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THE
CHURCHMAN

MARCH, 1887.

ART. I.—THE LAST WORDS OF ST. PAUL.

THE human tones in the Epistles are among their effective powers for conviction and persuasion. We are taught not only by the writings, but by the men who write. The divine truths and inspirations come to us in combination with their ways of thinking, their personal feelings and experiences. The living man becomes the medium for the living word. We feel this the more distinctly from the different characters of the minds with which we are thus in contact. Paul and Peter, James and John, each affect us differently, and so make us sensible of the influence of their personality, and of the separate contribution which each makes to the whole impression.

The largest contribution is, of course, that of St. Paul. He has taught us most, and we know him best. Who can measure the effect upon the Church of that vivid and various mind, with its intense convictions, its deep experiences, and its strong emotions? In some of his writings the man is more clearly seen than in others; and, as is natural, most of all in the last; for in the second Epistle to Timothy we have his parting words when he is "already being offered, and the time of his departure is at hand."

We should have longed for such words if we had not had them. This apostle to the world, this leader of the Church, this champion of the truth, this type of a believer, this man who has done so much for us, and been so much to us, how did he appear in the closing scene of life? and what had he to say to us then? There might have been the same silence as in the case of other apostles, but we are not left to part with him thus. A letter, tender and unreserved as to one most dear, urgent and solemn as from a hand which will soon write no more, remains to satisfy our natural interest, and set the last seal to his teaching.

The intensely personal tone of this letter, its numerous references to persons and circumstances, its accents of affection, its natural recollections, its entire harmony with the known character of the writer, and with the feelings which the situation would inspire—all have been insufficient to preserve it from those attacks on its genuineness, to which all but four of the Pauline Epistles have been subjected; though these attacks fell least and latest on the Pastoral Epistles, and of these least and latest upon the 2nd to Timothy. That subject is thoroughly dealt with by Dr. Wace in the Speaker's Commentary, and the present paper is not intended as an addition to his argument. The observations to be made in it have in themselves an evidential bearing, but they will not be made for those who need evidence, but for readers who have no doubt as to whose words they are reading. Yet what can one think of a critic who, after reading such a letter as this, all breathing of the man and the moment, could pronounce it a forged invention by an unknown hand some eighty or hundred years later? What, but that all power of sympathetic appreciation, that is to say one chief critical qualification, has vanished from a mind which has become suspicious of all that is received, and restless to propound its own subversive theories.

Without attempting now to prove anything or to controvert anything, I look at that which is before me for the purpose of profitable impression. I look at it as representing St. Paul in his last days, and a very perfect representation it is. The accessories are lightly touched, as being well understood at the moment, and the man stands out before us, the man whom we have known so well, with his exquisite sensitiveness, and his inflexible resolution, his intense anxiety, and his victorious faith.

The power and charm of the Epistle result from the sense that its apostolic teaching and Christian example are so thoroughly interfused with the natural feelings of the man. The *sympathy* which it thus evokes opens the heart to its *instruction*. Under these two heads we may conveniently range our reflections.

I. Sympathy is claimed by the general situation, which is that of a man who is soon to die, an apostle who must end his work, a martyr who expects his martyrdom, and who is moreover in a very real sense our own father in the faith. But, though sympathy may be claimed by that which is general, it is secured by that which is individual, and in this letter the broad lines of the situation are coloured by special circumstances and personal feelings: and this affects us all the more, because the writer is not aiming to describe the first or to express the second, and only speaks of himself as it may assist his object in exhorting and encouraging his friend.

The power of the Epistle as appealing to our sympathies arises from three chief causes :

(1) We feel, as soon as we begin to read, that the words come from a heart which is tender from a strong affection, and from old remembrances connected with it. The authority of "an apostle of Jesus Christ by the will of God," and the charges and exhortations which border on remonstrance, blend with the expressions of a truly parental love to "Timothy, my beloved child," for whom a father's prayers are constantly offered :

I thank God, whom I serve from my forefathers in pure conscience, how unceasingly I have the mention of thee in my prayers, night and day longing, ἐπιποθῶν, to see thee (remembering thy tears) that I may be filled with joy.

