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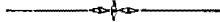
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gravest reasons for doubting their correctness. But, as a rule, the writers of this school, while busy in merciless criticism of the Bible, take no note of criticism of themselves. They wave their hands superciliously when such criticism appears, and dismiss their critics as bigoted traditionalists holding a brief for the Old Testament. I have never seen any attempt to meet this criticism fairly, nor have I ever heard that the work of Messrs. Carpenter and Battersby has made any such attempt. Had it done so, I must have heard of it. In the meantime, I do not think I shall be far wrong in assuming that it takes no note of such objections, but proceeds on its way with the same majestic indifference to hostile criticism as has hitherto been displayed.

“These be thy gods, O Israel.” We need another Daniel to arise, and to show how little reality underlies so formidable an array of confident assertions.

(*To be continued.*)



ART. III.—THE DISPUTED PUNCTUATION OF THE CHURCH CATECHISM.—II.

WE have yet to take account of the evidence to be derived from a variety of expositions of the Catechism. The cumulative weight of these testimonies cannot be lightly set aside. They certainly tend to show quite clearly that there was no *consensus* of interpretation against the doctrinal connection of “grace” with “given.”

We may refer to a few of those best known :

(a) Bishop Nicholson, in his treatise, understands Sacraments as “resemblances of higher things—to wit, of some special favour, spiritual grace and treasure, that is bestowed upon us by God. Which grace they naturally represent not, but were imposed and ordained by God to that purpose” (p. 186, edit. A. C. L.). “By them ” (he says) “grace is offered to all the Church, though exhibited only to the faithful”¹ (p. 189). Again he says: “In them that grace is truly given, which by the signs is represented ” (p. 189).

(b) What is commonly spoken of as the Oxford Catechism

¹ Afterwards he speaks of *faith* as “a gift of the Spirit, which by apprehending and applying, unites the signs and the things signified, which in their own nature are far dissonant” (see my “*Doctrine of the Sacraments*,” p. 121 *et seq.*, and especially the quotations there given from Dr. Warde and Archbishop Ussher).

("printed at the theatre in Oxford") has gone through many editions. I quote from the sixth edition, date 1684. Here the answer, as printed at the commencement (unpaged), has the comma. In p. 42 we read: "The outward signs do signify, exhibit, and seal the spiritual graces to the believing receiver." And again, under the "Two Parts," we are told "the benefit of the inward graces, both in that first and second Sacrament, is assured by God's promises." Again (in p. 47), in the instruction on the Lord's Supper, we find "The bread and wine administered, signify and seal the giving of Christ, with all the benefits of His Death to the true believer."

(c) "The Catechism of the Church of England, with Marginal Notes" (with the *imprimatur* of Geo. Hooper, "Archiep. Cant. a sacris domest."). I quote from an edition of 1678. Here the answer is given in the text without the comma. On the words "inward and spiritual grace given unto us" there is a marginal note: "Of some unseen gift and favour of God, bestowed on our souls for the sake of Christ's death, and as the fruit of the Covenant."

(d) "The Art of Catechising," with the *imprimatur* of the Bishop of London, was first published in 1692. I quote from the third edition, 1699, p. 93: "A sacrament (I say) is an outward sign of an inward favour bestowed on us. And not only so, but 'tis also a means and instrument of conveying that Favour to us."

(e) "The Church Catechism Explained, for the Use of the Diocese of St. Asaph," by Bishop Beveridge. London, 1704. Here the words of the Catechism are printed (p. 179) with the comma. But in the explanation (p. 183) the comma is omitted, and the comment leaves no doubt as to the sense. It runs thus: "*It is an outward and visible sign of an inward and spiritual grace given unto us. So that in every Sacrament, properly so called, there must be some invisible spiritual grace or favour given unto us by God.*"

(f) Dr. Edward Wells' "Exposition of the Church Catechism . . . adapted to the Capacities . . . of the Common People," 2nd edit.; Oxford, 1703: "I mean an outward and visible sign of an inward and spiritual grace given unto us, (*which outward and visible sign was*) ordained by Christ Himself, both as a means whereby we receive the same inward and spiritual grace, and also as a pledge to assure us thereof" (p. 57).

(g) Harrison's "Scriptural Exposition of the Church Catechism." Here the comma stands; but the "more plain and distinct account" of the sacramental properties begins thus: "*First, there must be something discernible and apparent to our senses; which, secondly, must represent some spiritual*

grace and favour *vouchsafed us by God*” (pp. 106, 107, edit. 1718).

