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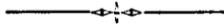
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declared his love. But Mr. Brontë would have none of it. Mr. Nicholls was driven from the parish, and Charlotte, for a time, from her home, through the insults heaped upon this noble heart by her father in his passion. She returned with a promise that her father should stand first with her, and took up again, uncomplainingly, the duties of her dreary life. Selfish as he was, Mr. Brontë could not but see for himself that this trouble was wearing Charlotte's spirit and sapping her strength. He yielded. Mr. Nicholls was recalled. They were married on the 29th of June, 1854.

She was admitted for the first time in her life to taste the full cup of happiness, after the struggles of thirty-eight years had proved her worthy. Then, a nine-months' wife, she died—the last of the sisters.

England and America mourned a great genius departed. But in Haworth Parsonage sat two desolate men, weeping the loss of a tender wife and a devoted daughter, who, through health and sickness, in trial and in sunshine, had ministered faithfully in the narrow world around her. For them, not Curren Bell but Charlotte Brontë had passed away, the womanly woman in whose life theirs was bound up—who had striven through years of sadness, and a life of many shadows, simply to do her duty and trust God for the rest.

ALBINA BRODRICK.



ART. VI.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—SILAS.

THE history of Silas, so far as it is recorded, is comprised in a small compass. It lies chiefly within the limits of St. Paul's second missionary journey. Silas, or Silvanus as he is sometimes called,¹ is first mentioned as one of those who were chosen by the Church at Jerusalem to convey to Antioch its decision on the question, which had been referred to it, as to the necessity of circumcising Gentile converts. He is then spoken of as a "chief man among the brethren;"² and is described as a "prophet," or inspired teacher, who in the exercise of his gift of prophecy would be able,³ as, indeed, he proved to be,⁴ to explain

¹ Silas always in the Acts; Silvanus in the Epistles; 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Peter v. 12. That they are two forms of the same name is generally admitted.

² Acts xv. 22. Dean Alford points out that this expression, which it is impossible for so modest a man as the writer of the Acts to have used of himself, is of itself sufficient to disprove the identity of Silas and Luke.

³ Ver. 27.

⁴ Ver. 32.

and enforce the rescript of the Church, and to exhort and confirm the brethren. When the special object of their mission to Antioch was attained, Silas and his colleague, Judas, "were dismissed in peace from the brethren unto those that had sent them forth."¹ Whether Silas did actually return to Jerusalem or not is uncertain. The words, "Notwithstanding it pleased Silas to abide there (at Antioch) still,"² are of doubtful authority, and are removed from the text, though they are noticed in the margin of the Revised Version. If we retain them, either as part of the text, or as a true, though unauthorized, gloss, it will follow that Silas remained at Antioch until he left it as the chosen companion of St. Paul.³ If, on the other hand, the statement of verse 34 be rejected, we must suppose that the interest of the work at Antioch, or "the spell of Paul's greatness,"⁴ induced him to return to Antioch after a brief visit to Jerusalem. In either case he was there in the good providence of God, ready to take the place of Barnabas when the sad occasion arose, as the companion of the great Apostle of the Gentiles in his renewed missionary work.⁵ Starting from Antioch, he accompanied St. Paul through Asia Minor and into Macedonia. At Beræa he remained behind with Timothy, while Paul went on to Athens.⁶ He rejoined the Apostle at Corinth,⁷ where he preached the Gospel.⁸ He is not mentioned again by name in the Acts of the Apostles; but in the absence of any indication to the contrary, it is perhaps probable that he returned with St. Paul to Jerusalem when the missionary tour was completed.⁹ If the Silvanus of St. Peter's First Epistle¹⁰ is to be identified with the Silas of the Acts, we have yet another and later notice of this uncommemorated Saint in the New Testament.

In studying the history thus briefly sketched, some suggestive reflections seem naturally to arise out of it.

1. *The value of human testimony*, of the consentient evidence of the living witness, even though it come in aid of a stronger testimony and a greater witness than itself, is clearly set before us. The letter of the Church at Jerusalem claimed for itself the highest of all authority, in its decision of the disturbing question which had called it forth: "It seemed good to the Holy Ghost and to us"¹¹ is the august sanction by which its decree is supported. Sufficient such a sentence surely to command instant and complete acceptance, and to put an end to all controversy

¹ Ver. 33.

