

Literature.

ROBERTSON AND PLUMMER ON FIRST CORINTHIANS.¹

LIKE Romans, First Corinthians appears in the 'International Critical Commentary' under a double editorship. The difficulties of this method are almost as obvious as its drawbacks. Still, when each author accepts general responsibility for the work, the requisite unity of impression is preserved. As a matter of fact, it is only here and there (e.g. on page xxviii) that readers of the present volume have any indication of who is the particular contributor. Both have done a piece of conscientious and careful exegesis, which needed to be done. Since Professor Findlay's edition in the Expositor's Greek Testament we have had no English work on the Greek text of the Epistle which would put students abreast of the relevant problems, or, at any rate, make them aware of such problems. This edition fills the gap usefully, and English readers now possess notes on the Epistle which aim at serving them as the notes of Heinrici, J. Weiss, and Bachmann serve the present generation of German students.

The fashion of commentaries alters wonderfully little, but one must single out the paraphrastic translations prefixed to each section of the Epistle by our editors as a feature of real excellence. It is a distinct help to have such paraphrases. Only, it is not often that they are a success. Lightfoot sowed the seed; but while his imitators have been numerous, they have not found it so easy to raise the flower as perhaps they imagined. Bishop Robertson and Dr. Plummer have achieved much better results than the large majority of other editors in this line of business; they are entitled to special praise for the qualities of suggestiveness and adequacy which their introductory sections frequently exhibit.

A second characteristic of the edition is the attention paid to what may be called questions of Christian doctrine. First Corinthians brings out Paul's practical judgment more than almost any-

thing else. As the editors admit, it is not a doctrinal treatise like Romans; 'nor is it, like Galatians, the document of a crisis involving far-reaching doctrinal consequences. It deals with the practical questions affecting the life of a Church founded by the writer: one great doctrinal issue, arising out of circumstances at Corinth (xv. 12), is directly treated; but doctrine is, generally speaking, implied or referred to rather than enforced. Yet, none the less, the doctrinal importance and instructiveness of the letter can hardly be over-rated.' The notes repeatedly present materials for the discussion of such doctrinal issues in the light of modern Christianity, even at places where real problems of Paulinism almost demand prior notice. Naturally one of the most prominent issues which reveal the dogmatic basis underneath Paul's practical judgment, is that of the Lord's Supper. It is handled with sensible moderation. Thus the editors properly decline to interpret 11⁸⁰ of spiritual deadness. On the other hand, they are less convincing now and then, as, e.g., in their refusal to see an allusion to some practice of vicarious baptism in 15²⁹. They incline to follow Professor Findlay in making *οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν* refer to persons who became Christians in the first instance out of affection for their beloved dead, i.e. to survivors who got baptized in hope of securing a reunion with departed Christian friends who 'had died, earnestly desiring and praying for their conversion.' This is ingenious, but is it natural, from the standpoint of exegesis? Surely the evidence for vicarious baptism or ritual in the Greek cults, though slight, is sufficient to justify the hypothesis of an allusion to some local adaptation of it by Corinthians desirous of safeguarding the eternal welfare of friends and relatives who had died in paganism.

Another decision which is even more surprising, is the refusal to recognize demonic powers in the *ἄρχοντες τοῦ αἰῶνος τούτου* of 2⁶. No other interpretation fits in naturally to the language of the paragraph, and the expression in v.⁸ is far from excluding it, especially in the light of the well-known passage from the *Ascensio Isaiæ*—which, by the way, is not unlikely to be the source of the citation in 2⁹, despite what is said on pp. 41-42. This is, in fact, one of the places where one misses

¹ *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*. By the Right Rev. Archibald Robertson, D.D., LL.D., Bishop of Exeter, and the Rev. Alfred Plummer, M.A., D.D. Edinburgh: T. & T. Clark, 1911. Price 12s. Pp. lxx, 424.

a reference to works like those of Everling and Dibelius upon the distinct significance of spirits, good and evil, in the Pauline cosmology; just as the general attitude to Paulinism suffers more than once from a failure to take account of authorities like Titius, Sokolowski, and Gunkel. Similarly, the discussion on the parties in the Church at Corinth would have been more satisfactory, from a critical point of view, if it had come to terms with the questions which have been ventilated in the recent essays by Rohr and Lüttert. From two Oxford editors we might also—though this is a detail—have expected a reference, on 9²⁴⁻²⁶, to the striking paragraph about the corruptible crown in Pater's *Plato and Platonism* (p. 233).