What natural utterances of love, and of love that well knows it is returned ! In circumstances which involved so much to think of, and so much to pray for, the incessant mention in prayer of this beloved son, the mind now reverting to the tears which were shed at the last parting, then turning to the joy which this letter was to hasten—how well we can understand all this, though we should hardly have looked for it from a man under such a strain of trial ! Then comes the calling to remembrance of "the unfeigned faith that is in thee," the confidence that this is genuine and sure, whatever else may seem defective ; and then the memory passes further back, recalling how this same unfeigned faith "dwelt first in thy grandmother Lois and thy mother Eunice : " sweet domestic touches which have been precious encouragements in many a household since, combined, as they must be, with that other reminiscence of the early teaching of a godly home which occurs further on :

Continue thou in the things which thou didst learn and wert assured of, knowing from whom thou didst learn them, and that from a babe thou hast known the sacred Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus.

Of a piece with this recurrence to the days when his first interest in Timothy began, is the reference to the circumstances of that time. "What things befell me at Antioch, at Iconium, at Lystra : What persecutions I endured." Why, we might ask, should these be mentioned, when so many "persecutions and sufferings" have crowded the course of perhaps twenty intervening years ? They belong to the period on which his mind is resting, and the scenes in which memory at the moment converses, and to the first lessons of endurance which the young convert then received. It is all natural. Who does not know that there is a tendency in later age to revert to early experiences, and in closing life to recall the freshness of feelings, interests, and affections, which, however

they may still survive, are yet no longer fresh? At least, this habit is the property of a reflective and affectionate nature, and every mind that shares in it at all must appreciate this utterance of kindred feelings, and own the attractive power which it must always exercise.

(2) Other claims on sympathy in the Epistle arise, I think, from two special trials of the situation; one of them more afflicting to the apostle, the other more wounding to the man.

The first appears in his keen sense of the state of the Church which he is leaving, and particularly of the Churches of his own foundation. This, indeed, was always present to him—long before he had spoken of it, at the close of that catalogue of labours and sufferings (2 Cor. xi. 28), as if it were the climax of all; and so it was; for the other trials were in “things that were without,” whilst this fastened on the mind: the others came and passed; this was always present, “My daily pressure, the anxious care for all the Churches.” The causes of this anxiety multiplied in proportion to the extension of the Gospel, and apostolic solicitude was increased by apostolic success.

No one can know what was going on in the first age of Christianity without a keen sense of the feelings with which the course of things must have been watched by the apostles of the Lord and Saviour. Put in trust with the Gospel and commissioned to build the Church, they felt that a peculiar responsibility rested upon them, not only for the present but for the future of the Gospel and the Church. The natural effect of their position was to give them, as compared with other men, a larger survey of the widening area of Christianity, a deeper insight into the tendencies which time developed, and a keener personal feeling in regard to the evils and dangers which arose: and all this is transparently visible in the one apostle whose mind is fully known to us by his writings.

Even from this distance we can see the clouds which gathered over the scene before them, and by which their latter days were darkened.

In the first place they had to watch that increase of persecution which was soon to be illustrated by their own martyrdoms. As the Church became a larger body, present in the great centres of population, defined in character, and conspicuous to the public view, it was to be expected that a phenomenon so strange and unwelcome in the eyes of the world would arouse an angry hostility. There had always been persecution; but persecution fitful and occasional, by the Jews, or by men whose gains were lessened, or by ignorant excited mobs; but it was still restrained by Roman law and

fear of the imperial power. It was quite another thing when that power itself arose to persecute, and began to treat Christianity as an "illicit religion," and shape its edicts to crush it. St. Paul, on his appeal to Cæsar, had been set free from his first imprisonment, A.D. 63. In the summer of A.D. 64, Rome was in flames, and that event was followed by the first imperial persecution of the Christians. Whatever may have been the duration or extent of that persecution, it certainly changed the situation. Christians were thenceforward no longer citizens who could appeal to the protection of the ruler. Not only did local persecutors find their hands untied, but the brute powers of the world seemed to be rising up in anger to stamp and destroy. The sense of what was now to be looked for is apparent in the writings of this period, notably in the Epistles of St. Peter.¹ Both apostles write in the near prospect of their own martyrdoms, and they animate those whom they must leave to the like dangers by word as well as by example. St. Peter's are "general Epistles;" and they speak of the general prospect; St. Paul is writing to a friend, and he speaks of himself and of him. According to the changed circumstances of the time, he is now under an imprisonment far different from the former—in its ground, its treatment, and its certain end: and the free expression of his own feelings is intended to rouse the courage and confirm the resolution of one who must be a sharer in the common danger; an intention made plainer by many a strong warning and direct appeal. "God has not given us the spirit of cowardice" (*δειλίας*). "Be not thou ashamed of the testimony of our Lord." "Suffer hardship with the Gospel according to the power of God." "Be strong in the grace that is in Christ Jesus." "Endure hardness as a good soldier of Jesus Christ." "If we suffer, we shall also reign with him; if we deny him, he also will deny us." "All that will live godly in Christ Jesus shall suffer persecution." Words like these point the moral which the example of the writer was more effectually teaching, and remain as a particular instance of that general anxiety for the churches which he loved in relation to the effect of the impending trial.

