

yet. Surely there was a deeper meaning than the purpose of a few days' delay in that answer to His brethren—"I go not up yet unto *this* Feast, for My time has not yet been fulfilled."

Professor Westcott's note may be cited as leading up to the truth :

The sense may be, "I go not up with the great train of worshippers." Nor, indeed, did Christ go to the Feast as one who kept it. He appeared during the Feast, but then as a prophet suddenly in the temple. Perhaps, however, it is better to give a fuller force to the "going up," and to suppose that the thought of the next paschal journey when "the time was fulfilled" already shapes the words. The true reading "not yet," and also the exact phrase "*this* feast," give force to the interpretation. The Feast of Tabernacles was a festival of peculiar joy for work accomplished. At such a Feast Christ had now no place.

But He will celebrate it some day, and His people with Him. As truly as He fulfilled the *Passover* by Passion and Resurrection ; as truly as He answered *Pentecost* by the outpouring of the Holy Ghost ; so certainly will He come again to celebrate the ingathering of the spiritual harvest, and to hold the true *Feast of Tabernacles*. This is the cheering prospect set before us, who are still "in the earthly house of this tabernacle," who are still journeying in the wilderness, with our souls often "much discouraged because of the way, and who are not yet come to the rest and the inheritance which the Lord our God giveth us." Not yet; but the distance is not far ; the time is not long. Let the pilgrims go forward with hopeful heart and expectant prayer, each for himself, and for his companions in the way.

Remember me with the favour that Thou bearest unto Thy people :
O visit me with Thy salvation ;
That I may see the prosperity of Thy chosen,
That I may rejoice in the gladness of Thy nation,
That I may glory with Thine inheritance.

(Ps. cvi. 4.)

O sweet and blessed country, the home of God's elect !
O sweet and blessed country, that eager hearts expect !
Jesus, in mercy bring us to that dear land of rest :
Who art, with God the Father, and Spirit ever bless'd. Amen.

T. D. BERNARD.



ART. II.—NEW TESTAMENT SAINTS NOT COMMEMORATED.

INTRODUCTORY.

UNDER the above title it is proposed to publish in **THE CHURCHMAN** a series of short papers, on some of the less prominent characters in the Apostolic Church. In the exercise of a sound discretion the Reformers pruned the Calendar with

a vigorous hand, and with rare exceptions reserved for Apostles and Evangelists the dignity of being *commemorated* by a special Festival. But by retaining the Festival of *All Saints' Day* they commended to us the example of all true Saints of God, whether commemorated by name in the Services or not, and bid us, by implication, study that example, that so we may understand how to "follow them in all virtuous and godly living."

It cannot be doubted that even from the brief memoirs of those to whom, though they did not attain to the first or even second rank of eminence in the Apostolic Church, a place however humble in the sacred records is accorded, instruction and profit were intended to be derived. They, too, are helpers to that kingdom of God which "cometh not with observation." In them, too, the Church may "glorify God."¹ Of them, Christians still may seek to be "imitators," as they were of Christ.² In some respects, indeed, their example is of peculiar value to us. To the majority of Christian people it lies nearer than the more august examples of Apostles and Prophets and Martyrs. If the light be less brilliant, it is less dazzling also. An easier and a lowlier step is laid for us, by which our faltering feet may essay to reach at length the height of the Perfect Example of a holy life.

The history, for instance, of Aquila and Priscilla, gathered from brief and scattered notices in four different books of the New Testament, shows forcibly how the grace of God can dignify the meanest worldly calling, and consecrate to highest ends the most apparently untoward outward circumstances. Wandering Jews, with no settled dwelling-place, exiles alike from their native and their adopted home, gaining a livelihood by "unskilled labour of the commonest sort," by a trade which was "both lightly esteemed and miserably paid,"³ they were yet the friends and "fellow-workers in Christ Jesus" of St. Paul himself, and earned by their devotion and self-sacrifice the gratitude not only of him, but of "all the Churches of the Gentiles."⁴ To them it was given to "expound the way of God more carefully" to one of the most eloquent and successful Evangelists of the Apostolic age. In their case, as in that of Lydia, the first convert at Philippi, the truth that the providence of Almighty God is evermore the handmaid of His grace, moulding the plans and pursuits and accidents of our common life to highest issues, is strikingly illustrated. How much of earth, and yet how much of heaven, was there in their first meeting with St. Paul at Corinth, as of hers at Philippi!

¹ Galatians i. 24.

