

## The Ascension.

ASCEND, Lord strong and mighty, Glory's King !  
 Thy throne, set on translucent golden floor,  
 Waits Thy return, and through Heaven's open door,  
 As at Thy Birth, the thronging angels sing :  
 Rise, on cloud-chariot, and the swift wind's wing !  
 Now Bethany's palms Thy presence know no more  
 Now fades from sight blue Galilee's garden shore ;  
 Zion's gold-fretted fane is vanishing ;  
 Anon the round world shines a distant star !  
 Nor does Thy pity with Thy rapture end ;  
 Not gone from earth, although enthroned above ;  
 For ever present where Thy people are.  
 So grant us grace divine, like Thee to blend  
 Heaven-soaring thoughts, and earth-bound work of love.

ARTHUR E. MOULE.

## Correspondence.

ARCHDEACON CAMPBELL ON 2 PETER. II. 4-9.

*To the Editor of THE CHURCHMAN.*

SIR,—In his article on "The Spirits in Prison," in your April number, Dr. Campbell criticizes some notes of mine in Bishop Ellicott's "Commentary," and in so doing falls into one or two errors (pp. 373, 374.)

(1) He attributes to me something which I have never written and never meant.

(2) He blames me for saying that an inspired writer has in writing a long sentence "lost the thread of the construction."

(3) He gives his own view of the construction, and then remarks, "The sentence is complete." But it is quite evident that, on his own showing, the sentence is not complete.

Kindly allow me to say a few words on each of these points.

(1) He says that I "would have had St. Peter write something like this, 'If God spared not the angels that sinned, casting them down to Tartarus, but spared the angels that sinned not.'" I do not find anything to this effect in my notes. On the contrary, I say that the sentence, if freed from its entanglement, would run—"If God spared not the angels for their sin . . . the Lord knoweth how . . . to reserve the ungodly unto the day of judgment under punishment." See notes on verses 4 and 9.

(2) With the Greek Testament before one, it is impossible to doubt that inspired writers can write sentences in which "the thread of the construction is lost." Sometimes two or three constructions are mixed up together. And there is nothing strange in this ; quite the contrary. Even educated people, when under the influence of strong emotion, lose control of their grammar ; uneducated people still more so. The latter are apt to do so even without the influence of emotion. Inspiration does not put a stop to all this. Are we to suppose that, if an illiterate fisherman were

to become inspired now, he would always, when under the influence of inspiration, write faultless English? The following instances of broken and ungrammatical sentences will repay study: Mark vi. 8, 9; Acts xv. 22, 23; xix. 34; xxiv. 5; 1 Tim. i. 3-8. In at least four places in St. John's Gospel we have nominatives left hanging without any verbs: vi. 39; vii. 38; xv. 2; xvii. 2; comp. Luke xxi. 6. We must get rid of the preconceived opinion that inspiration prevents a writer from losing the thread of his construction.

Archdeacon Campbell writes the sentence in question thus: "If God spared not the angels and the world, but saved Noah." And on this he says, "The sentence is complete, the *apodosis* being the preservation of Noah." This is perplexing. Let us try a parallel. "If he listened to Gladstone and Parnell, but howled down Goschen, *he was unfair.*" This sentence is complete. But if we omit the last three words, it will have no apodosis. The incomplete sentence, lacking an apodosis, is *exactly parallel* to Dr. Campbell's analysis of the sentence in 2 Peter ii. 4-9; so that, on his own showing, the construction is lost. Indeed, he goes further than I do. I say, "The sentence has no *proper* conclusion." Dr. Campbell makes it have no conclusion at all.

Yours sincerely,

ALFRED PLUMMER.

DURHAM, April 7th, 1887.

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### SHILOH.

*To the Editor of THE CHURCHMAN.*

SIR,—Enough has been said on this subject, and it is hardly worth while continuing the controversy. Mr. Hobson seems unable to grasp the real question at issue. He has not said one word to show that on any sound principles of philology "Shiloh" can be regarded as the proper name of a person. Tuch's argument on this point has been accepted by every Hebrew scholar of repute, whether on the Continent or in England, and until Mr. Hobson refutes it all the rest of his contention is worthless.

Mr. Hobson has so far modified his view of the Massoretic text, that instead of maintaining that it is of "unknown antiquity," he is now content with carrying it back to the second century. But he seems quite unconscious of the fact, that whatever may be my opinion of its antiquity, or of its value in any particular case, I have nevertheless accepted it as the basis of my rendering, though I have been careful not to give an interpretation to Shiloh, which, I repeat, no Hebrew scholar of repute now ventures to maintain.

I am, Sir, yours faithfully,

J. J. STEWART PEROWNE.

THE DEANERY, PETERBOROUGH,  
11th April, 1887.

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