But there was a deeper anxiety than this; one which, perhaps, suggested to him that, however painful, it might still be useful that "judgment should begin at the house of God." The widespread and rapidly spreading Christianity, on which the apostles looked out in their last days, was not all a scene of comfort. The sweep of the net which they had dropped in the waters was already gathering of every kind, both good and

¹ 1 Peter iii. 14; iv. 1, 13, 16, 17.

bad. The fields they had sown with the good seed presented already a perplexing growth of tares. Often must they have said in their hearts, "How true were the parables which told us what the history of the kingdom would be!" The later Epistles show plainly how rife and various and subtle were the elements of mischief, not only round the edges of the churches, but within the churches themselves. Of course it was inevitable. It could not be all paganism and Judaism outside, and pure Christianity within. We may like to think so, but we must know that it could not be. The Gospel had appeared in the midst of a restless and confused world of thought. Many men accepted it with imperfect apprehensions, bringing with them, when they crossed the border, old habits of mind, secret affinities with oriental superstitions, germinating principles of alien philosophies. Many who had felt the pleasure of new ideas and emotions in their first contact with the Gospel, after they had grown accustomed to it, began to look out for the excitement of something fresh. Thus over the widely scattered scene, which it was every day more difficult for apostolic influence to pervade, a thousand dangers were springing; and those who were finishing their course could hardly tell what might follow their departure, while they left their successors with reiterated charges that they "should earnestly contend for the faith which was once delivered to the saints."

In this letter of St. Paul, being what it is, we do not find, or expect to find, the stern warnings of St. Peter and St. Jude, like the voices of the old prophets, or the reiterated testimonies and trenchant sentences of St. John; but the saddening sense of what is passing is everywhere present, shaping and pointing the exhortations to Timothy "to hold the form of sound words;" to "keep the good deposit," "to commit to faithful men the things which he had received;" "to put the people in remembrance of them, charging them before the Lord," and to "continue in the things which he has learned and been assured of," closing with the solemn charge "before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and His kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

It seems that this firm unchanging testimony is to be uplifted and transmitted in the midst of a rising Babel of very different sounds: "words to no profit but to the subverting of the hearers;" "profane and vain babblings which will increase unto more ungodliness;" "words which will eat as doth a

¹ i. 13, 14; ii. 14, 16, 23; iii. 14; iv. 1, 2.

canker, like those of Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." There are those "who oppose themselves" against "the truth," and who need to "recover themselves out of the snare of the devil, having been taken captive by him unto his will." "Grievous times" are coming, the character of which already appears among men, "having the form of godliness and denying the power of it." Mischievous teachers are "creeping into houses, leading weak women captive:" like Pharaoh's magicians, "withstanding the truth, corrupt in mind, reprobate concerning the faith." There are "evil men and seducers who will wax worse and worse, deceiving and being deceived;" while a time is coming when the people "will not bear the healthy doctrine, but after their own likings will heap up teachers, having itching ears, and will turn away their ears from the truth, and be turned aside to fables."

All this in a church which the writer had founded, in which he had lived so long, and to which some four or five years before he had addressed that great Epistle which assumes in its readers such advanced spiritual enlightenment. What he saw at Ephesus is a specimen of what he saw elsewhere; and there is no need to explain the pain with which he saw it, reading so clearly as he did the intimations of the future, the new influences already working on a second generation of Christians, and the fresh contests which those whom he left in his place would have to wage. After the long labours and the great Judaistic controversy in which the Gospel had been distinctly interpreted and fixed in firm outline for ever, it might have been hoped that his last look might have rested on the calm aspect of a settled Christianity. But new questions open when old questions are closed, the controversy which is ended has left a multiplying brood behind, and the anxieties of that sorely-tried soul continue, till the moment of departure to be with Christ.