However, as Dr. Johnson argued, 'it is impossible for an expositor not to write too little for some, and too much for others.' This volume, at any rate, is characterized by the same careful attention to the minutiae of textual criticism and the interests of historical exegesis in general as the edition of *Romans* in the International Commentary. It is also admirably indexed. What it does contain is both orderly and accessible.

JAMES MOFFATT.

Broughty Ferry.

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The fifth, sixth, and seventh volumes of the *Cambridge History of English Literature* (Cambridge; 9s. net each) have now been issued. The seventh volume completes the Caroline Age. The rest of the ground is to be covered in seven further volumes, making altogether a total of fourteen volumes.

In a scheme of this magnitude ample scope is given for a very complete study of English literary history. Each article is, moreover, an individual and painstaking effort to combine fulness of detail and accuracy of perspective. The difficulties of specialization have been avoided and its merits retained. In the fifth volume, for example, we find six contributors engaged on the study of the English Drama. The result of these individual efforts is not only a full but also a well-balanced account of its rise and growth. There is no glaring distortion. It is a complete picture; not a succession of bright patches.

Is there any subject in dealing with which a student is more handicapped than this subject of

the English Drama? And what is the reason? The chief reason is that he is under the necessity of applying to various books for information, instead of having it before him in clearness and at the same time sufficient fulness as in the *Cambridge History of English Literature*. But apart from their value for the student, these chapters are also very good reading.

The sixth and seventh volumes carry us to the end of the Caroline Age, and include the life and work of the principal dramatists down to 1642.

In his chapter on the Sacred Poets (vol. vii.), the Rev. F. E. Hutchinson has given us a remarkably complete survey of the work of this new school which developed in the Anglican Church in the second quarter of the seventeenth century. The first of these poets is Herbert. Mr. Hutchinson tells us just what it is most important for us to know of Herbert's life: where he was born; how educated; what influences led him at last to the Church, and the part that his final decision played in directing his genius into a new channel. Mr. Hutchinson discusses briefly a few of Herbert's outstanding poems, noting the defects which Herbert shared in common with the poets of the Metaphysical School. In this connexion we expected some reference to the influence of Donne on Herbert's work. For, in addition to being linked, as Mr. Hutchinson says, to his immediate contemporaries, Crashaw and Vaughan, Herbert is also connected, and as definitely, with his predecessor Donne. In his art he is a pupil of Donne. He reveals quite unmistakably the stamp of Donne's great personality and idiosyncrasies. In his extravagances Herbert is, so to speak, working after a pattern, and though he attains frequently a certain quaintness, as opposed to the repulsive distortion of some of Donne's work, yet he never reaches the passion which belongs to Donne.

Crashaw is a particularly interesting study. Mr. Hutchinson does full justice to his opportunity. To a certain extent Herbert is Jacobean in form and figure. Crashaw is most certainly Caroline. Says Mr. Hutchinson: 'There is hardly a poem by Crashaw which recalls Herbert, and the two men are widely different in temperament and genius. Crashaw's debt to the older poet is not so much technical as spiritual.' Crashaw's is a much more ardent temperament. He lacks the balance and variety of Herbert, but he has a lighter and more delicate fancy.

The same taste for symbolism, but in rather a different direction, is found in the work of Vaughan. He seeks the expression of his religious feeling in a way that anticipates Wordsworth. 'Another link with Wordsworth,' says Mr. Hutchinson, 'is Vaughan's intimate and religious feeling for nature. He has an open-air love for all natural sights and sounds, and a subtle sympathy even with the fallen timber or the stones at his feet. He is happier away from the world of men, and can rejoice equally in

Dear Night! this world's defeat, the stop to busy
fools,

and in the stir that heralds the dawn. It is in his observation of nature that he achieves his most felicitous epithets—"the unthrift sun," "the pury clouds," and "purling corn." The setting of these natural descriptions is usually religious, as in *The Rainbow* or *The Dawning*; but the lover of nature is as apparent as the mystical thinker.' He finds in nature an adequate symbolism, and a satisfying creed.

These are the outstanding figures of this new school. Of lesser followers Mr. Hutchinson mentions three—Traherne, Habington, and Quarles,—and concludes his chapter with a brief notice of their position in this great movement.

