wherefore, we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.'" <sup>1</sup>

XII. 22.—*Ye are come unto mount Sion.*

In his recent book, "La Colline Inspirée," Maurice Barrès tells the story of the ancient hill sanctuary of Sion-Vaudémont in Lorraine. Once it was consecrated to the heathen deities Wotan and Rosmertha, but their cult gave way to that of the Blessed Virgin. The hero of the book, Leopold Baillard, a priest of true mystic fervour, devoted his life to the service of the shrine. Evil days fell upon him; he and his brothers yielded themselves to the false prophet Vintras, and under his guidance established a kind of agapemone on the hill. Leopold had acted in innocence, bowing with the peasant's simple devotion at the feet of one who was to him a prophet of God. Suspended by his bishop and excommunicated, friendless and dishonoured, he still wandered like a lost soul about the holy hill. "Every passage of Scripture which tells of Jehovah's promises to Sion had a magic power upon his soul. The mere sound of the word 'Sion' had an uplifting influence upon him,

<sup>1</sup> "Lectures and Essays," pp. 233, 234.

and he repeated to himself continually the monotonous and thrilling poetry of the Psalms." A pious Oblate, Père Aubry, had been sent by the Bishop of Nancy to replace Leopold Baillard as parish priest. The two men—the orthodox churchman and the outcast—grew old together, and prayed against each other on the hill. There are few more pathetic scenes in recent literature than the death-bed of Père Aubry, when the good priest confesses that he had failed in love. He sees now that he should have treated Leopold as an erring brother to whom the hill of Sion, consecrated by the worship of generations of his ancestors, was indeed a fair place; and he prays that he may die before the wanderer, so that he may plead with God for his soul. "Save Leopold, Father," he begs of the priest who stands at his bedside, "then I shall be able to say, *Introibo ad altare Dei.*" Père Aubry dies, and a few hours later Leopold Baillard confesses his sins and is reconciled to the Church. His priestly dignities are restored, and he rests at last in the holy earth of Sion.

Bunyan tells how the words *And to an innumerable company of angels* "came bolting in" upon him as he sat musing by the fire. He had already felt the word sounding in his heart, *I must go to Jesus*, and he asked his wife: "Is there ever such a scripture". She could not tell, but when the blessed words of Hebrews XII. rushed upon his mind, he cried with joy: "O! now I know! I know". "The twelfth of the Author to the Hebrews (Heb. XII. 22, 23), was a blessed scripture to me for many days together after this. . . . Through this blessed sentence the Lord led me over and over, first to this word and then to that; and showed me wonderful glory in every one of them."<sup>1</sup>

THE COUNCIL OF SOULS.

XII. 22, 23.—*Ye are come . . . to the spirits of just men made perfect.*

Richard Baxter quoted the words of Grynoeus, "O happy day, when I shall depart out of this crowd, and go to that same council of souls."<sup>2</sup>

XII. 25.—Bunyan in "Grace Abounding," tells us that he drew comfort from this verse.

<sup>1</sup> "Grace Abounding."

<sup>2</sup> "The Saints' Everlasting Rest."

“ Being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, *Didst thou ever refuse to be justified by the blood of Christ?* and withal my whole life of profession past, was in a moment opened to me, wherein I was made to see that designedly I had not; so my heart answered groaningly, *No*. Then fell with power that word of God upon me, *See that ye refuse not Him that speaketh* (Heb. XII. 25). This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts, that did before use, like masterless hellhounds, to roar and bellow and make an hideous noise within me. It showed me also that Jesus Christ had yet a word of grace and mercy for me.”

XIII. 1.—*Let brotherly love continue.*

Thomas Chalmers declared in early boyhood that he intended to be a minister. The sister of one of his schoolfellows at Anstruther remembered breaking in upon her brother and him, in a room to which they had retired together, and finding the future great pulpit orator (then a very little boy) standing upon a chair and preaching most vigorously to his single auditor below. He had chosen as his first text, “*Let brotherly love continue*”.

XIII. 5.—“*Then that scripture gave me hope, I will never leave thee, nor forsake thee* (Heb. XIII. 5). ‘*O Lord,*’ said I, ‘*but I have left Thee.*’ Then it answered again, ‘*But I will not leave Thee*’. For this I thanked God also.”—BUNYAN.<sup>1</sup>

XIII. 8.—*Jesus Christ the same yesterday, to-day, and for ever.*

The words “*Heri et hodie, ipse et in secula*” were chosen by Pèrè Didon as the motto of his “*Life of Christ*”.

“I was waiting the sounding of the gong and reading in a large-typed psalm-book (says Dr. McLeod Campbell) which I found in my room, where it happened to be open, when some verses, the sweetness and worship of which I had known many years ago, drew my eye; and at that moment the morning song of the blackbird filled my ear; and a sense of their unity, and of the fitness of the sound as an accompaniment of the thought,

<sup>1</sup> “*Grace Abounding*”.

and of the unity of God of whom were both, filled me, and blessedly linked the past with the present; that song of the bird and that psalm having been the same years ago, and being the same always; Jesus Christ is the same yesterday and to-day and for ever.”<sup>1</sup>

XIII. 14.—*For here have we no continuing city, but we seek one to come.*

John Evelyn wrote in his diary for 1666, after seeing the great Fire of London: “God grant mine eyes may never behold the like, who now saw above 10,000 houses all in one flame! The noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses, and churches, was like a hideous storm; and the air all about so hot and inflamed, that at the last one was not able to approach it, so that they were forced to stand still, and let the flames burn on, which they did, for near two miles in length and one in breadth. The clouds also of smoke were dismal, and reached, upon computation, near fifty miles in length. Thus I left it this afternoon burning, a resemblance of Sodom, or the last day. It forcibly called to my mind that passage—‘*Non enim hic habemus stabilem civitatem,*’ the ruins resembling the picture of Troy. London was, but is no more!”

XIII. 17.—*They watch for your souls, as they that must give account.*

In the “Holy War” Immanuel used these words in his closing address to Mansoul: “O, my Mansoul, remember what my captains, my soldiers, and mine engines have done for thee. They have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good, O Mansoul. Hadst thou not had them to help thee, Diabolus had certainly made an end of thee. Nourish them, therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick and weak. Make not thy captains sick, O Mansoul; for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul.”

From this text Dr. Dale preached the memorial sermon for Dr. Henry Allon at Union Chapel, Islington.

<sup>1</sup> “Memorials of John McLeod Campbell,” Vol. I, p. 308.

## THE EPISTLE OF JAMES.

“Honest James was like one of the old prophets risen again. He reads just like a prophet.”—DR. JOHN DUNCAN.

SYDNEY DOBELL, during the time of his engagement to Miss Fordham, asked her to study the Epistle of St. James, which seemed to him to abound in a spirit of universal benevolence, kindness, courteousness, and anxiety for others.<sup>1</sup>

In Dr. John Brown's "Excursus Ethicus," he says of "James the Less and the Just," "We would get his entire epistle by heart".<sup>2</sup>

I. 2.—*My brethren, count it all joy when ye fall into divers temptations.*<sup>3</sup>

Dr. Marcus Dods wrote: "If evolution has done nothing else for us it has at least taught us that we are not at the end and final stage, but slowly and painfully finding our way to something better—that is, it teaches us patience and hope. Besides, our own experience is quite definite in affirming that it is only through tribulation our kingdom can be entered on, or, in plainer language, our trials are certainly the measure of our opportunity of becoming better. James was justified in saying, 'Count it all joy,' etc., for undeniably that is the only path for such as we are to anything like perfect attainment. The difficulty of conquering temptation, the distress and agony of life, are in point of fact necessary."

I. 4.—*Let patience have her perfect work.*

Dr. Dods wrote to an invalid friend: "You certainly are being schooled in patience. And really one is tempted to think St. James was right in giving patience so high a place. The despair

<sup>1</sup> "Life and Letters of Sydney Dobell," Vol. I, pp. 57, 58.

<sup>2</sup> "Horæ Subsecivæ."

<sup>3</sup> Dr. Moffatt's translation: "Greet it as pure joy, my brothers, when you come across any sort of trial".

so many of us feel because we cannot already understand things and solve this 'unintelligible world' would disappear could we only muster patience to wait, submission to leave things in those hands which have made the world and presumably can rule it."<sup>1</sup>

I. 5, 17.—In Dante's "Paradise," Beatrice asked St. James to examine Dante on the virtue of Hope, addressing him as the illustrious life by whom was written the liberality of the heavenly palace. The reference, Dr. Carroll reminds us, "is to the Epistle of St. James, attributed here to the Apostle, 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him' . . . the liberality of God being of course a great quickener of hope."<sup>2</sup>

I. 8.—*A double-minded man is unstable in all his ways.*

Hurrell Froude wrote in his Journal on 10 February, 1827:—

"Save me, O Lord, from the snares of a double mind, and make my way stable before Thee. Suffer me not, when my foot slips, to lean upon a bruised reed, not to follow blind guides when my eyes are dimmed. Make me to go in the path of Thy commandments, and to trust in Thy mighty arm, and to take refuge under the shadow of Thy wings. Thou art a place to hide me in. Thou shalt compass me about with songs of deliverance."

I. 12.—*Blessed is the man that endureth temptation.*

Canon Liddon lost his dearly-loved mother in February, 1849, when he was twenty. He saw her for the last time as he was leaving home for Oxford. "She kissed me and said, 'Good-bye, Henry. I know that you have stood temptation, I have no fear for you.'"

Richard Baxter remarks, after quoting this verse in his "Saints' Rest":—

"And then they shall be saved from the hour of temptation; then the malignant planet Saturn shall be below us and lose all its influence, which now is above exercising its enmity; and Satan must be suffering, who would have drawn us into suffering."

I. 20.—*For the wrath of man worketh not the righteousness of God.*

Dean Church deciphered in a country house upon the Loire,

<sup>1</sup> "Later Letters of Marcus Dods," p. 224.

<sup>2</sup> J. S. Carroll, "In Patria," p. 400,

which had belonged to Catherine de' Medici, in an inscription on the guard-room wall, roughly scratched by some English or Scottish soldier during the religious wars, the words "The yre of man wyrketh not the justice of God". The incident was quoted by the Archbishop of Canterbury in a sermon preached on the last Sunday of 1913.<sup>1</sup>

III. 5.—*Behold, how great a matter a little fire kindleth!*<sup>2</sup>

"How many of the sparks at which great fires have been kindled, even now enlightening and warming the world, have been struck from the brains of men counted fools and fanatics in their own generation? Christ is favourable to the simple and needy. When we look into His Kingdom, we see that many of its mightiest enterprises, now ripening to evident perfection, have been begun by a few gathered together in His name, and these few perhaps, neither wise, nor rich, nor noble."  
—DORA GREENWELL.<sup>3</sup>

"Those that with haste will make a mighty fire  
Begin it with weak straws."<sup>4</sup>

IV. 6.—*God resisteth the proud, but giveth grace unto the humble.*

This verse is quoted in a well-known passage of the "Confessions of St. Augustine":—

"There was in those days," he writes, "a wise man, very skilful in physic, and renowned therein, who had with his own proconsular hand put the Agonistic garland upon my distempered head, but not as a physician, for this disease Thou only curest, *who resisteth the proud and givest grace to the humble.*"

v. 11.—*Ye have heard of the patience of Job.*

From this text the blind poet-preacher, Dr. Matheson, preached before Queen Victoria at Crathie in 1885. The Queen asked that the sermon should be printed for private circulation and sent to her that she might have the thought beside her. "How I admired your sermon," she said, taking the preacher's hand, "most beautiful and most interesting." The point of

<sup>1</sup> See "The Times" of 29 December, 1913.

<sup>2</sup> Dr. Moffatt's translation: "What a forest is set ablaze by a little spark of fire!"

<sup>3</sup> "The Patience of Hope."

<sup>4</sup> Cassius in "Julius Cæsar".

the discourse is the thought that the patience of Job consisted in his endurance of the repeated and overwhelming calamities that befel him without asking, why? "Stand, then, where Job stood," concluded the preacher, "under the shadow of Gethsemane, side by side with the Son of Man. Keep green thy love with His love. For remember that, after all the patience of Job is the patience of hope. Wherever love is, there is no despair. There is a withered peace, a stoic peace, a peace of autumn leaves; a peace where rustling ceases, not because the winds have lost their power, but because the life has lost its sap. That is not the patience of hope; it is the patience of despair. But if love be there—His love that under the shadow could keep the heart undimmed, that under the wintry sky could preserve the summer foliage green—then, come what may, though cloud rise on cloud, and night come down without a star, already above the heights of Calvary there shall gleam the sunlit peaks of Olivet, and beyond the vale of death shall shine the glory of the resurrection day. Love is the prophecy that the night is not eternal, and he that listens to love amid the cold hours hears already the song of the swallow that tells the summer is nigh, for the patience of Job is the patience of hope."<sup>1</sup>

v. 7.—*Until he receive the early and latter rain.*

Frances Bunsen wrote to her husband before his appointment to the Prussian Embassy in London:—

"I feel that though my heart overflows with thankfulness, I am yet not half thankful enough, for the succession of mercies and blessings, for the perpetual 'meeting of the heart's desire,' for the preventing of wishes, for the pouring of balm into old wounds, for the letting the '*latter rain*' follow *the early*—where should one find words for enunciation of the mercies of which you have been the object? . . . Most of all do I bless God, my best-beloved, for the spirit and temper of mind in which He preserves you, and pray that He will still supply you with His grace to 'refrain your soul and keep it low'—and so shall you show, and feel, that '*nothing is impossible to them that love Him*.'"<sup>2</sup>

<sup>1</sup> "Life of Dr. George Matheson," by Dr. Macmillan, pp. 216-19.