(h) Archbishop Wake’s “Principles of the Christian Religion Explained.” Here we have the answer given without the comma. And in the explanation, showing that Baptism and the Lord’s Supper are “properly Sacraments,” we are taught that, first, there is in both an “outward and visible sign”; and, secondly, there is “an *inward and spiritual grace* signified, and conveyed by these signs.” And again: “They were both ordained as a means to convey their several graces to us, and as a pledge to assure us of them” (pp. 145, 146; edit. 1731).

(i) Salter’s “Practical Treatise on the Church Catechism.” Here we read: “It [Baptism] consists of two parts, the outward visible sign, and the inward spiritual grace. For as both the Sacraments were ordained by Christ, so do they consist of some outward signs and ceremonies, by which grace is given to the soul of the worthy receiver” (p. 157, Exon. 1753).

(j) Archbishop Secker’s works. Here we have the answer quoted without the comma: “In a Sacrament, the outward and visible sign must denote an *inward and spiritual grace given unto us*: that is, some favour freely bestowed on us from heaven . . . a further requisite is, that it be *ordained by Christ Himself*. . . . Not only signs of grace, but *means* also, whereby we receive the same. . . . A Sacrament is not only a sign or representation of some heavenly favour, and a means whereby we receive it, but also a *pledge to assure us thereof*” (vol. vi., lect. xxxiv., pp. 295, 296; 3rd edit.; Dublin, 1775).

I will add here two extracts, not, indeed, from expositions of the Catechism, but from the writings of two champions of Protestantism, whose words seem to have an important bearing on the interpretation of its teaching on the point in question. They certainly do not tend to support the doctrinal arguments of those who would insist on retaining the comma.

The first is from Prebendary Gee, who, after quoting the definition of a Sacrament from the Catechism of Trent, says: “This definition gives us the true notion of a Sacrament, and agrees in every branch of it with that definition of a Sacrament which we find in the Catechism of our own Church” (in Gibson’s “Preservative,” vol. viii., p. 136; edit. 1848). Again he says: “We acknowledge as well as they [the Romanists] that the Sacraments were not instituted by our Saviour to be mere signs, but that they are efficacious of the grace for which they were instituted, and instruments to convey the grace to us which they signify” (p. 163). “Our difference,” he adds, “is about their nature—that is, what sort of instruments they are.”

The second extract is from Prebendary Payne, who writes thus: "Does not every Catechism tell us that the Sacrament is made up of these two parts—of the *res terrena* and *caelestis*, as Irenæus calls it; the *esca corporalis* and *spiritualis*, as St. Ambrose; the *sacramentum*, or outward sign, and *res sacramenti*, as St. Austin; and must we not have regard to both these, without which we destroy the very nature of a Sacrament, as well as to one?" (Prebendary Payne, in Gibson's "Preservative," vol. ix., p. 8; London, 1848).

This was written as against the arguments of the Bishop of Meux in favour of "Communion in One Kind," who wrote as if the external and visible part of a Sacrament did not belong to "the essence or substance of it."

I am quite aware of the strength of the position held by the advocates of the comma, and have, I trust, no desire to underestimate it, or underrate it.

It is impossible to deny that the omission of the comma is, strictly speaking, a misprint. And nothing that I have said is intended to justify it. I can but plead, in extenuation of the error, that there seems good reason to believe that this printer's misprint is the correction of a former printer's misprint, which misprint somehow escaped correction at the last review.¹

And as regards the grammatical construction, it is idle to question the weight which attaches to the careful translation of Durel,² which, however, was never examined or authorized by the Convocation, by whose instructions it appears to have been undertaken. Nor is it attempted to deny that his view of the answer—to which he was probably led (notwithstanding what has been stated above) by the comma in the authoritative form—may be supported by other authorities.³

¹ The punctuation with the *comma* in the MS. attached to the Act of Uniformity is followed by all the sealed books, and by the MS. Book of Common Prayer for Ireland (see Marshall's "Latin Prayer-Book of Charles II.," p. 153).

² Durel's version was dedicated to Charles II. It was sold by S. Mearne, "Regius Bibliopola." It had been submitted to Sancroft. And it was regarded by Bishop Barlow as an *interpretation* of the English Liturgy (see Marshall's "Latin Prayer-Book of Charles II.," p. 20). But all this must not be understood as making it either faultless or authoritative.