² 1 Corinthians xi. 1.

³ Farrar, "Life of St. Paul," i. 23.

⁴ Romans xvi. 4.

How human, and yet how divine, were the circumstances that led to both!

Nor is it in their spiritual and devotional aspects alone that these histories may be studied with advantage. Not only do they confirm our faith by approving themselves to our most careful scrutiny as being in perfect keeping with the great whole to which they belong, as though we recognised the skill and wisdom of some great architect in the minor details of the vast building which his genius had created; but they frequently contribute to a wider knowledge and more intelligent appreciation of the more important parts of that whole. The character of St. Paul, for example, becomes better known to us through his relations with comparatively obscure Christians. They reflect as well as catch the light as they traverse his orbit. Facts, too, in his history, incidents in his life, we derive, as it were at second-hand, from what is told us of them. To his connection with Aquila and Priscilla we are indebted for a knowledge of the particular trade by means of which, as in more than one touching passage he informs us, he supplied, labouring sometimes day and night at it, the wants of himself and his companions.

Some critical and exegetical questions also arise for consideration, within the limits of the field on which we are about to enter, and some information as to the constitution and growth of the Early Church may be gathered from it. The brief notices of Epaphras, for instance, raise more than one such question. Not to mention the question which has been opened, but which can scarcely be seriously maintained, of his identity with Epaphroditus of Philippi, does St. Paul, we may ask, speak of him as the faithful representative of himself, as a preacher of the Gospel, to the Colossians, or as their faithful representative to him as a minister to his temporal necessities? In other words, are we to adopt the reading, *ὑπὲρ ἡμῶν*, or *ὑπὲρ ὑμῶν*, *i.e.*, "for us," or "for you," in Colossians i. 7? And if the former reading be adopted, what light does it throw upon the ministerial relation of St. Paul to Churches which he had not himself founded? In what sense, again, does the Apostle apply to Epaphras the title, unique so far as his Epistles are concerned, of *συνδούλος*, or fellow-servant? Or again, is the Silvanus of St. Peter's First Epistle to be identified with the Silas of the Acts of the Apostles and of St. Paul's Epistles, who was a chief man among the brethren? And is it not, again, worth while to notice, as teaching us that "the family religion is the true starting-point, the surest foundation, of the religion of cities and dioceses, of nations and empires," how "the Church in the house of Aquila and Priscilla loses itself in the Churches of Ephesus and Rome?"¹

¹ Bishop Lightfoot, "Philippians," pp. 56, 57.

Such is something of the nature of the subject before us, which it will be sufficient briefly to have indicated in the present Introductory remarks, reserving for future papers the consideration of individual *New Testament Saints not Commemorated*.

Be it ours to study in humility, to imitate by grace, till we

“Soar those elder saints to meet,
Gather'd long since at Jesus' feet,
No world of passions to destroy,
Our prayers and struggles o'er, our task
all praise and joy!”

T. T. PEROWNE.



ART. III.—THE GOSPEL ACCORDING TO ST. JOHN.

PART I.

EVERY observation that is made respecting any of the four Gospels can be brought under one or other of the following heads:—(I.) The Evangelist; (II.) The Gospel itself; (III.) The readers for whom the Gospel was designed; (IV.) The Portraiture of our Lord which each Gospel severally displays.

Of these four, the last, if it can be distinguished with any certainty, is immeasurably more important than the other three. If the Gospels are what the Christian Church has always taken them to be, it is this Divine Portraiture which has determined all the other circumstances and surroundings of the Gospel, and made them what they are.

I have found the greatest help in the study of the Gospels, by keeping continually before me their several relations to the fourfold living Creature that was seen “under the God of Israel” by the seers and prophets of the Old Testament, and under His throne in heaven by St. John in the Apocalypse of the New Testament. When men have been permitted to “behold His glory” the vehicle has been always of the same form.¹ The Gospels are no exception to this statement.

The analogy has been thought fanciful, chiefly, I believe, because it has been variously (and therefore sometimes incorrectly) exhibited. The form it has generally taken in church

¹ Compare the description given in full, Ezek. i. and x. with the partial descriptions found in Exod. xxiv. 10, Isa. vi. 2, and the account in Rev. iv., where the song of the seraphim heard by Isa. is combined with the faces seen by Ezek. Note also the “firmament” in Exod. xxiv. 10 and Ezek. i. 22, and the name “God of Israel” common to Exod. xxiv. 10 and Ezek. x. 20.