<sup>2</sup> "Life and Letters of Baroness Bunsen," Vol. II, p. 24.

v. 8.—*Be ye also patient.*

Dr. MacGregor of St. Cuthbert's, Edinburgh, wrote at the age of thirty-one, while minister of Monimail Parish, Fife:—

“Patience, thou blessed attribute! How could we get on without thee? How we would worry and fret this miserable life away but for thy benign help. It is among the ranks of the poor and the lowly that we see that grace in most frequent and most beautiful operation. I never return from visiting my poor sick people without learning a lesson of thankfulness from them. They are so patient under suffering, so thankful for the least attention, so submissive to God's sovereign will. I suspect that it still holds true that ‘God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him’.”

v. 17.—*Elias . . . prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.*

In the life of Lord Lawrence we are told that when some one deprecated prayer for rain as useless to change the order of things, the great Indian statesman used these words: “We are told to pray, and that our prayers will be answered, and that is sufficient for me”.<sup>1</sup>

<sup>1</sup> “Life of Lord Lawrence,” Vol. II, p. 375.

## THE FIRST EPISTLE OF PETER

DR. HORT'S last course of lectures at Cambridge was on the first Epistle of Peter. It was delivered in the spring of 1892, a few months before his death. We are told that the great scholar's face, "worn with illness, yet reflecting, as it seemed, even more than before of spiritual and intellectual vitality, made a lasting impression on those who heard him".<sup>1</sup>

I. 12.—*Which things the angels desire to look into.*

Ruskin wrote: "There is a mean curiosity, as of a child opening a forbidden door, or a servant prying into his master's business;—and a noble curiosity, questioning in the front of danger the source of the great river beyond the sand,—the place of the great continents beyond the sea; a nobler curiosity still, which questions of the source of the River of Life, and of the Space of the Continent of Heaven, things which the Angels desire to look into".

I. 12, 20.—Bunyan says, in "Grace Abounding": "Methought I saw with great evidence from the relation of the four evangelists, the wonderful work of God, in giving Jesus Christ to save us, from His conception and birth, even to His second coming to judgment; methought I was as if I had seen Him born, as if I had seen Him grow up; as if I had seen Him walk through this world, from the cradle to the cross; to which also, when He came, I saw how gently He gave Himself to be hanged, and nailed on it for my sins and wicked doings. Also, as I was musing on this His progress, that dropped on my spirit, He was ordained for the slaughter (1 Peter i. 12, 20)."

II. 11.—*I beseech you as strangers and pilgrims.*

Charles Lamb writes of "the popular allegory of Bunyan, in which the beautiful and scriptural image of a pilgrim or wayfarer (we are all such upon earth) addressing itself intelligibly

<sup>1</sup> "Life of Dr. Hort," Vol. II, p. 384.

and feelingly to the bosoms of all, has silenced and made almost to be forgotten, the more awful and scarcely less tender beauties of the 'Holy War made by Shaddai upon Diabolus' of the same author—a romance less happy in its subject, but surely well worthy of a secondary immortality”.

A favourite text of Bishop G. H. Wilkinson. The Rev. Charles Green mentions that during Wilkinson's incumbency at Seaham Harbour a confirmation was held by Bishop Baring, and he gave the candidates as a motto for their future lives the words “Strangers and pilgrims,” taken from the Epistle for the day; the third Sunday after Easter. “We were all deeply impressed,” writes Mr. Green, “by his most appropriate and solemn charge. That night, after evening service, the vicar received the offer of Bishop Auckland. . . . As long as Bishop Wilkinson lived this confirmation at Seaham and its associations formed a link between us of the most sacred and affectionate character. No matter where we might be, at home or travelling on the Continent, well or ill ‘nigh unto death,’ year by year, as often as the third Sunday after Easter came round with its reminder of our condition here upon earth as ‘strangers and pilgrims,’ we would think of each other in connexion with that never-to-be forgotten past and almost as a rule exchanged brief letters of salutation.”<sup>1</sup>

II. 17.—*Honour the king.*

Bunyan, the prisoner for conscience' sake, professed his loyalty to the King. Christians, he said, “should take heed of laying their trouble at the door of kings, but rather ‘labour to see the true cause of trouble, which is sin, and to attain to a fitness to be delivered out thence, and that is by repentance and amendment of life . . . besides we must mind our duty’”.<sup>2</sup>

II. 21.—*Leaving us an example, that ye should follow His steps.*

Dean Colet said in his last letter to Erasmus, who had sent him some of the Cabalistic writings of Reuchlin:—

“O Erasmus! of books and of knowledge there is no end. There is nothing better for us in this short life than to live holily

<sup>1</sup> A. J. Mason, “Memoir of Bishop G. H. Wilkinson,” Vol. I, p. 50.

<sup>2</sup> Quoted by Mark Rutherford, “John Bunyan,” p. 62.

and purely, and to make it our daily care to be purified and enlightened, and really to practice what these 'Pythagorica' and 'Cabalistica' of Reuchlin promise; but in my opinion, there is no other way for us to attain this than by the earnest love and imitation of Jesus. Wherefore leaving these wandering paths, let us go the short way to work."<sup>1</sup>

The Rev. Joseph Moore, one of Livingstone's fellow-students at Ongar, tells us that every student had to conduct fellow worship in rotation. "I was much impressed," he says, "by the fact that Livingstone never prayed without the petition that we might imitate Christ in all His imitable perfections."<sup>2</sup>

II. 24.—*Who His own self bare our sins in His own body on the tree.*

Emerson recalled these words spoken by Carlyle in their first interview: "Christ died on the tree: that built Dunscore kirk yonder: that brought you and me together. Time has only a relative existence."<sup>3</sup>

III. 8.—*Be pitiful.*

Henri Bergson has the following remarks on pity:—

"Pity consists first of all in putting ourselves in thought in the place of others, and in taking part in their suffering. But if it were nothing more than this, as some have maintained, it would induce us to fly from the wretched rather than to bring them aid, for we have naturally a horror of suffering. It is possible that this feeling of horror lies at the original base of pity, but a new element is very soon associated with it—a longing to help our fellow-beings and to solace their suffering. Shall we say, with La Rochefoucauld, that this pretended sympathy is a calculated thing, 'a clever prevision of evils to come?' It may very possibly be true that fear has some part in that compassion which we feel for the misfortunes of others; but these are only the lower forms of pity. True pity consists less in fleeing from suffering than in desiring it. It is a slight desire which we should hardly wish to be realized, and which we form in spite of our selves, as if nature were committing some great injustice, and as if we must guard ourselves from all suspicion of complicity with

<sup>1</sup> Quoted by F. Seebohm, "The Oxford Reformers," p. 413.

<sup>2</sup> Blaikie's "Life of Livingstone," p. 30.

<sup>3</sup> "The Correspondence of Carlyle and Emerson" (1883), Vol. I, p. 9.

her. The essence of pity is therefore a desire to abase ourselves, an aspiration to descend. That painful aspiration is not without its charm, because it raises us in our own esteem, and makes us feel ourselves superior to those material goods from which our thoughts for the moment have detached themselves. The growing intensity of pity consists then in a qualitative progress, in a passage from disgust to fear, from fear to sympathy, and from sympathy itself to humility.”<sup>1</sup>

III. 19.—*He went and preached unto the spirits in prison.*

The “Harrowing of Hell” was a favourite subject with mediæval poets. Thus in the “Vision of Piers Plowman” we find the following account of our Lord’s descent into Hades :—

“ ‘What lord art thou?’ quoth Lucifer. A voice aloud  
 Quoth thus, ‘The Lord of might and men, that made  
 All things, the duke of this dim place; undo  
 Anon the gate, that Christ the King come in!’  
 And with that breath hell brake, all Belial’s bars,  
 For any wight or ward. The gates oped wide.  
 Patriarchs and prophets, people in darkness sitting,  
 Sing with St. John, ‘See ye the Lamb of God!’  
 ‘Lo,’ quoth the Lord, ‘behold Me, life and soul  
 For sinful souls.’ ”<sup>2</sup>

In one of the Tounelay Mysteries the evil spirits greet the conquering Lord with the Norman war-cry, “Haro! our gates begin to crack”.

The German Reformers admitted the difficulty of this passage. Melancthon wrote to Spalatin on 20 March, 1531 :—

“I cannot explain the passage in Peter. Our Pommer<sup>3</sup> maintains vehemently that we ought simply to understand the words as referring to the peoples to whom the Apostles preached the Gospel after the resurrection of Christ. He takes it that they were in prison before they had heard the Gospel, and he has almost persuaded Luther to accept the same view.<sup>4</sup> But

<sup>1</sup> “Essai sur les Données Immédiates de la Conscience,” pp. 14, 15.

<sup>2</sup> Quoted by the Rev. C. J. Abbey, “Religious Thought in Old English Verse,” p. 78.

<sup>3</sup> Bugenhagen, parish minister of Wittenberg.

<sup>4</sup> Luther wrote in the margin opposite these words: “Not true”.  
 [Non est verum. M. L. manu propria.]

he has not persuaded me. I simply state the plain fact, that this passage is too obscure for me to decide upon its exact meaning ; and I am inclined to think that Christ preached the Gospel to those whom He raised up with Himself—souls who had some knowledge of the Kingdom of Christ in their lifetime, but whose knowledge was very dim, even as Christ says that the prophets had desired to see His day.”<sup>1</sup>

In the Eighth Canto of the “Inferno,” Dante, following the apocryphal “Gospel of Nicodemus,” tells how the hosts of hell resisted Christ’s descent to release “the spirits in prison,” but so impotently that the gate “finds itself without a fastening still”.

Virgil thus describes to Dante the delivery of the early saints from Limbo by the Coming of the Saviour :—

“I was new to that estate  
 When I beheld a puissant one arrive  
 Amongst us, with victorious trophy crowned.  
 He forth the shade of our first parent drew,  
 Abel his child, and Noah righteous man,  
 Of Moses lawgiver for faith approved,  
 Of patriarch Abraham, and David King,  
 Israel with his sire and with his sons,  
 Nor without Rachel whom so hard he won,  
 And others many more, whom he to bliss  
 Exalted. Before these, be thou assured,  
 No spirit of human kind was ever saved.”

III. 21.—*The answer of a good conscience toward God.*

Prayer, says the Talmud, needs a joyous conscience as its preliminary.

IV. 3.—*For the time past of our life may suffice us. . . .*

A text which Matthew Arnold associated more than once with his own birthday (Christmas Eve, 1822). On 27 December, 1866, he wrote to his mother from the Athenæum Club : “Forty-four is indeed an age at which one may say, ‘The time past of our life may suffice us, to have trifled and idled, or worse, in.’ I more and more become conscious of having something to do, and of a resolution to do it.” On 4 January, 1868, the poet wrote to his sister, Mrs. Forster, after the death of his baby son

<sup>1</sup> “Corp. Ref.,” Vol. II, col. 490.

Basil: "And so this loss comes to me just after my forty-fifth birthday, with so much other 'suffering in the flesh'—the departure of youth, cares of many kinds, an almost painful anxiety about public matters—to remind us that *the time past of our life may suffice us!*—words which have haunted me for the last year or two, and that we 'should no longer live the rest of our time in the flesh to the lusts of men, but to the will of God'".<sup>1</sup>

iv. 16.—*If any man suffer as a Christian, let him not be ashamed.*

"For those who suffer by the wrong-doing of others," writes Dr. Marcus Dods, "there is the reward that they are following Christ. His atonement was nothing more than His quietly and lovingly accepting all that sin could do against Him. It is this that overcomes evil and at last breaks the heart of the sinner."

iv. 19.—*Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.*

Bunyan published in 1684 a tract called "Seasonable Counsel or Advice to Sufferers". "It may originally," says Mark Rutherford, "have been a sermon, for it had a text from Saint Peter—'Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator'. He speaks his own heart when he tells his hearers and reader not to be afraid of their own fear. Timorousness shall not overcome thee. . . . He can turn thee into another man, and make thee that which thou never wast. Timorous Peter, fearful Peter, he could make as bold as a lion. He that at one time was afraid of a sorry girl, he could make at another to stand boldly before the council. There is nothing too hard for God. He can say to them that are of a fearful heart, 'Be strong, fear not'. He can say, 'Let the weak say, I am strong'; *by such a word, by which He created the world.*"

v. 1.—*The elders which are among you I exhort, who am also an elder.*

In the Russian monasteries there are some men of peculiar sanctity known as elders. One such is Father Zossima, in Dostoevsky's novel, "The Brothers Karamazov". "An elder

<sup>1</sup>"Letters of Matthew Arnold," Vol. I, pp. 344 and 382.

was one who took your soul, your will, into his soul and will. When you choose an elder, you renounce your own will and yield it to him in complete submission, complete self-abnegation. This institution of elders is not founded on theory, but was established in the East from the practice of a thousand years. The obligations due to an elder are not the ordinary 'obedience' which has always existed in our Roman monasteries. The obligation involves confession to the elder by all who have submitted themselves to him, and to the indissoluble bond between him and them. The story is told, for instance, that in the early days of Christianity one such novice, failing to fulfil some command laid upon him by his elder, left his monastery in Egypt and went to Syria. There, after great exploits, he was found worthy at last to suffer torture and martyr's death for the faith. When the Church, regarding him as a saint, was burying him, suddenly at the deacon's exhortation, 'Depart all ye unbaptized,' the coffin containing the martyr's body was cast forth from the church, and this took place three times. And only at last they learned that this holy man had broken his vow of obedience and left his elder, and therefore could not be forgiven without the elder's absolution in spite of his great deeds. Only after this could the funeral take place."<sup>1</sup>

v. 4.—*The crown of glory that fadeth not away* (in the original "*the amaranthine wreath of glory*").