³ As, *e.g.*, in Hole's "Practical Exposition of the Church Catechism," 1708, as quoted by Mr. J. T. Tomlinson ("Misprinted Catechism," p. 7), and in Dr. R. Sherlock's paraphrase as quoted above, p. 338. Also by Nicholls's "Comment.," London, 1710, and Marschall's "Catechism . . . briefly Explained," Oxford, 1679, as noticed in Marshall's "Latin Prayer-Book of Charles II.," p. 153.

It is only submitted that some weight attaches to what can fairly be urged on the other side, and that that weight ought to be weighed. Whether it can turn the scale is a question which I leave to others to answer.

Perhaps, however, I may without presumption venture to express an opinion, that if, as acknowledged, the printers must plead guilty to a legal offence (in the strictest sense of the word) in that they have omitted a comma which is found in the MS. copy of the Catechism, as appended to the Act of Uniformity which gives it legal authority, they should hardly be severely condemned in a court of equity if they plead, and can give good evidence in support of their plea, that in this omission they were only correcting an unauthorized deviation from the authoritative standard—amending an error which had become prevalent, and which, there is good reason to believe, had through mere *incuria* been allowed to pass uncorrected in the work of the official scribe, who copied the Book of Common Prayer for the purposes of the Act.

I trust that, in any case, it will be seen that there must remain in the answer the teaching concerning the Sacraments “ordained by Christ Himself” that, when rightly received by the faithful, we are not to doubt¹ (as Hooker says) “but that they really give what they promise, and are what they signify,”

¹ The doctrine of a true *Unio Sacramentalis* (to be distinguished clearly from any *hypostatical union*) ought hardly now to be called in question (see my “Eucharistic Worship,” p. 182, *et seq.*). Since the date of the *Consensus Tigurinus* (1549), the reality of the *sacramental donation* (in some sense) should be regarded as a matter of agreement among the “Reformed” (see my “Lectures of the Doctrine of the Lord’s Supper,” pp. 35, 36; see also my “Eucharistic Presence,” pp. 381-407, 425 *et seq.*, and “Doctrine of the Sacraments,” pp. 121-130).

Thus, the *Consensio Tigurina*: “Etsi distinguimus, ut par est, inter signa et res signatas; tamen non disjungimus à signis veritatem” (cap. ix. in “Calvini Op.,” tom. viii., p. 649; Amst., 1667). “Certum quidem est, offerri communiter omnibus Christum cum suis donis: nec hominum incredulitate labefactari Dei veritatem, quin semper vim suam retineant Sacramenta: sed non omnes Christi et donorum Ejus sunt capaces. Itaque ex Dei parte nihil mutatur: quantum vero ad homines spectat, quisque pro fidei suæ mensura accipit” (*ibid.*, cap. xviii.).

“Verba [“Confessionis Aug.”] sunt: in Sacra Cœna cum pane et vino vere dari Christi Corpus et sanguinem. Absit vero, ut nos vel cœnæ symbolo auferamus suam veritatem, vel piis animas tanto beneficio privemus” (*ibid.*, “Confessionis Expositio,” p. 654).

“Christum enim tam reprobis quam fidelibus corpus suum in Cœna porrigere sic asserimus, ut quicumque sacramentum indigna sumptione profanant, nihil tamen mutant ex ejus natura” (*ibid.*, “De vera participatione,” p. 731).

“Hoc autem controversia caret apud omnes pios, inseparabile esse vinculum signi et rei signatæ in promissione ipsa, qua Deus nihil fallaciter ostendat, sed figurat quod vere et reipsa præstat” (*ibid.*, p. 744).

seeing they are "means effectual whereby God, when we take the Sacraments, delivereth into our hands that grace available unto eternal life, which grace the Sacraments represent or signify" ("Ecl. Pol.," book v., ch. lvii., § 5).¹

Are the advocates of the comma desirous of making the answer teach less than this—as understood in Hooker's obvious sense? (see above, p. 339). Would they have it deduct anything from this sound doctrine? Most sincerely we trust *not*. Let no one believe it.

