

vester a Pope as it would be to date the Empire from the first consulate, to speak of the 'Emperor Cincinnatus,' or to paint him at his plough in imperial purple."

In these plain, terse, convincing words we have a good illustration of the Bishop's method. He bids us look at every age as it is, and not through the atmosphere of subsequent times. In the same way as Dr. Bryce and Mr. Freeman have endeavoured to clear our minds about the Holy Roman Empire and the English people, so Bishop Coxe comes to clear away the conventional phraseology which obscures the truth of history, and reads the developments, accretions, and innovations of modern times into the records of primitive Christianity.

In the second Lecture the author deals with the most important subject of the Apostolic Fathers and the ages which succeeded them, down to the "synodical period." Everything here is well and carefully and accurately done. As an example, we might point to the case of Irenæus, certainly the most interesting witness on the subject of Church authority in the first three centuries. Referring to the memorable passage in the third book of the treatise on heresies, and quoting from a Roman Catholic translation, the Bishop shows that, according to Irenæus, the Church of Rome bore true and full witness to the faith, not because it was the source of the Truth, but because the truth was brought bit by bit from all parts of the world, and preserved in it as in a receptacle. If the Roman theory were true, the Bishop remarks, "Irenæus, must have gone on say: 'For there the doctrine of the Apostles Peter and Paul is preserved by the infallible authority of its bishop? But he says just the reverse: 'There the tradition of the Apostles is preserved by the contributions of the faithful from other Churches, each bringing to it what he has learned in his particular Church, and so establishing a Catholic consent.'" We thoroughly believe that this is what Irenæus intended, and it gives us a meaning as favorable to the true Catholic view of Church history and dogma as it is fatal to the pretensions of the Roman See.

The third lecture is on the Synodical period, from Nicæa to Chalcedon, and any one who masters it will have a very good notion of the immense work then accomplished in fixing the dogmatic expression of the Christian faith. The fourth lecture on the "Creation of a Western Empire" will come to many readers with a greater sense of novelty than any other portion of the book. It is to the period of the immediate successors of Charles the Great, that Bishop Coxe assigns the origin of the modern papal claims. There was no 'Pope,' strictly speaking, before Nicholas. (1) Leo the Great was not a Pope when he was rebuked and overruled at Chalcedon. (2) Agatho was not a Pope when the last Oecumenical Council anathematized Honorius; when he, like his successors accepted it. (5) Now, to come to the times of him who crowned Charlemagne, and made a new era for East and West on that memorable Christmas day, nor was Leo III. a

Pope when he pleaded before Charles as his subject and his judge; when he offered him personal 'adoration,' then he lived and died his subject, and saw him, without remonstrance exercising pontifical powers, compared with which the *Regale*, as afterwards understood by Henry viii. or Louis xiv., shrinks to insignificance. (6) Finally, there could be no Pope while this mighty patriarchate was nominally subject to the canons, and in full communion with the East, which knew him only as an equal.

One great purpose of these lectures is, thus, to clear the minds of all who are willing to be instructed, of the notion that the supremacy of the Pope is a primitive, if not an apostolic institution, and this part of his work the Bishop has admirably accomplished. No less excellent is the second part, comprised principally in the last three lectures, in which the Bishop refutes the absurd, yet wide spread notion that, in some way or other, the Anglican Church was a brand-new institution, set up at the time of the Reformation. The titles of the three lectures devoted to this subject will sufficiently indicate the Bishop's line of treatment. Lecture 6 is on the "Church of our Forefathers," dealing with the origin of the Church in Britain down to the history of the early period of Roman encroachment. The seventh lecture is on "the elements of restoration," treating of the preparations for the Reformation and of its progress down to the accession of Elizabeth. The last lecture gives "a catholic view of Christendom," as contrasted with the Roman theory, and vindicates for the Church of England a true catholic character.