Milton tells us that when the Almighty Father accepted the offer of the Divine Son for the redemption of mankind, the multitude of angels cast down—

"Their crowns, inwove with amarant and gold ;  
 Immortal amarant, a flower which once  
 In Paradise, fast by the tree of life,  
 Began to bloom ; but soon for man's offence  
 To heaven removed, where first it grew, there grows,  
 And flowers aloft, shading the fount of life,  
 And where the river of bliss through midst of heaven  
 Rolls o'er Elysian flowers her amber stream ;  
 With these, that never fade, the spirits elect

<sup>1</sup> Mrs. Garnett's translation.

Bind their resplendent locks, enwreathed with beams :  
Now in loose garlands thick thrown off, the bright  
Pavement, that like a sea of jasper shone,  
Impurpled with celestial roses, smiled.”<sup>1</sup>

v. 5.—*Be clothed with humility.*

“The valley of humiliation,” wrote Bunyan, “is of itself as fruitful a place as any the crow flies over.”

“Humility,” wrote Vinet, “is like the ash, which hides the fire, but keeps it living.”

v. 7.—*Casting all your care upon Him, for He careth for you.*

Dr. James MacGregor wrote on 13 December, 1862 to his betrothed wife, Helen Robertson :—

“I wish I could act on the motto your letter enclosed, ‘Banish care and welcome glee’. Very much would I give if at this moment, and at all times, I could just do that. There is one sound recipe for all care, whose comfort I sometimes feel, though I ought to feel it more, ‘Cast all your care on Him, for He careth for you’. ‘How shall He not with Him also freely give us all things?’ That is perhaps God’s most blessed truth. Its logic is irrefragable. If He gave us the greater gift, will He withhold the less? It is a shame that we don’t feel it more.”<sup>2</sup>

When Florence Nightingale had reached the age of ninety, and could no longer follow sustained reading, she still liked to hear familiar hymns. Her biographer says :—

“A favourite, if one may judge by the frequency with which verses from it appear in her latest written meditations, was

‘O Lord, how happy should we be,  
If we could cast our care on Thee,  
If we from self could rest.’

“Once, the expression of an aspiration; now, perhaps, of attainment.”<sup>3</sup>

v. 8.—*Be sober, be vigilant; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour.*

Froude reminds us, in his essay on the Templars, that although St. Bernard would not permit these military monks to

<sup>1</sup> “Paradise Lost,” Book III.      <sup>2</sup> “Life of Dr. MacGregor,” p. 106.

<sup>3</sup> Sir E. T. Cook, “The Life of Florence Nightingale,” Vol. II, p. 422.

hunt deer or net partridges, he did, by special statute, allow them to hunt lions. "And mind," he adds, "these were not days of repeating rifles and explosive bullets; it was man and lion face to face, with spear and knife against teeth and claws. The lion no doubt in St. Bernard's mind was a type of the adversary; to hunt the lion was to hunt Satan. None the less, just as he had taken care that they should eat and drink enough, and not emaciate themselves like intending saints, so he would have them men at all points, and give them sport, too, so long as it was dangerous and needed courage."

Tennyson wrote to Edward FitzGerald, after seeing the Duke of Wellington's funeral: "I was struck with the look of sober manhood in the British soldier".

"'Fratres sobrii estote et vigilate quia adversarius vester diabolus tamquam leo rugiens circuit quaerens quem devoret, cui resistite fortes in fide.' This is the legend encircling the dragon that watches over Bow Church, Cheapside, as it has looked down on diverse interesting scenes down the centuries. For ecclesia Sancta Maria de Arcubus was damaged by hurricane in 1091, rebuilt in 1284, and materially altered in 1512. Wren determined after the Fire that it should be worthy of being the first parish church of the first metropolis in the world. The famous steeple, built upon an old Roman Causeway, which is now eighteen feet below the level of the street, is the result. In Wren's 'Parentalis' it is said that the model for the whole church was the basilica of Constantine in Rome, then known as the Temple of Peace."<sup>1</sup>

v. 9.—*Whom resist stedfast in the faith.*

Bishop G. H. Wilkinson once said to Archbishop Benson that often the way to resist temptation was to busy oneself with something else. "Some days ago," he said, "the devil was tempting me, and I had to say, 'I can't attend to you, Devil, I have to dress for dinner'."

Dr. Adolf Hausrath mentions that Luther used to complain that Satan hindered him from sleeping. He said to the Tempter on such an occasion, "Devil, I must now go to sleep, for that is God's command, to work by day and sleep by night".

<sup>1</sup> "Church Times," 4 April, 1912.

## THE SECOND EPISTLE OF PETER.

i. 19.—*A light that shineth in a dark place.*

Oliver Cromwell wrote in 1638 to his cousin Mrs. St. John :—

“ One beam in a dark place hath exceeding much refreshment in it—blessed be His Name for shining upon so dark a heart as mine ! ”

i. 19.—*We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*

Robert Browning wrote to Miss Barrett in 1845 :—

“ . . . These scenes and song-scrapes *are* such mere and very escapes of my inner power, which lives in me like the light in those crazy Mediterranean phares I have watched at sea, wherein the light is ever revolving in a dark gallery, bright and alive, and only after a weary interval leaps out, for a moment, from one narrow chink, and then goes on with the blind wall between it and you ; and no doubt, *then*, precisely, does the poor drudge that carries the cresset set himself most busily to trim the wick.”

III. 8.—*But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

“ St. Peter speaks modestly, when he saith, ‘ a thousand years to God are but as one day ’ ; for to speak like a philosopher, those continued instances of time, which flow into a thousand years, make not to Him one moment. What to us is to come, to His eternity is present : His whole duration being but one permanent point, without succession, parts, flux, or division.”

—SIR THOMAS BROWNE.<sup>1</sup>

The strange methods of Providence in time-delimitations were recorded in one instance by Gilbert White of Selborne. In April, 1780, he was watching the habits of his tortoise, and he wrote to the Hon. Daines Barrington :—

<sup>1</sup> “ Religio Medici,”

“ When one reflects on the state of this strange being, it is a matter of wonder to find that Providence should bestow such a profusion of days, such a seeming waste of longevity, on a reptile that appears to relish it so little as to squander more than two-thirds of its existence in a joyless stupor, and be lost to all sensation for months together in the profoundest of slumbers.”

III. 10.—*The day of the Lord will come as a thief in the night.*

“ Easter-morn, to bring  
The Judgment!—deeper in the spring  
Than now, however, when there’s snow  
Capping the hills; for earth must show  
All signs of meaning to pursue  
Her tasks as she was wont to do.  
—The skylark, taken by surprize  
As we ourselves, shall recognise  
Sudden the end. For suddenly  
It comes; the dreadfulness must be  
In that; all warrants the belief—  
‘ At night it cometh like a thief’.”

—ROBERT BROWNING.<sup>1</sup>

III. 13.—*Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

The last words in Henry Martyn’s “ Journal ” contained a reference to this verse.

He wrote at Toccat on 6 October, 1812, ten days before his death :—

“ No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude my company, my friend, and my comforter. Oh! when shall time give place to eternity? when shall appear that new heaven and new earth, wherein dwelleth righteousness? There, there shall in no wise enter in anything that defileth; none of that wickedness which has made men worse than wild beasts—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.”

<sup>1</sup> “ Easter-Day.”

## THE EPISTLES OF JOHN

ARCHBISHOP ALEXANDER recalled his last interview with Lord Stratford de Redcliffe with a reference to these Epistles. "He brought out from his desk some lines which he had lately written descriptive of Kentish woodland scenery—among the loveliest to my mind which he had ever written. I asked him to be kind enough to write his name at the foot of the sheet.

"'Even writing that is a little trouble to an old man,' he said; 'will you please bring me my ink-bottle and pen from that table?'

"I was at the time much occupied with a commentary upon the Epistles of St. John for the 'Speaker's Commentary'. Two verses came to my mind:—

"'Having many things to write unto you I could not write with paper and ink; but I trust to come unto you and speak face to face.' And again: 'I had many things to write, but I will not with ink and pen write unto thee; but I trust I shall shortly speak face to face'. Yes! The Epistles were written by an old man to whom writing is a trouble."<sup>1</sup>

I. 7.—"How significant is that saying of St. John's: 'If we walk in the light, as He is in the light, we have fellowship one with another!' And there is surely a mystery in our Saviour's words: 'Where two or three are gathered together in My name, there am I in the midst of them'. The genius of the old dispensation was individual, God speaking to the soul of patriarch and prophet and receiving for answer, 'Here am I'. The new Covenant knows little of solitary manifestations. When Jesus is to be transfigured, he taketh with Him Peter and James and John; when the Holy Spirit is to be given, the disciples are all assembled, with one accord, in one place."—DORA GREENWELL.<sup>2</sup>

<sup>1</sup> "Primate Alexander," p. 48.

<sup>2</sup> "Two Friends."

i. 8, 9.—From this passage F. J. A. Hort, when a Cambridge undergraduate, heard Maurice preach in Lincoln's Inn Chapel. "Such a sermon in every respect I never heard," he wrote; "the quiet, deep voice, piercing you so softly and firmly through and through, never pausing or relaxing in its strain of eloquence, every syllable, as it were, weighted with the energy and might of his whole soul (and what a soul!) kept me crouched in a kind of spell, such as I could not have conceived."<sup>1</sup>

ii. 1.—*An advocate with the Father.*

Hugh Mackail used these words of prayer on the morning of his execution. "Now, Lord," he prayed, "we come to Thy Throne, a place we have not hitherto been acquainted with. Earthly kings' thrones have advocates against poor men; but Thy Throne hath Jesus Christ an Advocate for us. Our supplication this day is not to be free of death, nor of pain in death, but that we may witness before many witnesses a good confession."<sup>2</sup>

ii. 15.—*Love not the world, neither the things that are in the world.*

Cardinal Newman paid a memorable visit in 1888, two years before his death, to his old friends of the Dominican community at Stone. The meeting has been described by one of the nuns:—

"He spoke of a visit he had lately made to London, and of the impression which a sight of the great metropolis had made on him, 'like a glimpse of the great Babylon. . . . It made me think of the words, Love not the world nor the things of the world. Perhaps, however, I am too severe, and only think in that way because I am an old man.'<sup>3</sup>

ii. 15.—*Love not the world.*

"Forget this world, and scarce think of it so,  
As of old clothes cast off a year ago.  
To be thus stupid is alacrity;  
Men thus lethargic have best memory."

—JOHN DONNE.

ii. 15-17.—"Work done—that lasts and nothing else; through the wreck of hopes and the dissolving of this strange

<sup>1</sup> "Life of Dr. Hort," Vol. I, p. 154.

<sup>2</sup> Alexander Smellie, "Men of the Covenant".

<sup>3</sup> Wilfrid Ward, "Life of Cardinal Newman, Vol. II, p. 532.

universe, 'He that doeth the will of God abideth for ever'."—  
F. W. ROBERTSON.

II. 17.—*The world passeth away, and the lust thereof.*

Matthew Parker, Archbishop of Canterbury, chose for his motto, engraved on his seals, and painted upon the wheels of his carriage the words: "The world passeth away, and the lust thereof".

II. 17.—*And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.*

A text associated with the youth of Bishop Westcott. After winning a scholarship at Cambridge in 1846, he wrote in a letter to his father: "On opening the Greek Testament, as soon after I knew the result as I could read, almost the first words which occurred to me, for I instinctively turned to that beautiful Epistle of St. John, were 1 John II. 17. How applicable the verse was is very clear, nor do I think it was mere chance which led me to do it." He referred in other letters to the same passage, on which he thought of preaching his first sermon. When the time came, however, he chose Romans XII. 1, and he used to declare that that sermon contained all that he afterwards preached.