² Ver. 34.

³ Ver. 40.

⁴ Farrar, "Life of St. Paul," i. 438. ⁵ Acts xv. 40. ⁶ Acts xviii. 14.

⁷ Acts xviii. 5. On the movements of Silas and Timothy during this interval, see Conybeare and Howson, "St. Paul," i. 458, note, where the subject is fully discussed.

⁸ 1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 19.

⁹ Acts xviii. 22.

¹⁰ 1 Peter v. 12.

¹¹ Acts xv. 2.

in all churches of the saints. Or if more were wanted, if the living teacher must accompany the written word, is it not enough to send with the letter, "Our beloved Barnabas and Paul, men that have hazarded their lives for the name of the Lord Jesus"? And yet "it seemed good unto us," they write, "to choose out men and send them unto you with our beloved Barnabas and Paul." The authoritative document, the Apostolic teachers, are supplemented by these inferior, though great, witnesses. In common with Paul and Barnabas, though they could not go beyond the written document to which the acknowledged appeal lay, yet they could do what no written document of itself could do: take up the dead letter into their own life and personality, expound, enforce, apply it, and present it as a living reality to the men who heard them. Unlike Paul and Barnabas, they stood outside the controversy which had agitated the Church at Antioch, and were in the strictest sense independent witnesses—witnesses, moreover, who, because they were Jews themselves, and had overcome Jewish prejudice and narrowness in their own minds, were the better fitted to recommend the liberty of the Gospel to others. Is not the analogy close enough to be helpful and suggestive, between the relation of Silas to the Apostles and the decree, and our relation as preachers to the great doctors of the Church and to the inspired Word?

2. *The power of human sympathy* finds also an illustration in the history of Silas. The value of his testimony did not cease at Antioch. So long as they traversed ground already occupied, and "delivered" to churches previously founded, and in which the question of Antioch had evidently been raised, "the decrees for to keep, which had been ordained of the Apostles and elders that were at Jerusalem,"¹ his office as a witness would be continued. Indeed, the absence of Barnabas, and the questions which it would necessarily raise, would render the presence and testimony of a prophet like Silas peculiarly valuable throughout that part of the journey. But it is under another aspect that we are now considering the assistance which he rendered to his great companion. Independence is a marked feature in the character of St. Paul. He was eminently a man who could stand alone. His life confirms the claim which he makes to having learned the secret of self-sufficingness.² But his independence was not that of a heart that was insensible to human sympathy. On the contrary, he yearned for it intensely and prized it exceedingly. If he could do without it, it was not because he did not feel the loss keenly, but because he was strong enough to triumph over it. It has been truly said that

¹ Acts xvi. 4, 5.

² ἰσχύω γὰρ ἑμαυθόν, ἐν οἷς εἰμι, ἀνταρκτης εἶναι.—Philip. iv. 11.

“the deep humanity of the soul of Christ was gifted with those finer sensibilities of affectionate nature which stand in need of sympathy. He not only gave sympathy, but wanted it too from others. A stern spirit never could have said, ‘I am not alone: the Father is with Me’—never would have felt the loneliness which needed the balancing truth.”¹ And in this St. Paul was like his Lord.² He too not only gave, but wanted sympathy. Very great, therefore, we may believe, was the sacrifice he incurred in parting from Barnabas, the tried and trusted friend possibly of his youth, but certainly of his early Christian life. With Barnabas he may perhaps have studied as a boy in the schools of Tarsus.³ It was Barnabas who stood sponsor for him when the Church at Jerusalem doubted the reality of his conversion.⁴ It was Barnabas who fetched him to Antioch and introduced him to the great sphere of usefulness which opened to him there.⁵ In all his subsequent work in that city, in the call from heaven to wider labours,⁶ throughout his first missionary journey, in the controversy that arose upon his return to Antioch, in his mission to Jerusalem,⁷ and in the errand of peace on which he was sent back,⁸ Barnabas had been ever most closely associated with him, one with him in heart and purpose, gladly recognising his superior gifts, cheerfully exchanging with him the highest place.⁹ How great must have been the loss of such a fellow-labourer! How must his spirit have yearned for the soothing sympathy of the “son of consolation”! And how much it speaks for Silas that he should have been counted worthy and “chosen”¹⁰ to fill the gap! Nor is it mere conjecture, however probable, that guides us here. Twice in the course of this long and arduous journey we have distinct mention of the help afforded to St. Paul by the sympathy and co-operation of Silas and Timothy. He “thought it good,”¹¹ indeed, for his converts and for the cause he had in hand, “to be left alone at Athens;” but for himself it was a sore trial. “As he bade farewell to the faithful Berean brethren who had watched over his journey, and had been to him in the place of eyes, the one message that he impresses on them is

