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as well as most beautiful morality, and be so sure they had seen the things they never saw, that they should let themselves be killed rather than cease to declare they had witnessed them—such delusion and such conduct my judgment unhesitatingly declares to be impossible.

When I think of all this, of all the evidence history gives, all the evidence my heart responds to in every fibre, as to the unique and glorious life of Jesus of Nazareth, I leave my attitude of inquiry. I have been inquiring and searching, but not in vain. I have found what I wanted. I have found a real religion. I have found a narrative of outward facts which the verdict of my understanding declares to be true.

It is a melancholy fact, and every working clergyman will bear witness to the truth of what we say, that of those who profess and call themselves sceptics, even among the educated classes, there are few comparatively who possess sufficient knowledge of the subject to appreciate the arguments contained in this work. As a rule the sceptical objections one hears in society are almost unanswerable from their very crudeness; still there are not a few among the religiously taught young men and young women of our day whose minds have caught that peculiar form of doubt which seems just at present to be endemic, as the doctors would say, and to the friends of such, to all indeed who value a careful piece of reasoning presented in a kindly and winning way, we cordially and earnestly commend this valuable book. God grant that it may be the means of restoring freedom to many a prisoner in Doubting Castle!

JOHN J. ROBINSON.



ART. IV.—NEW TESTAMENT SAINTS NOT COMMEMORATED.—APOLLOS.

AMONG the questions of paramount importance and ever-recurring interest which were raised by the introduction of Christianity into the world, was the relation in which the new religion stood to the powers and faculties of the human mind. That it did not rely upon them was obvious. So far from that, it seemed studiously to disparage and decry them. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes,"¹ are the words of the Divine Founder Himself, words of which we catch the echo in the statement of His Apostle, "not many wise after the flesh, not many mighty, not many noble are called."² Accordingly, peasants and fishermen of Galilee, "unlearned and ignorant men,"³ were chosen as the first instruments for the propagation of the Gospel.

¹ Matt. xi. 25.

² 1 Cor. i. 26.

³ Acts iv. 13.

And yet, though the faith of Christendom was not to "stand in the wisdom of men, but in the power of God,"¹ it did not, as indeed it could not, follow that there was no place for the human intellect in the kingdom of God. Was it possible that He, Who as perfect man had Himself the perfection of all human powers, Who came to wrest the sceptre from the usurper and restore His redeemed and emancipated subjects to their rightful Lord, should leave so vast a portion of His work undone? The "strong man armed" was strong intellectually, and intellectual weapons held no mean place among "the armour wherein he trusted." But the "Stronger, than he, who came upon him," in this too "overcame him," and divided also these "his spoils."² As it has been beautifully said, "Every gift of God is plainly good, if it be sanctified. Great intellect may greatly serve God, if it first humble itself to obey Him. . . . In one of the many mansions of the house of the great Father, it has its own reward, if sanctified. He Who 'hath made all things for Himself,' must have prepared for those wonderful, transcending intellects, whose piercing thoughts are more like intuition than reflection, some separate lustre in the bright galaxy around His Throne. . . . Intellect, penetrated by the Spirit of God, irradiated by His light, kindled by the glow of Divine love, reflects to after ages the light which it has caught, illumines mysteries, guards truth, unfolds our spiritual nature, orders the whole sum and relations and proportions of Divine and human knowledge."³

The choice of St. Paul, gifted and cultured in so extraordinary a degree, to be the Apostle of the Gentiles, and in that capacity to assail the intellectual strongholds of heathendom, is commonly and rightly regarded as corroborative of the view we have taken of the relation of the Gospel to intellectual power. But it has not perhaps been sufficiently observed that in Apollos we have another, and in some respects even a more striking, example of this relation. If the gifts of Apollos were less varied and valuable than those of the great Apostle, they were, at the same time, more showy, more popular, more attractive; just those gifts which in themselves, and as natural gifts, are least in harmony, we may perhaps say, with the spirit of Christianity. And moreover, whereas St. Paul, in one crucial instance at least, studiously avoided the use of such gifts, so far as he possessed them,⁴ Apollos appears to have made full proof of them in the service of Christ.⁵

He first comes into view at Ephesus,⁶ during the interval

¹ 1 Cor. ii. 5.

² Luke xi. 21, 22.

³ Pusey, "Christian Faith and the Atonement," pp. 21-24.

⁴ 1 Cor. ii. 1-5.

⁵ Acts xviii. 24, 25, 28.

⁶ Acts xviii. 24.

between St. Paul's first and second visit to that city. In the brief but pregnant mention of him by St. Luke, we have much information conveyed in few words. He was an Alexandrian by "birth" or "race." He had been brought up, therefore, in "the great seat of the Hellenistic language, learning, and philosophy," where "the celebrated LXX. version of the Old Testament was made," and where "took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief (Gnosticism), which was destined to enter so widely, for good and for evil, into the minds and writings of Christians."¹ He had made use of his opportunities, while at the same time directing his attention to the noblest of all fields. He was "mighty in the Scriptures," not by neglecting, we may be sure, all other attainments, but by being "diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same."² He was "eloquent,"³ gifted with the power not only of acquiring but of imparting information, possessing the happy if rare combination of a well-stored mind and a ready tongue—the full reservoir and the ordered channels—which turns the highest attainments to the most profitable account. His teaching, too, was "careful" or "exact."⁴ He was not carried away by the vividness of his imagination into inaccurate and loose representations of truth. His genius shone as the star that guides, not as the meteor that misleads. Above all, he had the gift of fervour. He was "fervent in spirit." His eloquence was no cold appeal to the reason and the intellect. It went straight home to the heart. It penetrated, it stirred, it warmed, it kindled. This was the man who, first at Ephesus and then at Corinth, did a work for God. For such gifts as these, sanctified and informed by the Spirit of grace, there was and there is a place found, and a sphere provided in the kingdom of heaven.