When St. Bernard of Clairvaux was dying, his cousin, the Bishop of Langres, came to him about some business, but found that he could not attract his attention. "Marvel not," said the expiring saint, "I am already no longer of this world."<sup>1</sup>

II. 18.—*Little children, it is the last time.*

"I believe the world grows near its end; yet is neither old nor decayed, nor will even perish upon the ruins of its own principles."—SIR THOMAS BROWNE.<sup>2</sup>

Sydney Dobell wrote to his parents in 1853:—

"Never before have so many omens combined to fulfil the picture of the 'last days'. The early Christians, waiting on the mountain tops for the sound of the horn which was to blow the fall of Jerusalem, were hardly more thoroughly in presence of a closing dispensation than we at this day; God make us ready, God help us to bear that time!"<sup>3</sup>

<sup>1</sup> J. Cotter Morison, "Life and Times of St. Bernard," p. 436.

<sup>2</sup> "Religio Medici."

<sup>3</sup> "Life and Letters," Vol. I, p. 277.

II. 19.—*They went out from us, but they were not of us.*

These words have been used in ways that would have surprised the Apostle of love. The text forms the motto, for instance, of the large work in three volumes on the "Heretics of Spain," published by the Roman Catholic historian Menéndez y Pelayo. A section is devoted to the Lutheran confessors and martyrs, some of whom perished at the two great Autos at Valladolid and the two at Seville, while others died in prison. The crimes of the Inquisition are described in a calm matter-of-fact way by the historian, and he observes that in Seville, after the second Auto, in which the hero Julianillo<sup>1</sup> was burned, the "contagion" of heresy died away.<sup>2</sup>

III. 2.—*It doth not yet appear what we shall be.*

Maurice Barrès applies this thought to the holy places of earth, many of which are yet unrevealed.<sup>3</sup> His idea is full of interest for the student of foreign missions.

When Samuel Rutherford was dying, he said: "I shall shine; I shall see Him as He is. I shall see Him reign, and all the fair company with Him, and I shall have my large share. Mine eyes shall see my Redeemer, and no other forme. This seems to be a wide word; but it's no fancy nor delusion; it's treu, it's treu!"

III. 14.—*We know that we have passed from death unto life, because we love the brethren.*

From this text John Richard Green preached the memorial sermon for his friend, Mrs. Ward, wife of the Rev. Henry Ward, incumbent of St. Barnabas, King's Square, Goswell Road, London. Mrs. Ward, who was the mother-in-law of the novelist, Mrs. Humphry Ward, died in 1862, aged forty-two. Mr. Green held his first curacy under her husband. In the sermon these words occur:—

"She was a wonderful Bible reader; no memories recall her more vividly than those that group themselves round her favourite portions of Holy Writ, the Psalms and the Gospel of St. John.

<sup>1</sup> See above, p. 9.

<sup>2</sup> "Historia de los Heterodoxos Españoles," 3 vols., Madrid, 1880-82.

<sup>3</sup> "La Colline Inspirée," p. 3: "Et n'en doutons pas, il est de par le monde infiniment de ces points spirituels qui ne sont pas encore révélés, pareils à ces âmes voilées dont nul n'a reconnu la grandeur".

. . . The words of her death-bed unfold the mystery of her life : ' O the love of God ! what a large-hearted love is the love of God, to suffer me to love Him so ' .<sup>1</sup>

Canon Ainger wrote in a letter of 1868 : " How pleasant it is to love people ! I often get a strong flush of comfort out of these great words : ' Hereby we know that we have passed from death unto life, because we love the brethren ' " .<sup>2</sup>

III. 16.—*Hereby perceive we the love of God, because He laid down His life for us : and we ought to lay down our lives for the brethren.*

Mr. Perceval Landon, " The Times " correspondent on Sir Francis Younghusband's expedition to Lhasa, says in his standard book (Vol. II, p. 48) :—

" It would be unjust not to record in the strongest terms the great radical difference that exists between Lamaism at its best and Christianity at its worst. There has never been absent from the lowest profession of our faith a full recognition of the half-divine character of self-sacrifice for another. Of this Tibetans know nothing. The exact performance of their duties, the daily practice of conventional offices and continual obedience to their Lamaic superiors is for them a means of escape from personal damnation in a form which is more terrible perhaps than any monk-conjured Inferno. For others they do not profess to have even a passing thought.

" Now this is a distinction which goes to the very root of the matter. The fact is rarely stated in so many words, but it is the truth that Christianity is daily judged by one standard and by one standard only—its altruism ; and this complete absence of carefulness for others, this insistent and fierce desire to save one's own soul, regardless of a brother's, is in itself something that makes foreign to one the best that Lamaism has to offer."

III. 20.—We read in the privately printed Memoirs of Bishop Collins of Gibraltar :—

" One quiet morning I was reading to him out of the Epistles of St. John, and asked him to explain, ' Brethren, if our heart condemn us, God is greater than our hearts and knoweth all

<sup>1</sup> " Letters of John Richard Green," edited by Leslie Stephen, p. 491.

<sup>2</sup> Edith Sichel, " The Life and Letters of Alfred Ainger," p. 95.

things,' because my heart did condemn me as I looked back across the years. 'Yes,' said the Bishop, 'but you see God is greater than your heart and knows all things, and all about you, better even than your own heart knows, and He "knows all, yet loves us better than He knows," as Keble said, and "the end of judgment" is *not* to find out the holes, they are plain enough, but to sift out every little bit of good, and "*then shall every man have praise of God*". And so we stop worrying about our hearts; we *are* failures, of course we are, but it was to save failures that Christ died, and so we think about Him, and then, as St. John tells us later on, *then* "we have confidence towards God".'

IV. 8.—*God is love.*

Oliver Wendell Holmes closes his poem, "What we all think," with these lines:—

"Though temples crowd the crumbled brink  
O'erhanging truth's eternal flow,  
Their tablets bold with *what we think*,  
Their echoes dumb to *what we know* ;

That one unquestioned text we read,  
All doubt beyond, all fears above,  
Nor crackling pile nor cursing creed  
Can burn or blot it : God is Love ! "

When Whittier was dying he repeated the words : "Love, Love to all the world," and that was the thought resting with him to the end.<sup>1</sup>

IV. 16.—*He that dwelleth in love dwelleth in God, and God in him.*

G. F. Watts said in old age:—

"Religion is nothing unless it is the music that runs through all life, from the least thing that we can do to the greatest. After all there is very little to be said; we know we have to desire to live well, to love goodness and to aspire after it, that is for God; to live in love towards all, and to do rightly towards all, that is for man."

<sup>1</sup> "Life of J. G. Whittier," by Mrs. King Lewis.

iv. 18.—*Perfect love casteth out fear.*

Charles Kingsley's eldest son wrote: " ' Perfect love casteth out all fear ' was the motto on which my father based his theory of bringing up his children ; and this theory he put in practice from their babyhood till when he left them as men and women. From this, and from the interest he took in all their pursuits, their pleasures, trials, and even the petty details of their everyday life, there sprang up a ' friendship ' between father and children that increased in intensity and depth with years." <sup>1</sup>

When Mère Angélique Arnauld of Port Royal was dying, she said to her spiritual director, M. Singlin : " I shall never see you again, father, but I promise you that I will no longer be afraid of God ". Dr. Charles Beard remarks, in his book on Port Royal, " Who but herself, and the friend with whom she spoke, would have suspected that after a life of striving, perfect love had not yet cast out fear ? "

When Fénelon was dying, the Dean of Cambrai Cathedral came near to the bed of his Archbishop, holding up the consecrated wafer. " Fénelon collected the last efforts of his failing strength to raise himself on his pillows, and then, his hands joined in worship, his eyes fixed in rapt adoration, he said : ' Yes, my Saviour, Jesus Christ, present in this wafer, is my God ! He is my Judge . . . but I love Him far more than I fear Him '.

" ' Je l'aime bien plus que je ne le crains. ' "

iv. 20.—" ' He who loveth not his brother whom he hath seen '—" Ah," said Vinet, " the hard thing is to love the brother whom we do see. "

v. 12.—*He that hath the Son hath life.*

At the Church Congress of 1910, the Bishop of Durham (Dr. Handley Moule) told that Henry Venn the elder wrote to his father-in-law, Charles Elliott, in 1787:—

" I had in past days a family very dear to me, and not enough for their maintenance from year to year ; and in case of my death they were to be destitute. I was, however, wonderfully free and cheerful in my heart. And my preservation was wholly this, ' He that hath the Son hath life '."

<sup>1</sup> " Life of Charles Kingsley," Vol. II, p. 7.

## THE SECOND EPISTLE OF JOHN.

F. D. Maurice remarks on the Epistle:—

“At first sight it seems strange that such letters as those to the Elect Lady and to Gaius should have been preserved, and that they should form part of the Canon of the New Testament. . . . There was a craving in the earlier ages, as there has been since, for stories of startling events; of miracles such as Apostles might have been expected to perform. Ecclesiastical writers, a century or two after the age of St. John, talked of his having been cast into a cauldron of boiling oil, and of his coming out unhurt. How gladly would they have found some hint or allusion to confirm that tale in a letter which was attributed to him! But these letters contain no such hint; they are of the simplest, most commonplace kind.”

In this fact Maurice sees a proof of their genuineness, and he notes also that the Elect Lady is addressed as a mother, whereas the notion became prevalent in the early Church that it was the Christian woman's glory to be alone; “that the less she had to do with wedlock and the bearing of children, the more blessed and holy her life was”.

“The aged Jewish Apostle,” says Maurice, “does not drop a hint that he thinks less nobly of the married state than Abraham, or Moses, or David, or Hannah, or any of those on whose words or on whose deeds he had loved to dwell in his youth.”

## THE THIRD EPISTLE OF JOHN.

Verse 2. — *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

Robert Browning wrote to Miss Barrett: “Sydney Smith laughs somewhere at some Methodist or other whose wont was, on meeting an acquaintance in the street, to open at once on him with some inquiry after the state of his soul. Sydney knows better now, and sees that one might quite as wisely ask such questions as the price of Illinois stock or condition of glebe-land.”<sup>1</sup>

<sup>1</sup> “The Letters of Robert Browning and E. B. Barrett, 1845-1846,” Vol. I, p. 59.

## THE EPISTLE OF JUDE.

THE Rev. John Buchan wrote: "This is the Epistle of one who might be termed 'Jude the Obscure,' a private Christian, so pressed in spirit at the activity, numbers, and boldness of the adversaries of the faith that he feels he must deliver his soul".

Verse 6.—*The angels which kept not their first estate.*

Cædmon, in his story of Creation, writes thus of the unfallen angels:—

"Gladness had they at onset, gleam and glow,  
That throng of angels: bright their heavenly bliss,  
Their blitheness great. Thanes throned in strength on high,  
They loved their Lord of life, and with full heart  
Joyful they praised their King, and judged themselves  
To be most blessed in the bliss of God.  
They knew no sin, they worked no wickedness,  
But lived in rest with Him who liveth ever,  
Seeking nought else in Heaven but right and sooth."<sup>1</sup>

Verse 6.—*The angels which kept not their first estate, but left their own habitation.*

In Milton's portraiture of Satan, we see that the lost arch-angel longed after "his own habitation". In Book IV he admits the folly and wickedness of his rebellion. The beams of the sun bring to his remembrance—

"from what state

I fell, how glorious once above thy sphere:  
Till pride and worse ambition threw me down,  
Warring in heaven against heaven's matchless King:  
Ah, wherefore? He deserved no such return  
From me, whom He created what I was  
In that bright eminence, and with His good

<sup>1</sup> Quoted by the Rev. C. J. Abbey, "Religious Thought in Old English Verse," p. 4.

## THE EPISTLE OF JUDE

Upbraided none ; nor was His service hard.  
What could be less than to afford Him praise,  
The easiest recompense, and pay Him thanks ?  
How due ! yet all His good proved ill in me,  
And wrought but malice ; lifted up on high  
I 'sdain'd subjection, and thought one step higher  
Would set me highest, and in a moment quit  
The debt immense of endless gratitude,  
So burdensome ; still paying, still to owe :  
Forgetful what from Him I still received,  
And understood not that a grateful mind  
By owing owes not, but still pays, at once,  
Indebted and discharged ; what burden then ? ”

Verse 9.—*Michael the Archangel.*

G. F. Watts began at Dorchester House his picture called “ Michael the Archangel contending with Satan for the Body of Moses ”. It was never carried to completion, but is a suggestion of the two figures standing in a great light. Mrs. Watts, in the Biography of her husband, notes that he painted his Miltonic Satan with the face averted from the light of the Creator with whom he talked. For title, these words were used : “ And the Lord said unto Satan, Whence comest thou ? Then Satan answered the Lord and said, From going to and fro in the earth and from walking up and down in it.” The Satan the painter conceived is a mighty power ruling over the evils which were unconnected with sin.<sup>1</sup>

<sup>1</sup> Vol. I, p. 97.