Professor Saintsbury has three chapters in this volume. One of them is on Milton. It is such a chapter as students delight in—cleverly put together and pleasant to read; yet close packed, with all the material necessary for study, but without any superfluous details. There is also a chapter on Bunyan by Dr. Brown. It occupies only about six pages. But Dr. Brown has put a life's experience into these pages. His chapter is one of the best in the volume.

EDWARD HASTINGS.

A DICTIONARY OF CHRISTIAN BIOGRAPHY.

Dr. Henry Wace, now Dean of Canterbury, has lived to see the issue, in a single volume, of an abridged edition of the great *Dictionary of Christian Biography and Literature* of which Sir William Smith and he were the original editors. He has not only lived to see its issue, but he has evidently had a considerable share in the preparation of it. For he writes the preface and his

name stands on the title-page along with that of the Rev. W. C. Piercy, M.A. It is a handsome and an attractive volume of more than a thousand pages (Murray; 21s. net).

What is the nature of the abridgment? In the first place, two centuries are clean cut off. These two centuries have been cut off because, 'although they are of immense interest in the history of the Church, as including the origins of the Teutonic civilization of Europe, they have not an equal interest with the first six as exhibiting primitive Christianity in its purer forms. With the one important exception of John of Damascus, the Fathers of the Church, so called, alike in East and West, fall within the first six centuries, and in the West the series is closed by St. Gregory the Great, who died in the year 604. English divines accordingly, since the days of Bishop Jewel, have, like Bishop Cosin, appealed to the first six centuries of the Church as exhibiting, in doctrine as well as in practice, subject to Holy Scripture, the standards of primitive Christianity. Those six centuries, consequently, have a special interest for all Christian students, and particularly for those of our own Church, and deserve accordingly some special treatment.' Those are the editor's words.

But this is not all. An almost innumerable number of insignificant names have been dropped. How drastic the lopping has been in this respect may be seen in this way. The original four-volume Dictionary contains, we are told, 596 Johns. This Dictionary contains 18. And it may be said at once that, except for the purpose of mere historical reference, this Dictionary is in that respect very much the better of the two.

The great articles are retained with but little abbreviation. And that also is wisely done. Many of the authors are gone; some of those that are alive, such as the Rev. E. B. Birks, have re-read and revised their articles. New articles have been supplied. In particular the Bishop of Exeter has substituted for Pressense's sketch of St. Augustine, a study of that great Father similar in its thoroughness to Westcott's article on Origen and Lightfoot's on Eusebius.

It is a pity that it was not found possible to retain more of the bibliographies. In all dictionary work a bibliography, selected but sufficient, rigidly revised and brought up to date, is indispensable. A good deal, however, has been done to draw

attention to the more important literature that has appeared since the issue of the original work.

We have not yet had time to test the accuracy of the work, although we know that half the value of the book depends upon that. We are content at present to let the editors' previous record speak for itself. Only one word of criticism. A summary of such an article as that on Origen, placed at the beginning of the article, would have been of immense service.

HORAE SEMITICAE.

The fifth, sixth, and seventh volumes of *Horae Semiticae* are occupied with 'The Commentaries of Isho'dad of Merv,' who was Bishop of Hadatha about 850 A.D. The commentaries are edited and translated by Margaret Dunlop Gibson, Hon. D.D.(Heidelberg), LL.D.(St. Andrews), M.R.A.S., and they are introduced by James Rendel Harris, M.A., D.Litt., LL.D. Volume I. contains the translation (6s. net); volume II. contains Matthew and Mark in Syriac (10s. 6d. net); and volume III. contains Luke and John in Syriac (10s. 6d. net). They are published at the Cambridge University Press.

Now it is necessary, first of all, to say that by the issue of these three handsome volumes Mrs. Gibson has proved that she belongs to the very select band of women who are great scholars. Dr. Rendel Harris confesses that he himself shrank from even a small part of the undertaking which she has accomplished, and he speaks with admiration of Mrs. Gibson's courage in attacking a work so extended and beset by so many internal difficulties.

Of the person of Isho'dad or of the worth of his exposition we need not speak. The little that is known of the man himself will be found set forth in Dr. Rendel Harris's Introduction. The commentary itself will be read with much amazement. At first it seems to be all about words. The most innocent preposition is squeezed and twisted and tortured, just as by the Inquisition, not to make it tell the truth, but to make it say what the inquisitor wants it to say. But read on. There is here a flash of real insight; there a prayer of fervent devotion. What seemed at first likely to turn one's head or bring on second childhood prematurely, proves to be true, though unfamiliar, acquaintance with the mind of God.

