

well that you should read your way back to what was once your position, and a happier one than the present? Had you not better set up a manly inquiry into the causes of your present declension? do not spare yourselves! Probe well, probe deep; send the point of conscience down until it touches the bottom of the secret, and I did not fear that with the grace of God you will again return like the prodigal son, and the place now vacant will be filled by you again."

**CIVIL SERVICE Versus SPOILS SYSTEM.** by J. S. Bernard. John B. Alden, New York. This is a trenchant exposure of the evils of a system peculiar in its worst features to the United States.

**AUTHORSHIP OF THE FOUR GOSPELS,** by W. Marvin, Ex-Judge of Southern Florida. Thomas Whittaker, New York; Rowell & Hutchison, Toronto. We leave this over for critical examination and notice to a later date.

**THE GLASS OF TIME IN THE FIRST AGE.** Divinely handled by Thomas Peyton, &c. Published by John B. Alden, New York. This is a reprint of a book put forth in 1620. The interest of this poem arises chiefly from its being supposed to have suggested *Paradise Lost*. As a literary curiosity it should be welcome to all book lovers, whose name is fast becoming legion owing to the marvelously low prices of Mr. Alden's publications.

#### THE CLOSE OF THE FIRST CENTURY.

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Concluded.

It is clear that the knowledge of a dissension existing between the apostles thus lovingly coupled together, would have destroyed the whole force of his exhortation. A little later on, we have an incidental reference to the subject of human justification. Clement is clearly familiar with the writings both of St. Paul and St. James in regard to this subject as well as with the later teaching of St. John. Here, if it existed anywhere, a division between the teaching of St. Paul and that of the other apostles, especially St. James must have made itself manifest; yet with not the slightest consciousness that his Corinthian hearers might possibly find a contradiction between them, the writer introduces into a practical exhortation to humility, first, the doctrine of St. James as to justification "by works, not by words," and a few lines below, a singularly beautiful statement of the Pauline teaching on justification by faith. "So we having been called through His will in Christ Jesus are not justified through ourselves or through our own wisdom, understanding, piety or works, which we wrought in holiness of heart, but through faith whereby the Almighty God justified all men that have been from the beginning." Nothing can be more certain than that the Roman Church at the end of the first century knew nothing but the fullest harmony between the work and teaching of St. Paul and that St. James himself, or as Bishop Lightfoot said when the MSS. was discovered:—"It drove the last nail into the coffin of the Tübingen hypothesis." On the question of organization with which the main object of the letter was so closely connected, Clement is equally clear. The organization which existed at that time in the Church could be traced back without any break to its institution by the Apostles. "The Apostles," he says, "received the Gospel for us from the Lord Jesus Christ. Jesus Christ was sent forth from God. They then preaching everywhere in country and town appointed their first fruits when they had proved them by the spirit to be bishops and deacons to them that should believe. And afterward they provided a continuance that if these should fall asleep, other approved men should succeed to their ministration." The presbyters who had been so unjustly deprived of their office, Clement tells us, were some appointed by the Apostles, the rest appointed by "other notable men with the consent of the whole Church"; language entirely inconsistent with an election by co-optation into an existing council of presbyters, and witnessing to a succession of men authorized subsequently to the Apostles to select and appoint presbyters to their office. It may, therefore, safely be affirmed on the witness of this letter that the existence of a struggle between Pauline and Petrine Christianity in the first century is absolutely disproved, and that the Apostolic work of selecting and appointing presbyters did not on their decease pass over into a system of presbyterian election, but was carried on uninterruptedly by others commissioned for this purpose.

The following extract will be sufficient to show the reverent loving spirit in which St. Clement writes. "Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The height where unto love exalteth is unspeakable, love joineth us unto God; love covereth a multitude of sins; love endureth all things, is long suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions; love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is wellpleasing to God; in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh, and His life for our lives." Who, therefore, is noble among you? Who is compassionate? Who is fulfilled with love? Let him say: if by reason of me there be faction and strife and divisions, I retire, I depart, whither ye will, and I do that which is ordered by the people; only let the flock of Christ be at peace with its duly appointed presbyters."

The next witness comes from the far East, and deals directly with the authority of our present Gospels. It has long been known from the statements of the ecclesiastical historian Eusebius and other writers, that the Assyrian philosopher and apologist for Christianity, Tatian, who flourished about 170, drew up a connected account of the life of our Lord, pieced together out of the four Gospels, a kind of Harmony of the gospels in fact, and that this work was subsequently known by a Greek name, *Diategma*, implying the fourfold origin of its contents. As Tatian was known to be a disciple of the still greater apologist Justin Martyr, who was born at the commencement of the century, and wrote his great apologies about 150, this would seem to place beyond all doubt the existence and reception of a fourfold gospel in the Church during the earlier half of the second century. This fact would practically carry the fourth gospel back to the time of St. John. However, in that chequerboard style with which the testimonies in favour of the Christian records, were universally treated by the author of "Supernatural Religion," it was urged that we had really no proof that Tatian's book was a harmony of the four gospels at all, and that the whole statement was a foregone conclusion of some Christians in the third or fourth centuries. In 1876, however, was published at Venice, a Latin translation of a commentary on the gospels by St. Ephraim the Syrian. Upon further examination, this turned out to be a commentary upon the long lost *Diategma* of Tatian. From the quotation therein contained, we have been enabled to recover in great measure, the text of Tatian's work, and to compare it with the canonical gospels as we now have them. The importance of such a discovery is manifest. Dr. Adolf Harnack one of the greatest living German theologians asserts that "Beyond doubt this publication contains the most important acquisition which our knowledge of pre-Catholic Christianity has received of late years." Examination of its contents proves that Tatian's work was a welding together of extracts from our canonical gospels. He becomes thus, a decisive witness to the acceptance of our gospels in the time of Justin Martyr, and to their undisputed authority in the Church. The separate origin of each of these gospels is carried back early in the second century at least, in order that this undisputed authority could be possible. Such a fact destroys the very foundations of the Tübingen hypothesis in its most modified form.