## THE REVELATION OF ST. JOHN.

IN the Hospital of St. John at Bruges is Hans Memling's winged altar-piece painted for this Church, and presented in 1479 by Brother Jan Floreins. On the right wing of the triptych St. John sits looking up into heaven. "He sees the King of kings, the elders, the lamps of the Apocalypse, the lamb, the symbols of the Evangelists, and Death on the pale horse. . . . On the placid surface of the sea the vision is reflected and forms a grand and imposing picture."

The Abbot Joachim of Calabria (Joachim of the Flower) resigned his office in order that he might devote himself wholly to studying the Scriptures. He applied himself principally to the Book of Revelation.

"The high-strung emotional Calabrian flew at the sacred text like Michelangelo at a block of marble, hacking, cutting, chiselling, shaping, until he forced the cold material to set free the imprisoned truth within. He cared little or nothing about dates and times; his soul was swept along on the whirl of St. John's tremendous vision, he saw again the pale horse ridden by Death with hell following after, he saw the fearful beasts and the stars of heaven falling to earth as the fig-tree casts her fruit; he felt the mighty, mystic import of the end of one era, and the beginning of another, and his soul flushed with expectation and passion."<sup>1</sup>

The poet Francis Thompson wrote of his early acquaintance with the Bible:—

"The Bible as an influence from the literary standpoint has a late but important date in my life. As a child I read it but for its historical interest. Nevertheless, even then I was greatly, though vaguely, impressed by the mysterious

<sup>1</sup> Henry Dwight Sedgwick, "Italy in the Thirteenth Century," Vol. I, p. 45.

## THE REVELATION OF ST. JOHN

imagery, the cloudy grandeurs, of the Apocalypse. Deeply uncomprehended, it was, of course, the pageantry of an appalling dream; insurgent darkness, with wild lights flashing through it; terrible phantasms, insupportably revealed against profound light, and in a moment no more; on the earth hurrying to and fro, like insects of the earth at a sudden candle; unknown voices uttering out of darkness darkened and disastrous speech; and all this in motion and turmoil, like the sands of a fretted pool. Such is the Apocalypse as it inscribes itself on the verges of my childish memories.”<sup>1</sup>

Henry Martyn was only twenty-three when he wrote in his Journal: “At night about my sermon, read the latter part of Revelation, and so very lively was the impression on my mind that I was often in tears. So awful, so awakening is this book to me. Prayed with more fervour than I have done of late, and went to bed full of the sense of the importance of eternal things, and of living every day as my last.”

Bishop G. H. Wilkinson wrote after his father’s death in 1866: “The antidote which I take for these morbid feelings is the Book of Revelation. . . . It gives such a glorious picture of the Eternal Kingdom. The Father in all His glory seated on the Heavenly Throne, ordering everything which happens on earth. . . . The crystal sea before Him, the picture of His own nature—so calm, so deep—His thoughts not as our thoughts, but like the great deep, yet calm, peaceful, full of rest. Round the throne the emerald rainbow—all He does surrounded by the covenant of mercy. The colour on which the eye of man can rest with the greatest comfort, the emerald green—the rainbow first fixed in the clouds as a pledge of love, a pledge that in wrath He would remember mercy.”<sup>2</sup>

“He must have been a very Dantesque man that wrote Revelation. I should think Dante made for him first of all when he reached Paradise.”—MARY E. COLERIDGE.<sup>3</sup>

“I have seen,” wrote a correspondent to a Hindu newspaper, “The Tribune of Lahore,” in 1892, “old Sikh Jats reading the

<sup>1</sup> “Life of Francis Thompson,” pp. 172, 173.

<sup>2</sup> “Memoir,” Vol. I, p. 158.

<sup>3</sup> “Gathered Leaves,” pp. 264, 265.

most difficult book of the New Testament—the Revelation—and enjoying it; seen, too, old Jatni women spelling through the Bible.”<sup>1</sup>

1. 8.—*I am Alpha and Omega.*

Principal Lindsay remarks that no hymn was more popular in the last decade of the fifteenth century than the “*In dulci Jubilo*,” in which Latin and German mingled. The first and last verses were :—

“*In dulci jubilo,  
Nun singet und seid froh !  
Unser Herzens Wonne  
Leit in praesepio,  
Und leuchtet als die Sonne  
Matris in gremio.  
Alpha es et O,  
Alpha es et O !*

*Ubi sunt gaudia ?  
Nirgends mehr denn da,  
Da die Engel singen  
Nova cantica,  
Und die Schellen klingen  
In regis curia.  
Eya, wär'n wir da,  
Eya, wär'n wir da !”<sup>2</sup>*

The Russian Pilgrims to Jerusalem go to kiss the Lord's Life-giving Grave, and spend the night in the tomb. “We entered the funeral church,” writes Mr. Stephen Graham, “whose blackness was only intensified by the candles. We were in a crowd like the bodies in a graveyard. We were silent and morose, and said nothing to our neighbours. . . . I cannot say what each man lived through. Outside, I know, the stars rolled overhead in that haggard, hungry way that suggests the passing of centuries in a night. I thought of the night after night of stars that look down on the earth where we shall all be buried, the stars that will look down on our dead bodies

<sup>1</sup> W. Canton, “History of the Bible Society,” Vol. V, pp. 111, 112.

<sup>2</sup> “History of the Reformation,” Vol. I, p. 122.

for ever and ever, and I felt very sad and lonely, like a little child that had a mother but a while since and has just lost her. I dreamed in the dark. . . . Taking a turn to look out at the door, I found it was morning, and I saw a queer little hunchback pilgrim sitting on the cold stone pavement outside the door of the church. He wore blue spectacles and was poring over an ancient Bible, mumbling as he read, and I caught the phrase I wanted, 'I am Alpha and Omega, the first and the last, which was, and which is, and which is to come'."<sup>1</sup>

I. 12.—*And I turned to see the voice of Him that spake with me.*

“Hearken, hearken!

God speaketh to thy soul,  
Using the Supreme voice which doth confound  
All life with consciousness of Deity,  
All senses into one,—  
As the seer-saint of Patmos, loving John  
(For whom did backward roll  
The cloud-gate of the future) turned to see  
The Voice which spake.”

—MRS. BROWNING.

I. 15.—*And His voice as the sound of many waters.*

St. Bernardino of Siena said in explanation of these words:—

“Were you ever at Venice? Sometimes a light breeze springs up there of an evening and blows on the waters, which makes a sound; and that is the waters' voice. This signifies nothing but the graces and inspirations that God sends.”<sup>2</sup>

I. 18.—*I am He that liveth, and was dead; and, behold I am alive for evermore.*

In “Christmas Eve” Browning describes the midnight mass in St. Peter's at Rome, and closes the scene with these lines:—

“Earth breaks up, time drops away,  
In flows heaven, with its new day  
Of endless life, when He who trod,  
Very man and very God,

<sup>1</sup> “With the Russian Pilgrims to Jerusalem,” pp. 132, 133.

<sup>2</sup> Quoted by A. G. Ferrers Howell, “St. Bernardino of Siena” (1913), p. 289.

This earth in weakness, shame and pain,  
 Dying the death whose signs remain  
 Up yonder on the accursèd tree—  
 Shall come again, no more to be  
 Of captivity the thrall,  
 But the one God, All in All,  
 King of kings, Lord of lords,  
 As His servant John received the words,  
 ‘ I died and live for evermore ! ’ ”

Bishop Collins of Gibraltar wrote :—

“ A death-sentence is only a merciful and lovely thing to them who know *that One* who hath the power of death and the keys of the grave.”

II. 8.—*The church in Smyrna.*

Canon A. J. Mason says, after describing the funeral of Bishop W. E. Collins in Smyrna, where he was laid to rest on 27 March, 1911 :—

“ There, then, his body lies,—in the bosom of that Church of Smyrna, to whose Angel St. John was bidden to write, ‘ Be thou faithful unto death, and I will give thee a crown of life ’.”

II. 10.—Caroline Fox wrote in 1857 : “ The Ernest de Bunsens are with us ; he read us last night Mendelssohn’s ‘ Elijah ’ illustrating it whenever he could with such exquisite feeling, power, and pathos. The last time he saw Mendelssohn, they had played and sung several things together, when Mendelssohn asked for one more. He chose ‘ Be thou faithful unto death, and I will give thee a crown of life ! ’ When he had ended, Mendelssohn slipped away from the room, overcome with emotion. Ernest de Bunsen followed him ; he said, ‘ *Gott segne euch alle* ’ [ ‘ God bless you all ’ ] and was gone.”<sup>1</sup>

When John McLeod Campbell settled at Row, a parish in Argyllshire, on the east side of the Gareloch, he visited an aged couple in one of the remoter cottages. They came with him to the brow of the hill overlooking the loch, on which their cottage stood, and each had a parting word for the young minister. The old man said, ‘ Give us plain doctrine, Mr. Campbell, for we are a sleeping people ’ ; and his wife solemnly quoted the

<sup>1</sup> “ Journals,” Vol. II, p. 258.

words, 'Be thou faithful unto death, and I will give thee a crown of life.'" <sup>1</sup>

William Hunter, the martyr apprentice of Brentwood in Essex, was executed at his native village on 26 March, 1555. He was allowed to converse with his friends beforehand in the parlour of the Swan Inn. His father prayed that he might continue to the end in the way that he had begun. His mother said she was happy to bear a child who could find in his heart to lose his life for Christ's sake. "Mother," he answered, "for my little pain which I shall suffer, which is but a short braid, Christ hath promised me a crown of joy. May you not be glad of that, mother?"—J. A. FROUDE.<sup>2</sup>

II. 13.—*My faithful martyr.*

Saint Marc Girardin remarks on the fact that the earliest age of Christianity produced no Christian poetry which could be compared with that of the heathen world. There are times, he points out, when truth is too strong to make poets, when it can only make martyrs. "It refuses itself to poetry, as if that were a sort of frivolity or weakness; it destroys poetry by the very fact of surpassing it."<sup>3</sup>

"What are these that glow from afar,  
 These that lean over the golden bar,  
 Strong as the lion, pure as the dove,  
 With open arms and hearts of love?  
 They the blessed ones gone before,  
 They the blessed for evermore.  
 Out of great tribulation they went  
 Home to their home of Heaven-content;  
 Through flood, or blood, or furnace fire  
 To the rest that fulfils desire."

—CHRISTINA ROSSETTI.<sup>4</sup>

<sup>1</sup> "Memorials," Vol. I, p. 21.

<sup>2</sup> "History of England," Vol. V, p. 507.

<sup>3</sup> "Revue des Deux Mondes," 1849, p. 624 (see also the remarks of A. de Broglie (*L'Église et l'Empire Romain au IV<sup>e</sup> siècle*, Vol. VI, p. 510). "We might venture to say that the wind of the Spirit blew too strongly to permit of the blossoming of a delicate plant which dreads the storm no less than it needs the air.")

<sup>4</sup> "Martyrs' Song."

II. 17. *I . . . will give him a white stone.*

Dr. Livingstone used to refer with great pleasure to a note from an old friend and fellow-student, Prof. George Wilson of Edinburgh, in which the words occur: "May your name be propitious; in all your long and weary journeys may the *Living* half of your title outweigh the other; till after long and blessed labours, the white *stone* is given you in the other land."<sup>1</sup>

II. 28.—*I will give him the morning star.*

"Fairest of stars, last in the train of night,  
If better thou belong not to the dawn,  
Sure pledge of day, that crown'st the smiling morn  
With thy bright circlet, praise Him in thy sphere,  
While day arises, that sweet hour of prime."

—MILTON.<sup>2</sup>

III. 5.—*He that overcometh.*

Henry Martyn wrote in his Journal (25 June, 1803): "Attacked with strong temptations in my walk, but through grace overcame them, although with pain, by recalling to mind the promises in the three first chapters of Revelation 'to him that overcometh,' etc. Thought besides, has God commanded me to use self-denial merely to give me pain, and not rather to perfect my happiness? The particular promises 'Him that overcometh will I make a pillar in the temple of my God and he shall go no more out,' etc., dwelt a long time and afterwards on my mind and diffused an affectionate reverence of God."

III. 8.—"*Christian.*—Evangelist bid me come hither and knock, as I did; and he said that you, Sir, would tell me what I must do."

"*Goodwill.*—An open door is set before thee and no man can shut it."

"*Christian.*—Now I begin to reap the benefit of my hazards."  
—BUNYAN.

III. 8, 12.—Dr. Butler, headmaster of Harrow, quoted this text in a memorial tribute to Matthew Arnold's eldest son, Thomas, who died at Harrow, 23 November, 1868, aged sixteen.

<sup>1</sup> Dr. Blaikie's "Life of Livingstone," p. 2.

<sup>2</sup> "Paradise Lost," Book V.