(3) But while the apostle is grieved for the Church, the man will turn to his friends for that affectionate sympathy which no one ever valued more. How many owed to him their own souls! How many had been associated with him in those common labours and common trials which most bind men together! How many have been objects of exceptional interest and warm personal love! We know it from the history, from the nature of the man, from many a word dropped in his writings, and from salutations marked by discriminating touches and affectionate allusions. Now is the time for faithful friendship to bring all the sympathy, support, and consolation it can offer; and God has ordered that it can

offer much. Now let the anxious apostle advise with his trusty counsellors. Let the accused man go to his trial (as Roman custom itself would dictate) attended by a large company of supporters who adopt his cause. Let the aged prisoner know that the gate is visited by those who would help him if they could; and the expectant martyr see the well-known faces turned to him with looks of love. Here was a case, if ever there was one, for the close of life to be surrounded by

Honour, love, obedience, troops of friends.

It was not so. What do we read? "This thou knowest, that all they that be in Asia" (that Asia where he had lived so long) "turned away from me,"—on some occasion, as it seems, when their delegates were in Rome, they shunned his presence and withheld their support—"of whom are Phygellus and Hermogenes,"—men probably who prompted this avoidance; and the pained expression is accentuated by the touching tone of grateful remembrance of the one Ephesian who had acted otherwise. "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was *not ashamed of my chain*: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant to him to find mercy from the Lord in that day."¹ When the day of his trial came he had encountered another painful surprise. He had looked round for the supporters (*advocati*), Christians in Rome who would have the power to render this service to the accused. They were not there. "At my first defence no man came forward with me, but all forsook me; may it not be laid to their charge."² At the time of his writing in respect of real friends he is nearly solitary. His usual companions are gone in different directions, perhaps not all from necessary reasons, one certainly from distinctly unworthy motives. "Do thy diligence to come to me quickly. Demas deserted me, loving this present world, and went to Thessalonica; Crescens to Galatia; Titus to Dalmatia. *Only Luke is with me.*" Without him it appears St. Paul would then have felt himself, in regard to human companionship, to be left alone; and the words give to St. Luke an additional claim on the gratitude of the Church for ever.

No doubt there were in the Churches many hearts beating with love to their father in the faith, and many sons who would have had the courage of their convictions; but they were not on the spot, and a panic seems to have seized the Roman Church. The circumstances of the moment imposed on St. Paul a trial of feeling which he could scarcely have

¹ i. 15, 18.

² iv. 16.

anticipated, and his sense of desertion was even less bitter than his pain in witnessing a cowardice or worldliness so alien to his own heroic spirit.

II. Such is the situation which the Epistle discloses; and the feelings which it must awaken in all but the most insensible hearts make us more receptive of the *instruction* which the example yields: for that example, which has been so prolific of various lessons in the activities of life, here completes its teaching and seals its testimony on the threshold of death. That testimony is more decisive and that teaching more effective from the circumstances which have been reviewed. The light is more strong on the central figure by reason of the deepening shades which surround it. There is, no doubt, a divine providence in the very gloom and sadness of these last experiences; and the same Lord, who appointed the beginning of this great Christian life, also ordered the close of it, "for a pattern to those who should after believe on Him to life everlasting." Such indeed it has proved; and none can say how many of that company have in their darker times taken fresh heart from the firm and faithful words evoked by circumstances more or less like their own, which but for those circumstances would never have been written.

The great characteristic of these words is the full and deep *assurance*, which nothing that happens can disturb. This may be noted in the following points:

(1) There is a settled certainty as to the faith which he has held. The rising up of the world against it, the departures from it in other minds, the last tests of its sufficiency for himself, only serve to make more manifest the immovable certainty of his convictions. He stamps them on the superscription even of this private letter: "Paul an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved child."¹ He digresses, as he had become wont to do, for the pleasure of reciting the truths so dearly loved and so persistently testified.