¹ F. W. Robertson.

² See, for example, Acts xxviii. 15; Philip. ii. 20; 2 Tim. i. 15-18; iv. 9-11, 16, 17.

³ “Cyprus is within a few hours’ sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist; and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch.”—Conybeare and Howson, i. 127.

⁴ Acts ix. 27.

⁵ Acts xi. 25.

⁶ Acts xiii. 2.

⁷ Acts xv. 2.

⁸ Acts xv. 22.

⁹ Compare Acts xii. 30, xiii. 2, with xiii. 13, 43, 46, and the order of names subsequently observed.

¹⁰ Acts xv. 40: ἐπιλεξάμενος.

¹¹ 1 Thess. iii. 1.

urgently to enjoin Silas and Timotheus to come to him at once with all possible speed. In the words of St. Luke we still seem to catch an echo of the yearning earnestness which shows us that solitude—and, above all solitude in such a place—was the one trial which he found it the most difficult to bear.”¹ And when at length his longed-for companions rejoined him at Corinth, the historian is careful to record the exhilarating effect upon his ministry which their presence produced, combined as it was with the good news they brought him and with the welcome contributions of which they were the bearers.²

3. If the Silvanus of St. Peter is to be identified with the Silvanus of St. Paul and the Silas of the Acts, we have in him a link, like that afforded by St. Mark, both of personal sympathy and doctrinal unity, between the two great Apostles. But though some interesting thoughts are suggested by it, the identification is perhaps too precarious to be safely built upon.

T. T. PEROWNE.

Short Notices.

In the *Foreign Church Chronicle* (Rivingtons) appears “In Memoriam : Bishop Titcomb.” We quote a portion :

“By the death of Bishop Titcomb, which took place in April, the Anglo-Continental Society has lost a valuable member of its Committee, and the Old Catholics on the Continent a warm and appreciative friend. When, three years ago, he was appointed Coadjutor Bishop to the Bishop of London for the English chaplaincies in Northern and Central Europe, the wisdom of the appointment was soon made apparent, by the zeal and success with which he discharged the new duties of his office. His earnest piety, ready sympathy, and conciliatory tone specially fitted him to deal with the many questions which naturally arise in the English communities abroad.

“The Bishop graduated from St. Peter’s College, Cambridge, in 1841, and after his ordination spent some years in Ireland. He became Vicar of St. Andrew’s, Cambridge, in 1845, was afterwards Secretary of the Christian Vernacular Education Society, and in 1861 was appointed to the Vicarage of St. Stephen, South Lambeth. He was Rural Dean of Clapham from 1870 till 1876, and was made an Honorary Canon of Winchester in 1874. In 1876 he became Vicar of Woking, and in the following year was consecrated the first Bishop of Rangoon, in Burmah. His work in that important sphere soon produced the happiest results. It suffered some interruption, however, by his having to bring home to England a dying daughter, whose life it was vainly hoped might be thus saved. In the autumn of 1880 he returned to Rangoon, and in

¹ Acts xvii. 15. Farrar, “Life of St. Paul,” i. 523. See also Conybeare and Howson, i. 425.

² Acts xviii. 5, *συνείχθητο τῷ λόγῳ*, “was constrained by the word,” R. V. Compare 1 Thess. iii. 6 ; 2 Cor. xi. 9 ; Philip. iv. 15,