Nevertheless, though I fear I may seem presumptuous in saying it, I can hardly help fearing that the insistence on the doctrinal importance of the comma may tend to lead some towards a too prevalent error (as it seems to me) regarding the true *status controversiæ* as between ourselves and those who have accepted what they will call "the Catholic doctrine of the Sacraments." Our controversy with Romanists and Romanizers does not turn on the question, "Is there, or is there not, a real inward and spiritual grace given unto us?" It is not in question that there is a true giving, taking, and receiving of the true *res sacramenti* by the faithful. The question is, "How is the grace given? *How* is the *res sacramenti* taken and received?" or, in other words, "What is the true relation of the sign to the thing signified? What is the *nexus* which connects the *signum* with the *signatum*?" We know what sort of answer the Church of Rome gives to these questions. We ought to know also the contrast to that answer as given by the theology of the Reformed, and by the formularies of our Church. For the *giving* we look *only* to the promise of Christ's institution. We know no other *nexus*; we need no other *unio sacramentalis*. For the *receiving* we know that it is *only* "spiritualiter per fidem." We know no *corporal Presence*; we need no *oral manducation* (72).

Without the comma, the answer teaches nothing more than had been taught very clearly in the Belgic Confession of (see my "Notes on the Round Table Conference," pp. 24, 69,

¹ There is here nothing more than is strongly asserted in the Confession of Faith of the Reformed Church of France: "We believe . . . that both in the Supper and in Baptism God really and effectually giveth us that which by them He representeth. And therefore with the signs we join the true possession and enjoying of that which is there presented unto us" (see P. du Moulin, "Buckler of the Faith," pp. 464, 466; and Hall's "Harmony," pp. 330, 331).

So also the earlier Confession of the Swiss: "These [Sacraments], being tokens of secret things, do not consist of bare signs, but of signs and things also" (Art. XX. See Hall's "Harmony," p. 287; see also the "Latter Confession," p. 286).

Faith. See Article XXXIV., a part of which may well be compared with the teaching of our Catechism: "Ministri quidem, quantum ad se attinet, præbent nobis Sacramentum, et rem visibilem; Dominus vero noster donat id quod Sacramento significatur: dona nempe et invisibilem gratiam" (see Maresius, "Exegesis," p. 500). See also Article XXXV. (p. 520): "Etiamsi Sacramenta conjuncta sint rei significata, utrumque tamen simul ab omnibus non accipitur."

The same truth is also most distinctly taught in Nowell's larger Catechism, authorized by the Convocation of 1604 (Canon LXXIX.), thus:

"M. Beneficiorum ergo, quæ commemorasti, non imago tantum, set et ipsa veritas in Cæna exhibetur?"

"A. Quid ni? Quum enim Christus ipsa sit veritas, non dubium est, quin quod verbis testatur, et signis representat, id revera etiam præstet, et nobis exhibeat; quodque sibi fidentes tam certo faciat corporis atque sanguinis sui participes, quam certo se panem atque vinum ore et ventriculo recepisse sciunt" (p. 170, Oxford, 1835).

Compare Zanchius: "The things are signified by the signs, and are given to be received" ("Confession of Christian Religion," p. 112; Cambridge, 1599)—words very carefully guarded in the context, which the reader may do well to refer to.

The reader may also be glad to be referred to the very valuable sermon of the martyr Bradford, from which I make the following brief extracts:

"I pray you all to beware of these and such like words, that it is but a sign or figure of His Body, except you will discern betwixt signs which signify only, and signs which also do represent, confirm, and seal up, or (as a man may say) give with their signification. . . . In the other signs, which some do call exhibitivè, is there not only a signification of a thing, but also a declaration of a gift, yea, in a certain manner, a giving also. . . . This I speak . . . that they might be discerned from significative and bare signs only, and be taken for signs exhibitivè and representative" ("Writings," vol. i., pp. 93, 94, P.S.).

It is hardly to the purpose to urge that, as read without the comma, the answer was relied upon to support the error of Archdeacon Denison. Romanizers, if I mistake not, rely much more on the answer: "The Body and Blood of Christ which are verily and indeed to be received by the faithful in the Lord's Supper"—a teaching which we thankfully agree to uphold and defend. That teaching needs, indeed, to be guarded against accretions of superstition from human thoughts, but we do not therefore allow its truth to be

maimed. We may be in danger perhaps sometimes of overdoing our needful work of fencing. With the teachings of past history before us, we are bound, indeed, to surround our Christian doctrine with defences. But we must, I think, beware of making our defences to appear so bristling with negations—the negations of dangerous errors—that simple-minded Christians may fear to grasp the affirmative of Divine truth we are guarding. As Protestants, we *must* guard our Christian doctrine from Romish errors and superstitions; but certainly we must not allow our vigilance in this matter to deduct from the Catholic and Apostolic doctrine which rests upon the Scriptures of truth, and which to believing Christians, convinced of sin and taught by the Holy Spirit of God, is full of most precious comfort and most blessed assurance of faith, to the strengthening and refreshing of their souls. Possibly this word of caution may be found to be specially applicable to the circumstances—to the difficulties and dangers, which surround us in these perilous times (see my “Theology of Bishop Andrewes,” pp. 26-28).