THE ICE AGE.

Dr. G. Frederick Wright is the author of *The Ice Age in North America* (Higham; 20s. net). Dr. Wright is not a man of science pure and simple; he is also a man of theology. Is he the worse for that? On the contrary, it is the business of every man of science to know all that can be known of God and of man's relation to God. He is less a man the less a theologian he is; and being less a man he is less a man of science. He may compel his science to conform to his theology. Ah, that is another matter. Then he is neither a theologian nor a man of science. Just as theology must take in all the facts, physical, mental, spiritual, if it is to be a reliable theology, so must science take in all the facts, spiritual, mental, material, if it is to be reliable science.

Therefore it makes nothing against Dr. Wright, but everything for him that he is a diligent student of the Bible, and that the Book of Genesis has been present to his thought throughout the writing of this volume. The subject is presented by itself. There is no intrusion of the Bible or theology. It is the book of a firm believer in God and in the inspiration of that book which Dr. Wright would not be ashamed to call the Word of God; but for all that the student can see that the Geology is Geology, sound and authoritative.

Dr. Wright has the gift of style. His particular place in the sects among which geologists are distributed does not greatly concern us. What concerns us is the ability with which he advocates his conclusions and the interest which he throws round all that he writes.

It is a great book. And it has been printed and published in a way that is worthy of its greatness. The maps and plans and photographs are produced in the most careful and finished manner.

It is unusual for an author to be able to say that his book has been read in proof by his publisher. But the publisher of the Rev. C. F. Hunter's book, *What a Christian Believes and Why* (2s.), is the Rev. J. Williams Butcher, Secretary of the Wesleyan Methodist Sunday School Department; and Mr. Butcher is a theologian as well as a publisher. His hand is seen, not in the matter of the book only, but also in the effective manner in which it has been printed.

It is a manual of divinity for Sunday School Teachers and the like, to whom order and emphasis are essential. There is perfect order here, and the important is at a glance seen to be more than the unimportant, so skilfully are the paragraphs arranged and so freely is variety of type employed. As for the author, it is enough to say that Mr. Hunter has written a book which should be named at once whenever you are consulted as to 'the best introduction to the study of theology.'

The tenth volume of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk & Wagnalls; 21s. net) begins with REUSCH and ends with SON OF GOD, and these articles are almost identical in length. For the strength of the book is its biography. The greatest space in this volume, however, is given to the subject of Roman Catholicism. The German work on which this is based is distinctly confined to Protestantism. That word is not found in the title-page of the new Schaff-Herzog, but it is none the less Protestant theology that is its scope. Accordingly it was inevitable that when the word 'Roman' was reached considerable space would have to be occupied.

First of all, Philip Schaff's general article in the first edition is revised by his son, Professor D. S. Schaff, and republished. Next, Kattenbusch's article in Hauck on the Roman Catholic Church outside the United States is condensed. Then Professor Charles H. McCarthy, of the Catholic University in Washington, writes an article on Roman Catholicism in America. This ends the general subject. But a series of articles follow on related subjects—Roman Catholic Eucharistic Congresses, Roman Catholic Parochial Schools, Roman Catholic Position on the Bible in the Public Schools, and Roman Catholic Restriction of Bible Reading by the Laity.

The literatures are the most valuable of the contents of this volume as of all the others. The literature added to the history of Roman Catholicism fills five closely printed small-type columns.

There seems to be a tendency in the later volumes to give less and less space to purely Biblical topics. That is right. This book cannot compete with the great Bible Dictionaries, and its space is only wasted by the inclusion of long Biblical articles.

There is no subject that people will listen to more readily than the history of hymns—at least as a relaxation from listening to sermons. It touches three sides of some people's nature at once, the musical, the literary, and the devotional. Many books have been written for the use of the lecturer on hymns. The latest is a complete history of the subject from the Song of Moses to 'The Rivulet' of Thomas Toke Lynch. It is, of course, a mere sketch, but the author, Mr. F. J. Gillman, is a master of the subject. And it is a finished sketch. The title is *The Songs and Singers of Christendom* (Headley Brothers; 2s. net).