There are many passages in these late lectures from which we should like to make extracts; but we have exhausted the space at our command. It only remains for us to say that no one can possibly read these lectures without having the study of Church History made easier, more profitable, and more certain.

SUFFERING WITH CHRIST.

HAVING stepped over the frontier line which marks one of the Church's most holy seasons, we stand within the boundaries of a Christian Fast.

The desert of humiliation and self-abasement lies about us, the dim vista of Lent stretches out before us, and as we gaze up in this dark avenue the vision of the Cross bursts upon us and arrests the straining eye. Christian! fix thine eye on that, it is the Tree of Life set up by the second Adam for the healing of the nations.

Resolve, my brethren, in this holy season, to be up and serving the Lord. Resolve to be what, alas! you have failed to be. Christ is crying out to you to watch lest you enter into temptation. Enter into the desert of self-discipline, go with your God into the wilderness and learn how to resist temptation, how to withstand the world, how to subdue the flesh. Enter into the privilege of suffering with Him in His bitterest temptations; here we see Him conquering evil, moral evil, fight-

ing with the Sword of the Spirit which is the Word of God. Here in the Wilderness, by vigil, fast and prayer, He wins that noble victory over the flesh,

"Here the Arch-fiend, and here the Incarnate Son;
And in their strife all human issues close!
Lust of the flesh, lust of the eyes, life's pride—
Each weapon that o'erwhelmed the primal world—
'Gainst him in vain, and thrice in vain, are hurled.
Then lo, he rests with angels at His side.
So wars and rests His Church. In Him she goes
Through fasting, prayer, and conflict to repose."

"Come ye apart into a desert place and rest awhile," says the loving voice of Jesus. Come away from the world's distractions and the world's bickerings, but above all from the world's sin. Come and refresh your weary souls with the earnest prayer of a penitent heart, with quiet meditation on the deep love of God, with stern resolutions to subdue the flesh. "Oh happy school of Christ, where He teaches our hearts with the word of power; where the book is not purchased nor the Master paid."

The fault of our religion, my brethren, and indeed the fault of our age, is that it is too shallow—the religion of the present day is too superficial, it strives after effect rather than seriousness of repentance. There is too much aestheticism and false sentiment, and not enough of inward beauty of the soul and the brave spirit of the Martyr.

"Wake again, Teutonic father ages,
Speak again, beloved primeval creeds;
Flash ancestral spirit from your pages,
Wake this greedy age to nobler deeds."

"Tell us how of old our saintly mothers
Schooled themselves by vigil, fast and prayer,
Learnt to love, as Jesus loved before them,
While they bore the Cross which good men bear."

But we shall never love our Master until we have drawn near to Him and have known Him. It is a fact in human experience that you cannot really love a person until you know that person. So it is here. The fact holds good. The deep heartfelt desire of the holiest of saints is "That I may know Him." It was a full, clear, deep, personal, affectionate knowledge of his Saviour St. Paul longed for. It was not an intellectual nor an historical knowledge the Apostle desired, such as when the Jew cried, "Give us a sign;" or the Greek when he said, "Let us have wisdom." It was not the subtle knowledge of the cold reasoner or Stoic Philosopher, or the proud Athenian. All these basked in a wisdom which exalted the man but left the soul to perish.

The smallest child in the kingdom of heaven was greater than these. Neither was it a scientific knowledge the Apostle wanted. To penetrate into the earth's strata and unravel the mysteries of its rocky pages, or by cool calculations indicate the positions and movements of the heavenly bodies, or tell to a nicety the time of the coming storm, may be very useful knowledge to man as an inhabitant of the earth; but it will not help him, apart from God, to attain unto that perfection of life laid down by Jesus of Nazareth. For knowledge without virtue, intellect without holiness, beauty without purity, eloquence without conscience, religion without love, are but the blossoms of a fading tree whose roots are in the very grave of corruption. St. Paul wished to know Jesus Christ as the starving,