What we want to teach *first*—to teach in our primary Catechisms—is the *affirmative* of the Divine Truth, the truth of the Divine gift (see Cardwell’s “Conferences,” p. 358). The *negatives* which belong to the *mode* must come in, as occasion requires, afterwards (see Nowell’s Catechism, pp. 174, 175, Oxford, 1835; and the Middle Cat., fol. 101, 102, London, 1577). We are not to be supposed to be heedless of our fences, because we are careful *first* to have rooted firmly the truth to be defended.

Are the opponents of the comma bent upon making the answer teach more than the teaching of Hooker? Would they have it understood to involve the doctrine of the grace being inseparably united to the sign, or fastened upon it, or contained within it? Taking no account of some teachers of novel doctrines who would fain read into our formularies a sense which (as we are persuaded) they were intended to exclude, we can have no hesitation in answering, *No*. We could heartily wish, indeed, that such misleading teachers might be regarded as a negligible quantity. Alas! we fear it is far otherwise. But whatever encouragement these teachers may think to find in our Catechism, we are sure that their sacramental doctrine must go elsewhere for any real and valid support. Certainly no such doctrine is taught in the answer without the comma.

Then let the friends and the foes of the comma draw near and strike hands. Let them say, “We have on both sides been zealous for a truth. But we have, perhaps, been contending for two sides of one truth. We are at one. Henceforth, let

("Smyrnæans," i). If such words mean anything at all, they surely indicate that St. Ignatius was aware that he was not asserting the Virgin birth as if it was something novel, alluded to for the first time. It formed part of the message which was to be cried aloud; it was placed on a level with the undoubted historical fact of the crucifixion of the Lord.

Moreover, it is important to bear in mind that St. Ignatius evidently has in mind the Docetic heresy. We can see this from his repetition of the word "truly"—"truly born," "truly crucified." It would have been comparatively easy, as Dr. Swete so well puts it, for St. Ignatius to have turned the Docetic position, if he could have replied that our Lord was born, not in a different way, but exactly as other men are born. But it is evident that no such reply was given, and that, on the contrary, the Virgin birth was strenuously asserted as part of the deposit of all the Churches. Of course, men like the Docetæ, who did not scruple to explain away the Passion, would not hesitate to explain away the miraculous conception; but it has been carefully noted that, with all their explanations, they do not appear from the evidence before us to have denied the fact. Before proceeding further, we may here pause to notice one or two points connected with this early testimony. In his recent edition of the "Ascension of Isaiah," Dr. Charles would refer the remarkable passage (xi. 2-22) to a very early date, deriving it from the archetype which he carries back to the close of the first century (Introduction, pp. xxii-xlv). The Mother of the Lord is spoken of as Mary, a virgin, espoused to a man named Joseph, a carpenter, who was also of the seed of David: "And when she was espoused she was found with child, and Joseph the carpenter was desirous to put her away." The narrative is then continued for several verses, until in xi. 16 we read: "[This] hath escaped all the heavens and all the princes and all the gods of this world." On this passage Dr. Charles comments as follows, and the significance of his words in relation to the testimony of St. Ignatius will be seen at once: "What escaped the princes of this world is the virginity and the child-bearing of Mary. This being so, it is hard to avoid concluding that our text is the source of Ignatius" ("Ephesians," xix., see the passage cited above, where the commencing words are the same as in the passage before us). It would seem, therefore, that if Dr. Charles is correct, the passage in the "Ascension of Isaiah" is earlier than the letters of St. Ignatius. But however this may be, these letters in themselves carry us back, as we have seen, to a very early date; and the virginity of Mary in the Ephesian Epistle of Ignatius obviously forms part, as Dr. Charles remarks, of a received doctrine. In this

connection, moreover, we may at least refer to the statement of the learned German Kattenbusch, that the oldest Roman formula dates about 100 A.D.¹ In this formula we read of "our Lord, who was born of the Holy Spirit and Mary the Virgin." In this verdict of Kattenbusch we have, not only the statement of a German scholar who has made the Apostles' Creed and its history his special study, but also a statement which assigns the oldest Roman formula to a far earlier date than that to which it is often referred by a large circle of his countrymen, in their pursuit of similar studies.