Here is another book on *Spiritual Power*. Its author is Mr. C. Dudley Lampen (Headley Brothers; 2s. net). Mr. Lampen is a poet as well as a prose writer, and every other chapter ends with a poem of his own composing. Well, we are promised spiritual power. There are many writers to tell us how to obtain it. Yet how few of us possess it. Neither prose nor poetry seems to do us much good in the matter. Mr. Lampen will be read—he is worth reading—but he will not do more for us than the rest have done.

There is not much reading in M. C. Fenwick's book, *The Church of Christ in Corea* (Hodder & Stoughton; 3s. 6d.). But it is all to be read. It is a racy narrative of Mr. Fenwick's own call to foreign work and the foreign work he has accomplished, but it is more than that. It is an appeal to the Church to use fewer foreign and more native missionaries. 'The difference,' says Mr. Fenwick in one place, 'the difference between the men Pastor Sen has trained and those I have taught is, that his students have all "done well," whereas mine have all done ill.'

What we usually call Faith Healing, Dr. G. B. Cutten calls Mental Healing. He has written its history, under the title of *Three Thousand Years of Mental Healing* (Hodder & Stoughton; 6s. net). It is a popular history, illustrated with photographs, the photographs including John Alexander Dowie and Mary Baker Eddy. But it is a faithful history, its facts well sifted, its conclusions without prejudice.

Who would have believed at the end of the nineteenth century that by the beginning of the

second decade of the twentieth, the subject of keenest discussion in popular books and periodicals would once again be

Fixed fate, free will, foreknowledge absolute?

Dr. Frank Ballard is our most insistent and most successful writer in defence of Christianity against the infidel. And he is nothing if not popular. That is to say, he knows 'the bottom dog' as well as Mr. Blatchford knows him, and we take leave to say that he has much more sympathy with him. He writes for the multitude, even for the lower and less educated half of the multitude. And yet, the central theme of all Dr. Ballard's recent writing has been man's destiny and the freedom of his will. His latest book is entitled *Determinism: False and True* (Kelly; 6s. net).

Now the man who undertakes the public defence of Christianity in these days has to know what he is about. The atheist is still abroad. But he is much better educated than before. The Christian apologist who makes a slip in fact, or ventures on a department of knowledge of which he has not made himself master, is pounced upon at once and dealt with mercilessly. It is a tribute to Dr. Ballard's learning that he covers the whole ground of Christian evidences and never once lets the enemy in.

More than that, the modern apologist must carry the campaign right through the enemy's country. For it cannot be denied that the materialists have conquered and are now in practical occupation of the minds of a vast number of men and women, especially of the working and lower classes. To carry the war successfully through such a country a man needs more than learning. He needs courage, and he needs the skill to read and write popularly. He needs clear thinking. He needs vigorous and caustic expression. Dr. Ballard has all these things. Take this footnote as a short example: 'If further proof be necessary, it may be found, *passim*, in the book *Not Guilty*, by Mr. Blatchford, which has undoubtedly put the "Deterministic" theory before the minds of more people in this country than any other volume has done. One more specimen will be conclusive—"All praise and all blame are undeserved. A tramp has murdered a child on the highway, has robbed her of a few coppers and thrown her body into a ditch. Do you mean to say that that tramp could

not help doing that? Do you mean to say he is not to blame? Do you mean to say he is not to be punished? Yes; I say all those things, and if all those things are not true, this book is not worth the paper it is printed on" (p. 203). Unless the tramp be insane, the book is rightly estimated.'

The Rev. F. Zorell, S.J., has got out the second and third parts of his *Novi Testamenti Lexicon Graecum* (Parisiis: P. Lethielleux). They carry the Lexicon to near the end of the letter P. Will this Lexicon be translated? It would stand well between Hickey and Thayer.

Mr. H. Sutton Smith of the Baptist Missionary Society has written an account of the Protestant Mission at Stanley Falls, Upper Congo. He has given the book the title of *Yakusu, the very Heart of Africa* (Marshall Brothers; 6s. net). The people who are described in the book are the Lokele, and they are described in much detail. Now just as one savage looks like another to the newly arrived white man, so one tribe is very much like another tribe to those who are not thoroughly well acquainted with mission literature. But this tribe will live in the recollection of every reader of Mr. Smith's book, distinct and intimate, so close is the acquaintance that one makes with them. If Mr. Smith's purpose was to create an interest in his mission, he has certainly accomplished it.