I can only make the barest reference to the third discovery made by an exploring party under M. Ramsay, in 1883, in Hierapolis, an obscure city in Asia Minor. Asia Minor, besides being the principal scene of St. Paul's missionary labours was also the chief focus of Christian life and action in the second century. Bishop Lightfoot said in his paper at the Church Congress of 1884, to which I would refer you for detailed information, "we may expect to find there not a few records of the earliest Christian times buried under the accumulated rubbish of ages." One of them has just been brought to light, in an inscription on the tomb of a certain Abercius, Bishop of Hierapolis, towards the end of the second century. In the short space of twenty-two lines, we have a concise account of the visits paid by Abercius to the far East and the far West, whilst everywhere he finds the same Church and the sacraments; the same or substantially the same theology. His faith in the faith of the Catholic Church; the miraculous Incarnation; the omniscient; omnipresent energy of Christ (the good shepherd, he says, has great eyes, which look on every side); the Scriptural writings; the two sacraments, the extension and Catholicity of the Church; these stand out in definite expression and vivid colours, only the more striking because this is no systematic exposition of the theologian, but the chance expression of a devout Christian soul. As the writer describes himself in his 72nd year when the epitaph was composed, the testimony is carried up to

120, only twenty years after the death of St. John in Ephesus, the capital of the same province. These three testimonies will suffice to clear the ground as far as any revolution in the faith or the Scriptures of the Church at the beginning of the second century is concerned.

Dismissing this hypothesis, then, we turn next to one of the most important contributions ever made to the history of the early Church, I refer to the monograph on the writings of St. John, contributed by Dr. Westcott, Regius Professor of Divinity at Cambridge, in the year 1883, to the Speaker's commentary. The monograph is the result of thirty years patient study of the writings of St. John, conducted with that delicate scholarship, and profound spiritual insight, which no theologian trained in the Cambridge School of Theology can recall without a feeling of admiration akin to reverence. Dr. Westcott has in this monograph (which alone would be a sufficiently abiding monument of a life's work), conclusively demonstrated, from internal evidence mainly, that the fourth gospel is really the work of the apostle St. John, and has thus enabled us to use this gospel and the accompanying epistles to illustrate the period under review. The settlement of "a controversy so vital, and which has lasted on for fifty years, is really one of the greatest achievements of our times.

Within the last few months another signal triumph of Cambridge scholarship has been won by the issue of Bishop Lightfoot's edition of the Ignatian epistles. A controversy has been raging since the period of the Reformation as to the genuineness on the reverse of certain letters, purporting to be addressed by Ignatius, Bishop of Antioch, to various Churches of Asia Minor, as he was passing by them on his way to Martyrdom at Rome, about 110 or 115. These epistles, as is well known, contain abundance of detail as to the names and circumstances of the Bishops in these several churches; and the writer speaks of the Episcopate in the strongest way as the centre of order, the guarantee of unity in the Church. One or two short quotations will show the position which the threefold ministry occupied in the mind of Ignatius, and which he assumes also will be sufficiently accepted by his leaders. Thus the Church of Smyrna he exhorts to shun divisions as the beginning of evils. "Dove all follow your Bishop as Jesus Christ followed the Father. Let no man do aught of things pertaining to the church apart from the Bishop. Let that be held a valid eucharist which is under the Bishop or one whom he shall have committed it; or again, "He that honoureth the Bishop is honoured of God. He that doeth aught without the Bishop doeth service to the devil. Similarly to the Church of Ephesus he writes "that the Bishops established in the farthest parts are under counsels of Jesus Christ. His pathetic reference in writing to the Roman church in regard to his own Church of Antioch, is too touching to be omitted. "Remember," he says, "in your prayers the Church which is in Syria, which has God for its shepherd in my stead, Jesus Christ alone shall be its bishop. He and your love." Such statements as these, if the genuine words of St. Ignatius indicate a settled and authoritative episcopal constitution recognised through the Church, within some fifteen years of the death of St. John, which can only be explained by attributing its extension to Apostolic authority. However, fierce controversy has for centuries gathered round these epistles, and to Bishop Lightfoot belongs the credit of having in what the German Presbyterian scholar Harnack generously acknowledges to be "the most learned and careful Patristic monograph which has appeared in the nineteenth century," demonstrated the genuineness of the Ignatian letters in the middle Greek Recension beyond all question. Professor Harnack acknowledges himself as convinced of their genuineness by the arguments which Bishop Lightfoot so carefully and forcibly elaborates. The treatise occupies three large volumes of some 600 pages each, while the text of the epistles occupies but 30 pages in all; this comparison may give some idea of the extreme care with which the work has been done. I think I may therefore assume, that in the acknowledged genuineness of these epistles the witness of the Church in the last half of the second century, attributing the final establishment of the episcopate to the work of St. John, has received the strongest possible corroboration.

One point alone remains to be noticed. It is clear that between the settled episcopate as we find it permanently established in Asia Minor in the time of Ignatius, and the episcopate of Timothy and Titus acting as apostolic delegates for St. Paul some fifty years before, is involved the whole difference between a temporary and a permanent order. The functions of the office are practically identical; but in the one case it supplies on necessity the unavoidable absence of an apostle, in the other, it is the permanent embodiment and custodian of the unity and order of the Church. Could we obtain any intermediate link connecting these two periods, and show in what manner under apostolic oversight, that which was in 65 temporary and local, had become in 115 permanent and fixed,