“ His life,” said Dr. Butler, “ was strangely unlike that which we assume to be characteristic of the ordinary schoolboy. An invalid from his birth, unable to take a part in active games, unable even to study hard, shut out from all those competitions of mind and body which make up so much of the relish of your lives, he had learnt to be patient and unselfish, and to care for the things of God.” After noting the passionate earnestness with which the boy threw himself into the one school occupation which he could call his own—his “ dearly loved music,” and also his care to check all unfairness in work in his form, the headmaster added : “ When I think of the little that such a boy was able to do, and of the effort which it must have cost *him* to do anything at all, instead of simply following the stream, it seems as though we might reverently and affectionately apply to him the precious words of Divine approval : ‘ Thou hast a little strength, and hast kept My word, and hast not denied My name. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out ; and I will write upon him My new name ’.”<sup>1</sup>

III. 12.—From this text Phillips Brooks preached before Queen Victoria in the Chapel Royal, Windsor, in July, 1879. This was the first instance in which an American clergyman preached before the Queen. Dean Wellesley wrote next day to Dean Stanley : “ Phillips Brooks was a complete success. The Queen and ——— who were here admired him very much. . . . I do not remember having heard a finer preacher ; and with it the man himself, most simple, unassuming, and agreeable.” The Queen asked for a copy of the sermon.<sup>2</sup>

III. 15.—*I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot.*

Dr. Charles Beard tells this story of the most distinguished of the hermits of Port Royal, M. Le Maître :—

“ At a time when he was almost worn out by the austerities which brought him to his grave at the age of fifty, a friend said one day that the best wish he could frame for him was that ‘ before God he might be neither half living, nor half dead ’. The

<sup>1</sup> “ Letters of Matthew Arnold,” Vol. I, pp. 398, 399.

<sup>2</sup> “ Life of Phillips Brooks,” Vol. II, p. 267.

phrase fell upon M. Le Maître's sensitive conscience like a revelation; he inscribed the words, 'ni demi vivant, ni demi mort' upon the walls of his chamber; and attempted to obey the warning which they conveyed, by fresh efforts of self-mortification. How noble a recognition of the endless obligations of the Christian life, even though that life be looked at only from the anchorite's cell."<sup>1</sup>

III. 20.—*Behold, I stand at the door and knock.*

From this text Dean Burgon preached his first sermon at Christ Church, Albany Street, London. He had intended, as a young student of divinity, to make his first sermon on the great invitation, "Come unto Me, all ye that labour," etc., but when the time came, he chose "an equally great word of the glorified Saviour"<sup>2</sup>

IV. 1.—*I will show thee things which must be "hereafter".*

The last word uttered by Peter the Great was "*Hereafter*".

IV. 3.—*A rainbow.*

As Sir Edward Burne-Jones was walking over the downs with a party of friends during a summer shower, one of them cried, "Let me see! I forget what makes a rainbow?" He replied gravely, "The Lord set His bow in the cloud". Then, after a pause, "There are other reasons given in the books"<sup>3</sup>

IV. 4 (with XIV. 1-5).—"And what company shall we have there?" asked Pliable of Christian.

Christian answered:—

"There we shall be with Seraphims and Cherubims, creatures that will dazzle your eyes to look on them. There, also, you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in His presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns; there we shall see holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place; all well, and clothed in immortality as with a garment."

<sup>1</sup> "Port Royal," Vol. I, pp. 318, 319.

<sup>2</sup> "Life of Dean Burgon," Vol. I, p. 162.

<sup>3</sup> "Memorials of Edward Burne-Jones," Vol. II, p. 209.

iv. 7.—*The first beast was like a lion.*

In the old English "Bestiaries" the habits of certain animals were set forth and then allegorized in a Christian sense. The natural history of the lion is full of astonishing imagery. His chief characteristics are said to be four: (1) He is accustomed to watch on a hill; (2) when the hunter approaches he carefully erases his track by means of his tail; (3) when the whelp is born it does not stir till the third day, when its sire calls aloud and wakes it; (4) the lion always sleeps with its eyes open. Such was an English poet's idea of the lion about the age of Henry III.<sup>1</sup>

iv. 8.—*They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

William Blake wrote: "I assert, for myself, that I do not behold the outward creation and that to me it is hindrance and not action. 'What!' it will be questioned, 'when the sun rises, do you not see a round disc of fire somewhat like a guinea?' Oh! no, no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy, is the Lord God Almighty!' I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, and not with it."<sup>2</sup>

In the Eighth Heaven of Dante the Sanctus resounds: "Holy, holy, holy, Lord God Almighty, which was and is, and is to come".

iv. 11.—*Thou art worthy.*

Zinzendorf, consoling a mother whose two sons had died in missionary work in India, said only "*He is worthy of all this*".<sup>3</sup>

v. 4.—. . . *No man was found worthy.*

"Ah, Christian, there is no talk of our worthiness or unworthiness. If worthiness were our condition for admittance, we might sit down with St. John and weep, because none in heaven or earth is found worthy. But the Lion of the tribe of Judah is worthy and hath prevailed, and by that title must we hold the inheritance."—RICHARD BAXTER.

<sup>1</sup> "C. J. Abbey, "Religious Thought in Old English Verse," p. 35.

<sup>2</sup> "A Vision of the Last Judgment."

<sup>3</sup> Quoted by Prof. Loofs in his Lectures "What is the Truth about Jesus Christ?" p. 157.

v. 10.—*And hast made us unto our God kings and priests.*

Commenting on the words of Virgil to Dante in the 27th Canto of the "Purgatorio": "Thee o'er thyself I therefore crown and mitre". Dean Plumptre says: "The most natural interpretation is that Dante now takes his place among those who are kings and priests unto God" (1 Pet. II. 9, Rev. I. 6, Rev. v. 10).

vi. 2.—*He went forth conquering and to conquer.*

Mr. Athalstan Riley tells us in his book on "Mount Athos" that the eucharistic cakes of fine flour offered by the monks to their guests were stamped with a cross and the words in Greek "Jesus Christ conquers".

vi. 8.—*And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them.*

"Yet a Tamer shall be found!  
 One more bright than seraph crowned,  
 And more strong than seraph bold,  
 Elder, too, than angel old,  
 By his grey eternities.  
 He shall master and surprise  
 The steed of Death  
 For He is strong and He is fain.  
 He shall quell him with a breath,  
 And shall lead him where he will,  
 With a whisper in the ear,  
 Full of fear,  
 And a hand upon the mane,  
 Grand and still."

—MRS. BROWNING.<sup>1</sup>

vi. 9.—*I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.*

When Albert Dürer was travelling in the Netherlands in 1521, he heard a rumour at Antwerp that Martin Luther had been treacherously seized, after being abandoned in a solitary place near Eisenach. The rumour was false, for Luther had

<sup>1</sup> "A Drama of Exile."

been conveyed in safety to the Wartburg, but Dürer was only one of thousands of sympathisers who did not expect the monk to return alive from Worms. He writes at length on the subject in his Journal and ends with the words, "O ye Christians, pray to God for help, for this judgment approaches and His justice will be shown. Then shall we see of whom the blood of the innocents will be required, whether of popes, priests or monks, and that they will be tried and condemned. There, under the altar, are the saints who were slain; they cry for vengeance. To whom a voice from heaven answered, Labour still, till the number of martyrs is made up; then shall I judge."

VI. 16.—*The wrath of the Lamb.*

Dr. Scott Holland, writing about Dean Church, says that when the Dean, who was as a rule a perfect model of gentleness and courtesy, was compelled to administer a grave rebuke to an offender for some serious moral fault, it was delivered with an earnestness and an anger that was all the more terrible because it was so impersonal. He added that it recalled to his mind the mysterious phrase in the Book of Revelation, "The wrath of the Lamb".—A. C. BENSON.

VII.—Dr. McLeod Campbell wrote to his daughter in 1863:—

"Now it seems as if time would become a speck with the retrospect of eternity! Yet how powerful must ever be the telescope of our moral and spiritual memory, recalling, for the enhancing of our gratitude for present blessedness in God, that past in which we had 'washed our robes and made them white in the blood of the Lamb'. No height of glory will cause us to forget our lowly beginning, and the great tribulation through which we had entered the kingdom of God; that suffering with Christ which had prepared us for reigning with Him; the cross which wrought in us the humility which shall have made the crown meet for us; while, 'knowing Christ and the power of His resurrection and the fellowship of His suffering, we have been made conformable to His death' and so have attained to 'the resurrection from the dead'. The Lamb in the midst of the throne is 'a Lamb as it had been slain,' and 'the kings and priests with God' in giving praise and thanks unto the Lord who has

made them such, say, 'Thou hast washed us from our sins in Thy blood'." <sup>1</sup>

VII. 9.—"You remember," wrote Bishop G. H. Wilkinson to his curate, the Rev. C. Green, "the beautiful account of Wesley's dream—his asking at the gates of Paradise for Wesleyans, etc., and the answer, 'We know nothing here of any of these names. The only name of which we know anything here is Christian; we are all Christians here, and of these we have a great multitude which no man can number, of all nations and kindreds and people and tongues'." <sup>2</sup>

VII. 13.—*What are these which are arrayed in white robes? and whence came they?*

After visiting a show of rhododendrons and azaleas at the horticultural gardens, Dr. McLeod Campbell wrote (1868): "The slope at one end of the large square tent was all one continuous surface of full-blown white flowers—one yet a *company* of plants—just enough apart to make their individuality perceptible; but *one* in their effect, as the union of many voices. I drank in their beauty—as pure water of life; only it rose to that excellence only as it became to my mind's eye a symbol and a type, bringing before my mind the heavenly vision of the words:—

'How bright these glorious spirits shine!  
Whence all their white array?' " <sup>3</sup>

Dr. George Matheson preached from this text before a Primitive Methodist gathering in Edinburgh. He portrayed heaven as a vast concert hall and asked his audience to take a sweeping glance over it. "Who are these in the centre, before the throne?" He replied by mentioning different classes of Christians. Then he asked: "Who is that man at the very back of the hall, the man with the pale, thoughtful face? That is Spinoza. He has only got an angle of the truth, but he is working his way to the front, to the centre." And from all parts of the hall came cries of "Hallelujah!" and "Help him, Lord; help him, Lord." <sup>4</sup>

<sup>1</sup> "Memorials," Vol. II, p. 71.

<sup>2</sup> "Memoirs," Vol. I, p. 102.

<sup>3</sup> "Memorials," Vol. II, p. 206.

<sup>4</sup> "Life of Dr. George Matheson," by Dr. Macmillan, p. 233.

VII. 17.—*God shall wipe away all tears from their eyes.*

In the biography of Prof. George Wilson of Edinburgh we are told that after the death of his brother John, when walking with his friend William Nelson, he said with great earnestness that there was no text in the Bible he thought so beautiful as this: "God shall wipe away all tears from their eyes". 'As a child this had been a favourite, and was to have been the text of his first sermon had he ever mounted a pulpit, but now new beauty was seen in it.'

Dr. Godet wrote in 1879 to the Crown Prince Frederick, who had lost his son Waldemar, at the age of eleven:—

"A great day will dawn, that of the true Easter, when Jesus will give Himself the ineffable joy of restoring to one another all those children and those parents whom death had severed. It is thus that He will wipe away all tears from our eyes."<sup>1</sup>

"All tears done away, with the bitter unquiet sea,  
Death done away from among the living at last,  
Man shall say of sorrow—Love grant it to thee and me!—  
At last, 'It is past'."

—CHRISTINA ROSSETTI.

X. 4.—*Seal up those things which the seven thunders uttered.*

Sydney Dobell wrote: "The unknown becomes more awful from the fact that there are things which we are allowed to know. The hopelessness of the secret becomes more bitter when we find it in the enigma of all worlds. There is a Divine mockery in the sealing of the seven thunders—the permission to ask only those who are forbidden to reply. 'The Lord shall laugh.' I count such truths invaluable in these days. Truths that reduce us to the alternatives—Revelation or Despair."<sup>2</sup>

X. 7.—*The mystery of God.*

Ruskin wrote in his diary at Chamonix, Sunday, 17 June, 1849:—

"I have been abstracting the Book of Revelation (they say the French are beaten again at Rome, and another revolution in Paris); many signs seem to multiply around us, and yet my un-

<sup>1</sup> "Frédéric Godet" (1913), p. 446.

<sup>2</sup> "Life and Letters of Sydney Dobell," Vol. I, p. 109.

belief yields no more than when the horizon was clear. I was especially struck with the general appellation of the system of the world as 'The Mystery of God,' ch. x. 7, compared with Hebrews xi. 6, 'But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him,' which I read this morning in our usual course. Theme enough for the day's thought." <sup>1</sup>

xI.—Botticelli's picture "The Nativity of Christ" in the National Gallery has at the top a Greek inscription which has been translated as follows:—

"This picture I, Alexander, painted at the end of the year 1500, in the troubles of Italy, in the half-time after the time during the fulfilment of the eleventh of St. John, in the Second Woe of the Apocalypse, in the loosing of the devil for three years and a half. Afterwards he shall be confined, and we shall see him trodden down, as in this picture."

xI. 15.—William Blake wrote to Flaxman on 19 October, 1801, when there were hopes of peace in Europe:—

"Peace opens the way to greater still. The kingdoms of this world are now become the kingdoms of God and His Christ, and we shall reign with Him for ever and ever. The reign of literature and the arts commences. Blessed are those who are found studious of literature and human and polite accomplishments. Such have their lamps burning, and such shall shine as the stars." <sup>2</sup>

xII. 12.—*Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

Milton quotes from this passage in the opening lines of "Paradise Lost," Book IV:—

"Oh, for that warning voice, which he, who saw  
The apocalypse, heard cry in heaven aloud,  
Then when the Dragon, put to second rout,  
Came furious down to be revenged on men,

<sup>1</sup> E. T. Cook, "The Life of Ruskin," Vol. I, p. 248.

