

centuries, besides forming a basis for the later labours of Jerome, it has through that LXX. and Jerome's Vulgate perpetuated its influence in a most important part, although lost as a whole. But more than this, Origen's works have been a mine of treasure from which subsequent writers of all parties have helped themselves impartially. Probably not one of the Greek Fathers, and few of the Latin, have not drawn largely upon that ample store. Although his own books were garbled in his lifetime, his *obiter dicta* delated as formulated opinions, his speculative theses twisted into deliberate conclusions, and his private meditations pirated into publicity; yet this posthumous verdict, by nearly universal suffrage of the greatest minds, lifts him upon a pedestal round which detraction snarls in vain. Not only into the text of Scripture, but into its exposition, he struck firm and deep the roots of his penetrating genius. Yet more, he was the first to place the principles of Christianity in systematic relation with the demands of reason, and "make philosophy the handmaid to faith." A single sentence from his works seems to have suggested the germinal principle of Bishop Butler's *Analogy*.

For a lucid sketch of a perplexed subject we may commend the Archdeacon's chap. xvii. continued, on "Augustine and the Donatists." It reproduces with greater clearness, in thirty pages or less, matter on which Böhringer, the well-known German biographer of various Fathers, has expended ninety much more densely printed; and but for Böhringer this perspicuous summary of a prolix and entangled controversy would probably not have existed. The Donatist question, degenerating into a factious squabble of ferocity and persecution, was in effect what ultimately wrecked the Church of Africa: and the Archdeacon ably shows how the cause wrought out the effect.

We do not think him equally successful in his chapter on the "Pelagian Controversy," which stirs far profounder questionings than Donatism ever reached to. The enquiry how to reconcile human freedom of will with Divine absolute supremacy is obviously not a special product of Christianity.