Be thou partaker of the afflictions of the Gospel according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Jesus Christ, who abolished death and brought life and incorruption to light through the Gospel; whereunto I am ordained a preacher, and an apostle.²

He throws in, so to speak, the short summary of his creed to be a support of Timothy as it was to him. "Remember Jesus Christ, risen from the dead, of the seed of David, according

¹ i. 1.

² i. 8-11.

to my Gospel."¹ He repeats the "faithful sayings,"² he enjoins the "pattern of sound words"³ as preservative of the faith which they express. He falls back on those Holy Scriptures which, like Timothy himself, he had known from a child and which (as his writings show) had been his lifelong study, testifying to the various profitable uses which no one knew better how to find in them, and affirming that they are "given by inspiration of God," and are "able to make wise unto salvation through faith which is in Christ Jesus."⁴ The truth of the Gospel has been a sacred deposit (*τὴν καλὴν παραθήκην φύλαξον*) kept by him, as it must now be by Timothy, "through the Holy Ghost which dwelleth in us;"⁵ and "I have kept the faith" is the last thankful reflection upon life. The example is eloquent in our days. In the midst of uncertainty and unsettlement, when "honest doubt" is admired rather than pitied, when "forms of sound words" are counted to infringe liberty, and many a man, who "from a child has known the Holy Scriptures," has lost all sense of their authority; the last words of apostolic confidence sound with a fresh power, by which wavering minds are confirmed, and which sceptics and unbelievers must respect.

On the kind of assurance now noticed all other kinds of assurance depend; for in proportion as we feel sure as to the faith which we hold, we may feel sure as to the course which we take, the Friend whom we trust, and the issue which we expect; and these kinds of certainty we see in this letter.

(2) There is a perfect satisfaction as to the course which has been taken. To this is to be ascribed the whole character of the life which is ending, with its labours, dangers, suffering, wearing cares, and complicated trials. They have been the consequence of the man's devotion of himself to the work of "a preacher, and an apostle, a teacher of the Gentiles." They are the consequence of it still. "For the which cause I also am suffering these things. Nevertheless, I am not ashamed," as if I had made a mistake, and had reason to doubt the wisdom of the course I have taken. True, "I suffer hardship even unto bonds;" but the object is adequate, and more than adequate. "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."⁶ True, the strife has been long, arduous, unintermitting, but it was a noble conflict. "I have fought the good fight (*τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι*), I have finished the course, I have kept the faith."⁷ There is more than satisfaction, there is exultation in the words, brief and simple as they

¹ ii. 8.⁵ i. 14.² ii. 11.⁶ ii. 9, 10.³ i. 13.⁷ iv. 7.⁴ iii. 15, 16.

are. He had had a call, and had devoted himself to it. He had had duties, and he had done them, no matter what they involved. His call and his duties were special, and the trials they involved were special; but for all Christians, whatever their vocations and ministries, here is the worth and honour of life. The career which has served the Lord, and pleased the Lord, is the only real success: a truth which is never so fully felt as when the end is come.

(3) Again, there is an entire confidence in the Friend who has been trusted, seeing that He is also the Master who has been served. The faith held was true, the course taken was right, but the reliance is not on these. There is a nearer comfort, a more sure support—a Friend living and present; faithful yesterday, to-day, and for ever. Paul has just felt it afresh: "No man stood with me; all men forsook me; notwithstanding the Lord stood by me, and strengthened me; and the Lord will deliver me from every evil work, and will save me unto his heavenly kingdom."¹ Thus the past and present are pledges of the future, and (as he had said long before) "tribulation worketh patience—patience, experience—and *experience, hope.*" All true believers know it and re-echo the same sentiment:

"I know the power in which I trust,
The arm on which I lean;
Thou wilt my Saviour ever be,
Who hast my Saviour been."