<sup>2</sup> "Letters of William Blake," edited by Archibald G. B. Russell, p. 95.

‘ Woe to the inhabitants on earth ! ’ that now,  
 While time was, our first parents had been warned  
 ‘ The coming of their secret foe and scap’d,  
 Haply so scap’d his mortal snare.”

XIII. 8.—*The Lamb slain from the foundation of the world.*

Jeremy Taylor wrote in his Sermon on the Faith and Patience of the Saints:—

“ He died not by a single or a sudden death, but He was the Lamb slain from the beginning of the world ; for He was massacred in Abel, saith St. Paulinus ; He was tossed upon the waves of the sea in the person of Noah ; it was He that went out of His country, when Abraham was called from Charran, and wandered from His native soil ; He was offered up in Isaac, persecuted in Jacob, betrayed in Joseph, blinded in Samson, affronted in Moses, saved in Isaiah, cast into the dungeon with Jeremiah ; for all these were types of Christ suffering. And then His Passion continued after His resurrection. For it is He that suffers in all His members : it is He that endures ‘ the contradiction of all sinners ’ ; it is He that is ‘ the Lord of life and is crucified again and put to open shame ’ in all the sufferings of His servants and sins of rebels and defiances of apostates and renegadoes and violence of tyrants and injustice of usurpers and persecutions of His Church. It is He that is stoned in St. Stephen, flayed in the person of St. Bartholomew ; He was roasted upon St. Lawrence’s gridiron, exposed to lions in St. Ignatius, burnt in St. Polycarp, frozen in the lake where stood the forty martyrs of Cappadocia. The sacrament of Christ’s death, said St. Hilary, is not to be accomplished but by suffering all the sorrows of humanity.”

XIII. 17, 18.—*The number of the beast.*

Dr. George Matheson used to solve the riddle of the name and number of the “ Beast ” in the Book of Revelation by declaring that its name was Selfishness and its number “ No. 1 ”.<sup>1</sup>

XIV. 2.—*I heard the voice of harpers harping with their harps.*

John Addington Symonds wrote from Switzerland in 1863, after gazing at a sunset sky : “ It was as though I saw the choir

<sup>1</sup> “ Life of Dr. Matheson,” p. 246.

of heaven's cathedral, wherein sat angels innumerable, harping on their harps and singing songs above the reach of words. Though I could not understand the burden of those songs, the spiritual melody went to my heart, and there translated its sweet melody into mortal consolation. 'Seek not the tomb,' my heart responded, 'live your life as God shall give it. Trust in Him and try to be of better cheer. After the dull day comes glory and peace.' The dissolving saffron of the sunset glowed and faded to the tone of Mendelssohn's music, 'If with all your hearts ye truly seek Me.'<sup>1</sup>

In Mrs. Browning's poem "Isobel's Child" the spirit of the dying infant says:—

" Mother, albeit this be so,  
Let me to my heaven go!  
A little harp me waits thereby,  
A harp whose strings are golden all  
And turned to music spherical,  
Hanging on the green life-tree  
Where no willows ever be.  
Shall I miss that harp of mine?"

xiv. 4.—*These are they which follow the Lamb whithersoever he goeth.*

John Evelyn wrote in his diary, after the death of his eldest son Richard, who passed away at five years and three days old: "Such a child I never saw; for such a child I bless God, in whose bosom he is! May I and mine become as this little child, who now follows the child Jesus, that Lamb of God, in a white robe, whithersoever He goes; even so, Lord Jesus, *fiat voluntas tua!* Thou gavest him to us, Thou hast taken him from us, blessed be the name of the Lord! That he had anything acceptable to Thee was from Thy grace alone, since from me he had nothing but sin, but that Thou hast pardoned! blessed be my God for ever, Amen."

At the funeral of this gifted and beloved child, Evelyn distributed rings with this motto, *Deus abstulit* [God hath taken away]. He wrote after the funeral. "Here ends the joy of my life, and for which I go ever mourning to the grave."

<sup>1</sup> "Life," Vol. I, p. 282.

XIV. 5.—*And in their mouth was found no guile : for they are without fault before the throne of God.*

Baroness Bunsen writing in 1860 to her daughter-in-law, who had recently lost a little son, reminded the bereaved mother of her own lost infant children “whom we were called upon to deposit near the pyramid of Caius Cestius” [at Rome]. The words of Revelation XIV were chosen by Charles Bunsen for the inscription over their resting-place.

The R.V. rendering is “And in their mouth was found no lie : they are without blemish”.

XIV. 13.—*Blessed are the dead which die in the Lord from henceforth.*

This text is inscribed on the grave of Lady Blanche Balfour in the ancient churchyard within the grounds of Whittingehame House, East Lothian. This consecrated spot has been used for burial since 1300, and is shaded by tall ancient beech trees. The funeral sermon for the saintly lady was preached by Dr. Robertson from the text “Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die it bringeth forth much fruit”. A simple cross of red granite marks the resting-place of this mother of statesmen.

When Dr. Livingstone arrived in England, after his first great feats as an explorer, he found himself a national hero, but the triumph of his reception was overshadowed by the recent death of his much-loved father. As soon as he could tear himself away from London, he journeyed to Hamilton, to see his mother, children, and other relatives. “His father’s empty chair deeply affected him. ‘The first evening,’ writes one of his sisters, ‘he asked all about his illness and death. One of us remarking that after he knew he was dying his spirits seemed to rise, David burst into tears. At family worship that evening he said with deep feeling—“We bless thee, O Lord, for our parents ; we give Thee thanks for the dead who has died in the Lord”’.”

“They that ‘die in the Lord’ may be properly said to be gone to God, with whom although they were before, yet now they enter into His courts, into the secret of His tabernacle, into the retinue and splendour of His glory. That is called walking with God, but this is dwelling or being with Him. ‘I desire to be dissolved and to be with Christ,’ so said St. Paul. But this

manner of Divine Presence is reserved for the elect people of God, and for their portion in their country.”—JEREMY TAYLOR.

xiv. 13.—*They rest from their labours.*

These words were inscribed on the hearts of the American slave-population in the early nineteenth century. Paxton Hood quotes from Olmstead's "Journeys in the Cotton Kingdom" a description of a negro cemetery in the suburbs of Savannah, "a square field in the midst of an open pine-wood, partially enclosed with a dilapidated wooden paling".

On one humble, half-effaced monument were the words: "Blessed are the dead who dieth in the Lord, even so said the Spirit. For the Rest from Their"—[The remainder rotted off.] A larger stone was sacred to the memory of Andrew Brian, pastor of the first Coloured Baptist Church in Savannah. He had "done more good among the poor slaves than all the learned Doctors in America," and had suffered imprisonment and the lash for their sakes. This apostle of the negroes died at the age of ninety-six, and the closing words of his memorial are these: "I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth! Yea saith the spirit, that they may rest from the labours. This stone is erected by the first Coloured Church as a token of love for their most faithful pastor, A.D. 1821." Of Andrew Brian this record says that "though he labored under many disadvantage [*sic*] yet thought (i.e. taught) in the school of Christ, he was able to bring out new and old out of the treasury". He was "constrained to preach the Gospel . . . to the sable sons of Africa". He fought the good fight, he rests from "*the labours,*" and his works do follow him.

Florence Nightingale, in a letter to Madame Mohl, recalled what a poor woman, with thirteen children, who took in washing, once said to her: "My idea of heaven is to have one hour a day in which I need do nothing".

xiv. 13.—*Their works do follow them.*

Dr. James MacGregor wrote in March, 1863, when he was minister of "Sweet Monimail" in Fife:—

"With some spare time on my hands why not employ it in doing some little good in God's world, even though it should entail labour and trouble and botheration. One day or other

the world will slip through our fingers, and all we hold dearest in it. Only the *good* we have done will remain. That cannot pass away. It is written down in the memory of God, registered in the books of His Divine Retribution.”<sup>1</sup>

“ All thy good works which went before  
 And waited for thee at the door,  
 Shall own thee there ; and all in one  
 Weave a constellation  
 Of Crowns, with which the King thy Spouse  
 Shall build up thy triumphant browes.”

—RICHARD CRASHAW.<sup>2</sup>

During the winter of 1894-95, Frédéric Godet, then aged eighty-two, desired to preach for the last time at Neuchâtel. His closing sermon was delivered to a large congregation on 30 December, 1894, from the text, “ Their works do follow them ”. It was printed under the title “ La responsabilité de l'œuvre humaine ”.<sup>3</sup>

xv. 3.—“ The song of Moses and of the Lamb, which none but the redeemed can sing, has the burden of the old Greek chorus :—

‘ Sing sorrow, strife and sorrow, but let victory remain ’.”

—DORA GREENWELL.

“ When Aristotle was asked what he thought of music, he answers, ‘ *Jovem neque canere, neque citharum pulsare,* ’ that Jupiter did neither sing, nor play on the harp, thinking it an unprofitable art to men, which was no more delightful to God. But Christians may better argue from the like ground that singing of praise is a most profitable duty, because it is so delightful as it were to God Himself that He hath made it His people’s eternal work, for they shall sing the song of Moses and the song of the Lamb.”—RICHARD BAXTER.

xviii. 11.—*The merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more.*

Compare Charles Lamb’s account of the South Sea House in its decay: “ The throng of merchants was here—the quick pulse of gain—and here some forms of business are still kept up,

<sup>1</sup>“ Life of Dr. MacGregor,” p. 109.

<sup>2</sup>“ St. Teresa.”

<sup>3</sup>“ Frédéric Godet,” p. 518.

though the soul be long since fled." He describes the "oaken wainscots hung with pictures of deceased governors and sub-governors, of Queen Anne, and the two first monarchs of the Brunswick dynasty; huge charts, which subsequent discoveries have antiquated; dusty maps of Mexico, dim as dreams, and soundings of the Bay of Panama."

The Bank, the 'Change, and the India House, with their important faces, seem to insult 'their *poor neighbour out of business*'.

XIX. 1.—*I heard a great voice . . . saying, Alleluia.*

Pope Innocent III wrote that the word Alleluia "signifies the ineffable joy of angels and men rejoicing in eternal bliss. That bliss is to praise God for ever. We, poor creatures of this present life, in no wise deserve to have this unspeakable joy; but tasting it beforehand in hope, we hunger and thirst for what we have tasted until hope shall be changed into substance and faith into vision. Wherefore the Hebrew word remains not translated, so that a foreign word, a kind of pilgrim word, may suggest rather than express that this joy does not belong to this life, but passes through it like a pilgrim."<sup>1</sup>

Tennyson said in conversation, "Some parts of 'The Book of Revelation' are finer in English than in Greek, e.g.: 'And again they said, Alleluia, and their smoke went up for ever and ever'—magnificent conception, darkness and fire rolling together, for ever and ever". Tennyson quoted the tenth chapter with boundless admiration.<sup>2</sup>

XIX. 8. *The fine linen is the righteousness of saints.*

G. F. Watts wrote to Frederic Shields, "I wish you would kindly send me a line and tell me the correct colours for the draperies of Faith. I know you are an authority."

Shields replied:—

"For answer to your question and compliment, I am no 'authority'. I know none on the subject but the Authority of the Word revealed. Paul declares Faith is God's gift. She is Heaven born. She is the assurance of Heavenly things to

<sup>1</sup> Quoted by Henry Dwight Sedgwick, "Italy in the Thirteenth Century," Vol. I, p. 29.

<sup>2</sup> "Tennyson: A Memoir," Vol. I, p. 279.

mortals shut in by sensuous things, therefore the *sky's hue* is hers, her mantle and her wings; and for her robe, *white*—unspotted. And this because they who seek righteousness by works fail of that which only Faith gives. The 'fine linen of the Saints' symbolizes their righteousness in the Apocalypse, and it is said that their robes were made '*white in the blood of the Lamb*'. If I seek where alone I look to find, this is what is given me, and it is the best I can offer in response to your question. I bow to tradition only where it agrees with the written word."

XIX. 8 (R.V.).—*And it was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteous acts of the saints.*

Bunyan says in the "Holy War," "that Prince Immanuel commanded that those that waited upon him should go and bring forth out of his treasury those white and glistening robes 'that I,' said he, 'have provided and laid up in store for my Mansoul'. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover, it was granted to them that they should take them and put them on, 'according,' said he, 'to your size and stature'. So the people were put into white, into fine linen, white and clean.

"Then said the Prince unto them: 'This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them, therefore, for my sake, who gave them unto you; and also if you would be known by the world to be mine.'