Mr. L. S. A. Wells, M.A., who is working with Dr. Charles on the Oxford Apocrypha, has thrown off some by-product of his severe studies in five chapters intended to elucidate the thoughts of the Hebrews throughout the great silence from Malachi to Matthew. His chapters are: (1) The Peculiar People, 440-320 B.C.; (2) The Great Beast, 320-170 B.C.; (3) The Little Horn and the Kingdom of the Saints of the Most High, 168-63 B.C.; (4) The Day of the Lord, 63 B.C.-29 A.D.; and (5) The Great Refusal and the New Election, 29-132 A.D. The title of the book is *The Choice of the Jews: A Tragedy and a Lesson* (Methuen; 2s. 6d. net).

The Rev. Andrew Murray has written a Commentary on the Reports of the Conference on Missions held in Edinburgh in 1910. His argument is that the Church is not responding to our Lord's demand for the conversion of the world.

And the reason of its failure he finds in the absence of persistent prayer. The title of his book is therefore *The State of the Church*; and its sub-title is 'A Plea for more Prayer' (Nisbet; 2s. 6d.). The book is printed after the style of Mr. Murray's Commentary on the Hebrews, the emphatic words being given in clarendon type throughout the page. This is useful to catch the eye of the busy reviewer, but it has a way of interrupting the steady reader. Nevertheless the book should be read right through. It gathers momentum as it goes.

Dr. Oesterley and Mr. Box must be congratulated on the call for a second edition of their great work on *The Religion and Worship of the Synagogue* (Sir Isaac Pitman & Sons). They themselves rejoice. But chiefly, like true scholars, because they are thus offered the chance of making the book better than before. They have made it better. They have read the reviews of it (and some very searching reviews there were, such as that which appeared in the *Jewish Quarterly*); they have read the new literature; and they have considered and consulted much on the subjects of most controversy. Accordingly the new edition is described as revised and corrected throughout. A certain amount of new matter has been added. The sections dealing with the Pharisees and Reform Judaism have been entirely rewritten, and a new section on Zionism has been inserted. Besides all this, the section on the Dispersion has been much enlarged, and additional notes have been written dealing with the works of Philo and the Rabbinical Seminaries. Last of all, and not least of the improvements, the price is reduced to 7s. 6d. net.

The Rev. W. B. Norris, M.A., Rector of Warblington, has discovered *A Key to Life's Mystery*, and has been bold enough to make it public in a volume of six hundred pages. The key is really quite simple. Man is a creature of two moods, a good mood and a bad. And the key is: Encourage the good mood that is in you and discourage the bad. And in order that you may encourage the good mood and discourage the bad, Mr. Norris quotes for your use passages of prose and of poetry from a vast number of writers beginning with Homer and ending with Henry Drummond. Sometimes he quotes single sentences, sometimes whole scenes. Here you snatch an apothegm from Epictetus, there you work your way through a long chapter of John Inglesant.

And it has all been very acceptable. For this is the third edition of the book, rewritten and greatly enlarged (Simpkin; 7s. 6d. net).

Dr. J. Sparhawk Jones is an original preacher. You will find his style occasionally in England, but this steady, quiet, argumentative discourse is most unusual in America. A sentence may fill from twelve to twenty lines, a paragraph may cover three pages. And the expression is so appropriate and the thought so rich that the reader (we say nothing of the hearer) passes from one sermon into another as if unable to find enough of it. There is a certain orthodoxy in the volume—not orthodoxy that is cramping, but that is steady—which gives the reader a sense of permanent worth. The title of the book is *Saved by Hope* (Philadelphia: Westminster Press; \$1).

The Gift of Healing in the Church.

BY THE REV. W. F. COBB, D.D., RECTOR OF ST. ETHELBURGA'S, LONDON.

OUR earliest witness for the presence of the gift of healing in the Church is St. Paul. According to him, (1) the gift of healing was practised (1 Co 12); (2) it proceeded from the Spirit (v.^{9b}); (3) it was one of many extraordinary gifts (v.²); (4) it was not conferred on all (v.³⁰); (5) it was one of the greater gifts, and as such was to be sought for (v.³¹); (6) like the other gifts its primary object was the

common good (v.⁷); and (7) the high road to its attainment was the way of Love (v.³¹).

We are given also in the New Testament some typical stories of the exercise of this gift. Peter and John healed a lame man at the temple-door in the name of Jesus Christ (Ac 3⁶). Peter cured the paralyzed Æneas (Ac 9³⁴), and raised Tabitha from the dead (v.⁴⁰). Philip also healed many lamed