But to this chief lesson, which lies on the surface of the brief history of Apollos, one or two corollaries, if we may so call them, are attached. The genius of Apollos was humble and teachable. A Jew himself, he had not "rejected the counsel of God against himself,"⁵ but either through personal intercourse with him on occasion of some visit to Judæa, or from the knowledge of his doctrine which had reached the Jewish colony at Alexandria, he had become a disciple and had accepted the baptism of our Lord's forerunner. Into the

¹ Alford on Acts xviii. 24.

² Service for the "Ordering of Priests."

³ λόγιος. The rendering of A.V., "eloquent," seems preferable to that of R.V., "learned" (but "eloquent" in the margin), because the learning of Apollos appears afterwards to be described, when it is added that he was "mighty in the Scriptures."

⁴ ἀκριβῶς, ἀκριβέστερον, verses 25, 26.

⁵ Luke vii. 30.

teaching of John he had fully entered, recognising it as the divinely-appointed development of Judaism, which was to issue in the full revelation of the promised Messiah. He was "instructed in the way of the Lord," and regarded as already a "disciple"¹ of Christ, though as yet he only knew "the baptism of John." All his energies were devoted to "preparing," as John had done, "the way of the Lord." No sooner had he come to Ephesus than "he began to speak boldly in the synagogue," desiring to lead others in the onward path which he himself was treading. But when Priscilla and Aquila, who heard him speak, and perceived at once the fervour of his zeal and the imperfection of his knowledge, "took him unto them and expounded unto him the way of the Lord more perfectly," the brilliant and successful orator, who had moved the synagogue by his eloquence, cheerfully became the humble and teachable scholar, and yielded himself without a trace of irritation or resentment to their guidance.

Nor is there wanting yet another proof that with all his other gifts Apollos possessed, in no ordinary degree, "that most excellent gift of charity." Equipped with the more perfect knowledge which he had acquired at Ephesus, and supplied with letters of commendation from the Ephesian Church,² he passed over into Achaia, where it was felt³ that an appropriate sphere for the exercise of his special gifts awaited him. There, as at Ephesus, marked success attended his labours. "He helped them much which had believed through grace." One section at least of the Corinthian Christians attached themselves specially to him, and set him up, in rivalry to St. Paul himself, as the leader of a party in the Church.⁴ The noble nature of St. Paul, his entire freedom from jealousy, when from him, their only "father in Christ Jesus through the gospel,"⁵ the Corinthians were thus in danger of being drawn away by one of many "instructors," shines conspicuous here. Full and generous is the recognition which he ever accords to his "brother Apollos." If he himself had planted, Apollos watered, and "he that planteth and he that watereth are one."⁶ If he as a wise master-builder had laid the foundation, on that same foundation had Apollos built. They are alike God's good gifts to his Church in Christ.⁷ Amongst the latest injunctions of St. Paul is that

¹ Compare Acts xix. 1, where the twelve men, who were precisely in the same religious position as Apollos, are called "disciples."

² "The brethren wrote to the disciples to receive him," Acts xviii. 27. Compare the mention of "letters of commendation" to the same Church, 2 Cor. iii. 1.

³ Observe the expression, "the brethren encouraged him" in his intention to go, Acts xviii. 27.

⁴ 1 Cor. iii. 4. ⁵ *Ibid.* iv. 15. ⁶ *Ibid.* iii. 6, 8. ⁷ Verses 21-23.

laid upon Titus, that Apollos should be forwarded in his work for God.¹ One only hint we have, but that a very interesting and suggestive one, that the generosity of St. Paul found its due reward in the Christian delicacy and consideration of Apollos. Doubtless the glory of God and the welfare of His Church was the paramount aim of both these great ministers of Christ. Yet, when writing to these same Corinthians, St. Paul is careful to assure them that it was no doing of his that Apollos would not visit them as the bearer of his letter, for he had "besought him much to do so;" and when he is no less careful to add that it was not at all the will of Apollos to come to them at that time,² we may reasonably surmise that the reluctance was occasioned by apprehension lest his appearance among them might foment the dissensions of the Corinthian Church, and so not only injure them, but wound the feelings and impair the authority of his beloved and honoured fellow-worker. And, therefore, he would not go to them.

The happy combination, then, of gifts and grace is the distinguishing characteristic of this uncommemorated Saint. As we lay down the brief record of his life and labours, we are fain to offer for ourselves and for the Church the prayer: "Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory; through Jesus Christ our Lord, Amen."³

T. T. PEROWNE.



ART. V.—THE TEACHING WORK OF THE MINISTRY.

AT the Church Congress held at Portsmouth, 1885, one of the selected subjects was, "The Teaching Work of the Church." This was to be treated under the several heads of: (1) Exegesis of Scripture, (2) Doctrine and Ethics, (3) Church History. On these topics important papers were read; but the result was that the general subject was lost in the divisions; a natural result, and almost inevitable, when the separate subjects were of such consequence, and opened such spacious fields of thought. Called upon to speak for a few minutes on the second of these divisions, I felt at the time that there was a preliminary need, which could not then be attended to. It is one which prolonged observation continues to impress more deeply on my mind; and on this account I ask leave to say a few words concerning it.

Behind those particular lines of instruction, and inclusive

¹ Titus iii. 13.

² 1 Cor. xvi. 12.

³ Collect for St. Barnabas' Day.