It is the Person, the loving Friend, Jesus Christ the Lord, to whom this confidence adheres. The faith which is held inspires it, only because it is a faith in Him: the experience of life inspires it, only because it is an experience of Him. Christian confidence is simply this: "I have One to take care of me, Who can do it, and Who will." There is no utterance of this confidence which has done so much to infuse it, or which serves so well to express it, as the quiet words of this Epistle, "I know Whom I have trusted, and am persuaded that He is able to keep that which I have committed to Him" (my deposit, *τὴν παραθήκην μου*) "against that day." How many an assured mind has adopted these words!—how many a troubled mind has acquiesced in them as the secret of peace! Even in the old time the faith in God could create this sense of security. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."—"Though I pass through the valley of the shadow of death, I will fear no evil, for Thou art with me." Now Christ is come, and "Ye believe in God, believe also in Me," has made

¹ iv. 17, 18.

this sense of security deeper ; inasmuch as, without transferring the faith, it has made the knowledge more distinct. The Divine Presence has come close to us under a human aspect, and united with human sympathies in the person of One Whom we know, Who has taken our nature, our sorrows, and our sins. "I know Whom I have trusted," expresses a consciousness of what is tender as well as of what is strong. Strong indeed ! for he, who has made his hopes, his soul, himself, a deposit in the hands of his Lord, knows that his confidence is assured by universal dominion and essential Godhead. Here is security enough, even for that inevitable time when each must pass alone into the darkness, while nature feels every power failing, and sees every light going out. But we want no more than this, "I am persuaded that He is able to keep that which I have committed to Him against that day." Whatever unknown world I enter, it will be a province of His dominion, and the Omnipresent will be there. Whatever may come to pass before "that day," and whatever "that day" may be or bring, all will be under the government of Him Whose "Name is called faithful and true;" and Who, "having loved His own which are in the world, will love them unto the end.,"

(4) If this general and implicit trust would be enough for peace, yet more explicit prospects are presented to hope ; and so entire confidence in the Friend who is trusted becomes full assurance of the issue which is expected. This tone of anticipation is heard from time to time in such words as these :

If we died with Him we shall also live with Him : if we endure we shall also reign with Him.

Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall assign to me in that day, and not to me only, but also to all them who have loved His appearing. . . . The Lord shall deliver me from every evil work, and bring me safe into His heavenly kingdom.

Here the soul has risen above the general certainty that all will be well to an altitude at which it catches and reflects the gleams of coming glory. The Friend and Saviour is seen as Judge and King, awarding crowns of righteousness and assigning places in a heavenly kingdom. What do these words really intend ? We cannot answer : for where experience contributes nothing, imagination has no material. Such promises we can recite, but cannot interpret, yet their power can be felt ; and while their fulfilment draws on, the faith which embraces them glows in the heart with a light which the whole world cannot quench, and a warmth which even death cannot chill.

Now I close the Epistle, and thank God for the last words of St. Paul. They have their proper function, and fulfil an

office for ever. They complete a great example; they animate the ministers of Christ; they confirm the souls of the disciples; they suit themselves to danger and persecution, to disappointment and loneliness, to the darker hours of life, and to the near approach of death. Written under all these circumstances, they more especially belong to those who are placed in any of them. The Spirit of the Lord filled the spirit of the writer, and the spirit of the writer breathes for ever from the page, cherishing in other hearts the same certainty of faith and fixity of purpose, the same unwavering reliance and serene assurance. He will know one day—it may be that he knows now—how it has been given him to minister these supports to the whole Church through generations, of whose long succession he could not have dreamed. Truly his last trials were not ordained in vain. In a larger sense than he supposed the great thought of love which sweetened his sorrows and glorified his hope has proved, and will yet prove, to be true.

I endure all things *for the elect's sake*, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

There is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day, and *not to me only, but also to all them that have loved His appearing.*

T. D. BERNARD.



ART. II.—DR. DÖLLINGER ON MADAME DE MAINTENON.

THE remarkable articles which Dr. Döllinger published last July in the *Allgemeine Zeitung* seem to have escaped notice in England. The title under which they appeared was, "The Most Influential Woman in French History," and they will be found in the numbers of that journal (now transferred from Augsburg to Munich) for July 6, 7, 9, 11, 13, 15. The object of the present article is to give a summary of their contents. They will give to some persons a new view of the famous woman of whom they treat. Dr. Döllinger shows that historians have done Madame de Maintenon very serious injustice. They have been silent respecting much that is very much to her credit, and have attributed to her many things of which she is quite guiltless; and he points out how this injustice has come to pass. Above all, he indicates how necessary a correct appreciation of her career is, in order to form a true view of modern ecclesiastical history.

The remark is an old one that the history of women in France shows how the Salic Law has been neutralized. In no other country have women, whether natives or foreigners, had so deep and wide a political influence. When Napoleon came to Paris in 1795 he remarked that it