Reference has already been made to the remarkable testimony of Aristides,² in which we find the Virgin birth placed side by side as equally an historical fact with the death, the burial, the resurrection and ascension of Jesus. The testimony of Justin Martyr to the fact under consideration is equally emphatic, while he differentiates in the strongest terms the Christian belief from the stories told of the god Jupiter ("Apology," i. 33). We have thus in St. Ignatius, Aristides, and Justin the combined testimony of the Churches of Asia, Syria, Palestine, Greece—a testimony both early and widespread. Moreover, this testimony may be strengthened from other quarters, and that, too, in an unexpected manner. Thus, in the Gospel of Peter, which we can hardly place later than the end of the first quarter of the second century (Dr. Sanday, "Inspiration," p. 310), there is, according to Origen ("Com. Matt.," x. 17), a statement that the "brethren" of Jesus were sons of Joseph by a former wife; "now they who say so," adds Origen, "wish to preserve the honour of Mary in virginity to the end." But if it is quite unlikely that any such deduction would be drawn by the heretical circles in which this Gospel of Peter originated, we can only conclude that the deduction had been previously drawn, and that because the belief in the Virgin birth was so early and so firmly established.³

¹ See Schmiedel, "Encycl. Biblica," Art. "Ministry," iii. 3122.

² "Everything that we know of the dogmatics of the second century agrees with the belief that at that period the virginity of Mary was a part of the formulated Christian belief. Nor need we hesitate, in view of the antiquity of the Panthera fable, to give the doctrine a place in the creed of Aristides."—J. Armitage Robinson, D.D., "Texts and Studies," I., i., p. 25.

³ *Church Quarterly Review*, vol. xxxv., pp. 480, 481; see also Bishop of Worcester, "Dissertations," p. 48, and Pullan, "History of Early Christianity," p. 207. No reference is here made to the "Testaments of the Twelve Patriarchs," because of the uncertainty of the date. Dr. Charles maintains in Hastings' B.D., iv., that what he regards as Christian interpolations, including a plain reference to the Virgin birth, may be dated from the middle of the second century onwards, whilst Boussset places them between 150-200 A.D., and regards them as coming from one hand.

us on both sides take for our motto the words—*ἀληθεύοντες ἐν ἀγάπῃ* (Eph. iv. 15).”

N. DIMOCK.

P.S.—It has been pointed out to me (and I am thankful for it) that it might not unnaturally be inferred from my note on p. 341 that Mr. Tomlinson claims only four editions in support of the comma. This would be a great mistake. I desire, therefore, by way of correction, to state that Mr. Tomlinson asserts: “It [the comma] is found in every Prayer-Book which has any pretension to an official character.” Again he says: “Pages might be filled with a list of the editions in which the true reading was retained” (p. 6).

I sincerely regret having, however unintentionally, given occasion to misunderstanding.

I must add that an earlier edition of Parsell (1706), which I did not know of, has “*exhibitum nobis*,” as stated in the *Guardian*, April 15, 1903, p. 531.

ART. IV.—OUR LORD'S VIRGIN BIRTH AND THE CRITICISM OF TO-DAY.—IV.

IN the further investigation of our subject we may suppose that our Gospels of St. Matthew and St. Luke in their canonical form are to be placed, as Schmiedel would place them, in the first or second decade of the second century. But even so, there is evidence that the belief in the Virgin birth must have already gained wide currency. Reference has already been made to the remarkable testimony of St. Ignatius. If we may reasonably place his martyrdom about 110 A.D., and if we remember that he had been the Bishop of the great Church of Antioch, and that on his way to his death he addresses various Churches of Asia and the Church in Rome itself, that he writes a letter to St. Polycarp, in which he explains that he had been suddenly prevented from writing to all the Churches, we shall better understand with what extent of knowledge and authority he could write such words as these: “And the virginity of Mary and her child-bearing escaped the notice of the princes of this world, and likewise also the death of the Lord—those mysteries to be cried aloud—the which were wrought in the silence of God” (“Ephesians,” xix.). So, again, in addressing the Smyrnæans, he gives glory that they are fully persuaded as touching our Lord that He is truly born of a Virgin, and truly nailed up in the flesh for our sakes under Pontius Pilate and Herod