"But now, can you think how Mansoul shone? It was fair as the sun, clear as the moon, and terrible as an army with banners."

XIX. 12.—*On his head were many crowns.*

St. John of the Cross poured out the wealth of his genius in the interpretation of the Spiritual Song. One of the loveliest verses is that on the flowers gathered in the early morning of life to make a diadem for the Redeemer.<sup>1</sup> The bright blossoms

<sup>1</sup> "De flores y esmeraldas  
 En las frescas mañanas escogidas,  
 Harémos las guirnaldas,  
 En tu amor florecidas."—"Obras," Vol. II, p. 278.

in their emerald leaves, offered by humble souls from little gardens, were to mingle one day with the garlands of saints and martyrs. He turns for a moment from his mystical contemplations to a word of practical cheer for beginners in the spiritual life. The cool morning reminded him of spring hours in northern Spain, and he says: "As the freshness of a spring morning is pleasanter than the other parts of day, so it is with youthful virtue in the sight of God". But the "mañana fresca" on which his thoughts are dwelling is that, as he tells us, of the soul's winter day, when good works are done amid dryness and difficulty; that wintry morning when even St. Paul had to rest on the words: "My strength is made perfect in weakness".<sup>1</sup> The thoughts of the saintly writer move on to the day when the Church says to her Lord, "We will weave for Thee garlands". "Her meaning is that every holy soul begotten by Christ in the Church is like a garland woven of the flowers of virtues and gifts, and all together make one garland for the head of the bridegroom, Christ." The garlands of earth are transformed in his fancy to the immortal wreaths of heaven, and of these he distinguishes three varieties, characteristic of his age and education. He names first the white flowers of the virgins, "each head with its laurel wreath, and all the wreaths one crown to be placed on the head of the Bridegroom". Next he names the "dazzling flowers of the holy doctors"; and he sees above each doctor's cap a circlet of living green, to be set over the virgins' leaves on the head of Christ. Thirdly he mentions the crimson thorn-wreaths of the martyrs, and these also make one crown. There is no such interpretation in literature of the words, "On his head were many diadems," but the verse with which the gentle Carmelite closes his chapter is that of Canticles III. 11, spoken in the company of heaven:—

"Go forth, O ye daughters of Sion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."<sup>2</sup>

We are reminded of the words of Bernard of Cluny:—

"O mea, spes mea, tu Syon aurea, clarior auro,  
Agmine splendida, stans duce, florida petpete lauro."

<sup>1</sup> "Obras," Vol. II, p. 279.

<sup>2</sup> *Ibid.*, p. 281.

xix. 17.—*I saw an angel standing in the sun.*

Milton tells how when the lost archangel approaches the abode of man, he

“Saw within ken a glorious angel stand,  
The same whom John saw also in the sun ;  
His back was turned, but not his brightness hid :  
Of beaming sunny rays a gold tiar  
Circled his head, nor less his locks behind  
Illustrious on his shoulders, fledged with wings,  
Lay waving round ; on some great charge employed  
He seem'd, or fix'd in cogitation deep.”

This archangel is named a few lines further on as Uriel :—

“ One of the seven

Who in God's presence, nearest to His throne,  
Stand ready at command, and are His eyes  
That run through all the heavens, or down to the earth  
Bear His swift errands over moist and dry,  
O'er sea and land.”

Uriel is “ the sharpest-sighted spirit of all in heaven,” yet he is deceived by the hypocrisy of Satan.<sup>1</sup>

Robert Burns chooses this passage for reading at the Cottar's evening worship :—

“ How he, was lone in Patmos banishèd,  
Saw in the sun a mighty angel stand,  
And heard great Bab'lon's doom pronounced by Heaven's com-  
mand.

xx. 3.—*After that he must be loosed a little season.*

The mystery of these words is felt anew as we read Milton's lines in “ Paradise Lost ” (Book I) :—

“ So stretched out huge in length the arch-fiend lay  
Chained on the burning lake ; nor ever thence  
Had risen, or heaved his head ; but that the will  
And high permission of all-ruling Heaven  
Left him at large to his own dark designs,” etc.

xxi. 1.—Heaven.

“ I saw lately, in an American novel, an account of a very clever negro, who had grown up to middle life as a slave might

<sup>1</sup> “ Paradise Lost,” Book III.

do, tricky, thoughtless, and in his way Voltairean in principle and belief; who met and was recognized by his poor old slave-mother, from whom he had been sold in infancy. She was then dying and overwhelmed him with love and caresses, and all the pent-up riches of a mother's heart, awakening in his heart a sealed spring of affection, bringing him into a new world of belief and love. Heaven, I think, to many disconsolate hearts must be simply the *awakening into love*."—DORA GREENWELL.

St. Bernardino of Siena, in his exposition of the Apocalypse, observes on this text that there will not be a fresh creation of a heaven and an earth, but that the old will still subsist, though changed for the better in their qualities; and the elements will be so modified as to suit immortal bodies.<sup>1</sup>

#### THE NEW JERUSALEM.

XXI. 2.—When Edward Burne-Jones was a child, his nurse, Miss Sampson, used to take him to visit friends of hers in Birmingham. He never forgot how one of them blamed him for profanity when he was building a small city of stones that he called "Jerusalem". "You musn't say 'Jerusalem,' Edward," sank deeply into his mind.<sup>2</sup>

"It is impossible to fling a chain upwards, it must be let down upon us, link by link, from on high; the Father must come forth to meet His child, Christ must become Man, the Holy Spirit must be given, the New Jerusalem must *descend* from God out of heaven, every good and perfect gift must be *received* from above."—DORA GREENWELL.<sup>3</sup>

XXI. 4.—*No more death, neither sorrow* (with Is. xxxv. 10), *Sorrow and sighing shall flee away.*

"That made me count the less of the sorrows when I caught a glimpse of the sorrowless Eternity."—TENNYSON.

XXI. 6.—*I will give unto him that is athirst of the fountain of the water of life freely.*

Baroness Bunsen tells us that when King Frederick William III of Prussia was dying, his physicians ordered, to prevent the king's being disturbed by the noise of a pump in the courtyard

<sup>1</sup> Quoted by A. G. Ferrers Howell, "St. Bernardino of Siena," p. 315.

<sup>2</sup> "Memorials of Edward Burne-Jones," Vol. I, p. 6.

<sup>3</sup> "Two Friends."

(much frequented on account of the good quality of the water, by the king's express permission), that the public should be excluded from it. He immediately observed that the well-known croaking had ceased, and desired nobody should be prevented fetching water there, saying "those that liked the water, might have what they liked, as much as ever".<sup>1</sup>

XXI. 19.—*The first foundation was jasper, the second, sapphire.*

Milton tells how Satan, on his flight to earth, beheld in the glimmering dawn

"Far off the empyreal heaven, extended wide  
In circuit, undetermined square or round,  
With opal towers and battlements adorn'd  
Of living sapphire, once his native seat."<sup>2</sup>

XXI. 19.— . . . *the second, sapphire.*

When Dante approaches the mountain of Purgatory, he sees around him the brightness of returning day, and a lovely hue of oriental sapphire ("dolce color d'oriental zaffiro") delights his eyes. Dean Plumptre remarks that the whole scene is that of a cloudless Eastertide morning in the Mediterranean. "The Oriental sapphire," says Mr. W. W. Vernon, "was held by jewellers in higher esteem than others. Its colour was recognized as a symbol of hope. Hence, perhaps, it was specially chosen for bishops' rings."

XXI. 19.— . . . *the fourth, an emerald.*

St. Francis de Sales wrote: "As the engravers or cutters of precious stones, whose sight becomes tired through their keeping it closely fixed on such fine and delicate work, like to have before them some beautiful emerald and to refresh their weary eyes from time to time by gazing on its greenness; even so amid the varied and constant business of my profession, I always keep before me little plans about some pious treatise, and I gaze on these as often as I can to cheer and refresh my mind."

XXI. 19, 20.—*The fourth, an emerald . . . the eleventh, a jacinth.*

Montalembert tells how in the early ages of monasticism, a

<sup>1</sup> "Life and Letters of Baroness Bunsen," Vol. II, p. 9.

<sup>2</sup> "Paradise Lost," Book II.

certain monastery was transformed by its founder, who had been a lapidary in his youth, into a hospital for lepers and cripples. “ ‘ Behold,’ said he, in showing to the ladies of Alexandria the upper floor, which was reserved for women—‘ behold my jacinths ’ ; then, in conducting them to the floor below, where the men were placed—‘ See my emeralds ’ .”<sup>1</sup>

XXI. 27.—*The Lamb's book of life.*

Canon Liddon wrote to a clergyman whose diocesan was harrying him about Ritual, and had ordered the Episcopal re-buke to be recorded in the Archives of the Diocese :—

“ The ‘ Archives of the Diocese ’ do not matter much ; they contain a great many odd things, you may be sure. ‘ The Lamb’s Book of Life,’ if through His infinite mercy our names can only be found there at the last, is the only ‘ Archive ’ worth fidgeting about.”

XXII.—John Woolman tells in his Journal that before he was seven years old he began to be acquainted with the operations of Divine love. “ Through the care of my parents,” he says, “ I was taught to read nearly as soon as I was capable of it ; and as I went from school one day, I remember that while my companions were playing by the way, I went forward out of sight, and sitting down, I read the twenty-second chapter of Revelation, ‘ He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,’ etc. In reading it, my mind was drawn to seek after that pure habitation which I then believed God had prepared for His servants. The place where I sat and the sweetness that attended my mind remain fresh in my memory.”

XXII. 2.—*In the midst of the street of it, and on either side of the river, was there the tree of life.*

“ Oh, the sweet life-tree that drops  
Shade like light across the river,  
Glorified in its for-ever  
Flowing from the Throne.”

—MRS. BROWNING.

XXII. 3.—*His servants shall serve Him.*

“ They tell a story (says J. M. Neale) that once, in a certain

<sup>1</sup> “ Monks of the West,” Vol. I, p. 237.

monastery, the Theologian, as he was called, that is, the brother whose office it was to give instruction in theology, was catechising the younger monks on the Book of Revelation. Among the other questions, he asked of each one present what promise or saying in the Apocalypse seemed to him the most full of comfort? One would have it—‘God shall wipe away all tears from their eyes’; another, ‘There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain’; another, ‘To Him that overcometh will I grant to sit down with Me in My throne’. He praised them according to their deserts, and then, turning to the youngest, who had not yet spoken, ‘Now, Thomas,’ he said, ‘let us hear what you think’. The answer was, ‘His servants shall serve Him,’ and that young monk, Thomas Hammark, is now known all through the Church as Thomas à Kempis.”

xxii. 5.—*They need no candle, neither light of the sun.*

John Welwood, the eminent Covenanter, said on his death-bed, “I have no more doubt of my interest in Christ than if I were in Heaven already”. At another time he said, “I have been for some weeks without sensible comforting presence, yet I have not the least doubt of my interest in Christ; I have often endeavoured to pick a hole in my interest, but cannot get it done”. The morning that he died, when he observed the light of the day, he said, “Now, eternal light, no more night or darkness to me”. No more of his last words are remembered.<sup>1</sup>

xxii. 12.—William Carey preached from the words, “Behold, I come quickly, and My reward is with Me,” just before he offered himself for service in Bengal. “We saw,” said Fuller afterwards, “there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it? ‘I will venture to go down,’ said Carey, ‘but remember that you *must hold the ropes*’. We solemnly engaged to him to do so, nor while we live shall we desert him.”

xxii. 20.—*Even so, come, Lord Jesus.*

Frederick Robertson wrote to his father from Oxford at the age of twenty-two:—

“The last words of our Lord to his Church, uttered by the

<sup>1</sup> Patrick Walker, “Six Saints of the Covenant,” Vol. I, p. 216.

feeble lips of his last Apostle, grey-headed, and already bending over the tomb, were—‘Behold, I come quickly’. I wish we could with our whole heart and soul repeat the answer, ‘Even so, come, Lord Jesus’. But we are most of us too devotedly buried in the shadowy nothings of time and space, and too deeply attached to them, to avoid feeling in the very spirit of unbelief, that it is a day whose postponement is to be desired, since *they* will be torn from our grasp for ever.”<sup>1</sup>

The words “Come, Lord Jesus,” were inscribed on the first tombstone erected in Hendon Churchyard in memory of Mrs. Patmore, “the Angel in the House”. “If you ever go there,” wrote her daughter Emily Honoria, “look for it; it is a cross like that on the cover of this book, with E.P. and the date of her death, a lily, a crown with a star on each point, and ‘Come, Lord Jesus’. The letters are in colours, the lily and crown in pure white”. This monument was replaced about 1882 by another bearing the inscription, “Emily, wife of Coventry Patmore”.<sup>2</sup>

“What if this present were the world’s last night?”

—JOHN DONNE.

“Who knows but the world may end to-night?”

—ROBERT BROWNING.

<sup>1</sup> “Life and Letters,” Library Edition, p. 30.

<sup>2</sup> “Memoirs of Coventry Patmore,” Vol. I, p. 152.

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