large party to effect a general change of the centre of gravity of the Church in a certain direction, every member of the Church is an interested party. But besides this, I would say that the English law recognises the propriety of suits, on behalf of infants and others who cannot protect themselves, being undertaken by any other persons who may be willing to act as their "next friends." And it is clear that in the present case, if the Protestant cause were not taken up by a society, it could not be taken up at all.—Yours faithfully,

ROBERT W. KENNION.

ACLE RECTORY, February, 8th, 1890.

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Short Notices.


It goes without saying that this book will be enthusiastically welcomed by Bible lovers. All the author's well-known penetration of thought and clear judgment are markedly conspicuous. Not less is his style interesting and his matter useful, so that, while the series could be used with advantage by the theological student as "introductions" to the Epistles, it will be quite as acceptable in another light to the general reader. Naturally there is a little loss through translation—indeed, while the book is capitally translated verbally, the syntactical rendering is still very French, and we do not think the translator has always "got inside" Dr. Godet's arguments. For instance, in the essay on 1 Cor. we read, "the Apostle had to treat in this Epistle nine topics altogether heterogeneous"; but the chapter afterwards deals separately with the ten topics demanded by Dr. Godet's treatment. Such a mistake, we may feel sure, is due to translation. One or two misprints there are, and unfortunately in that quarter where they are most annoying-references to chapter and verse. But these slight blemishes will be readily detected by the careful scholar, and will, perhaps, not do the general reader much harm. In any case, they do not detract from the great value of the whole production.


Père Gratry is well known as a former professor in the Sorbonne; but this work may be read with advantage by all shades of Christians. Even if all its phrases are not endorsed, the fertility of idea and spirituality of thought must prove attractive. These expositions, which are exceedingly well translated, show an originality and a real depth and force which are very seldom met with, even in these days of "Expositors' Bibles" and "Preachers' Aides," multiplied to infinity. A powerful imagination has cooperated with a manifest love of truth to produce them, and the best of the thought is its condensation. No verbiage, no padding, but vivid illustrations wrapped in felicitous language. There are two series of "Meditations" in the present volume: the first upon general subjects, e.g., "man upon the earth," "the union of men," "the presence of God," etc., while the second series deals with the early chapters of St. John's Gospel. Each is marked by the same characteristics, and worthy of an equal recommendation.

This is the latest addition to the “Theological Educator” series. Its chief characteristics are thoroughness and fairness. Two introductory chapters discuss the Greek nation and language after Alexander; and the language of the Jewish Hellenists; the latter is especially interesting. The rest is devoted to grammar pure and simple; and a very useful feature is a complete index of all texts which are referred to. The Hebraised Greek of the New Testament is neither very elegant nor very expressive, says the author, but it is many-sided and eminently translatable. “That is a little strong” will be the comment of many readers upon the first remark; but all will agree with him in thinking that its Semitic base made it Oriental, and its superficial Greek structure made it Western. No opinion is expressed as to the language habitually spoken by our Lord; but, of course, this is hardly within the range of the book, which simply deals with the language of the New Testament as we find it. At the same time, the marked linguistic features of each writer are pointed out, as well as those which they have in common. To the theological student the book will be a great help.


These bulky volumes complete “The Biblical Illustrator of St. Luke.” A considerable inequality is manifest in the contents, for while there is a great deal that is profitable, there is, alas! a large amount of mere verbiage. What are we to make of some such sentence as this: “The reckless rapture of self-forgetfulness, that which dominates and inspires persons and nations—that which is sovereign over obstacle and difficulty, and peril and resistance, it has belonged to woman’s heart from the beginning.”


This volume, the concluding portion of the noble edition issued in the “Foreign Biblical Library,” deals with Books IV. and V. of the Psalms. It is superfluous to speak of the author’s comprehensive learning and lucidity of style. It cannot but be felt how his solidity and soberness contrast with the fantastic theorizing of some other critics. Learning does not always lead to looseness. It is refreshing to note that psalm cx. is unhesitatingly pronounced as Davidic and Messianic.


A series of papers, alluded to as “old pet children,” on colours and flowers. This subject is not what we usually associate with the great Professor; but he treats it with all his learning, and yet in a confidential, interesting manner.


A carefully executed little book.

Blackwood is, as usual, full of good things.

We are glad to see in the Newbery House Magazine (Griffith, Farran and Co.) a learned article on the Court at Lambeth, by the Rev. Morris Fuller. Mr. Fuller, in concluding, refers to the Reformatio Legum, and
Short Notices.

[Text continues as provided in the image]
"The question, then, stands thus: Of the fact of the universal existence of the Episcopate in the second century there can be little doubt. But of what was supposed to constitute a valid appointment to the office during that century we have no information whatever. We know, of course, that the Apostles appointed Timothy and Titus to preside over the Churches in Ephesus and Crete. Irenaeus tells us in the passage cited above that they also appointed Linus to Rome and Polycarp to Smyrna. But how their successors were appointed we are not told. No details on this important point are to be found till the time of Cyprian, about the middle of the third century. But even then the information given us is very scanty. We know that by this time the neighbouring bishops came into take part in the appointment. We know that laying on of hands formed part of the ceremony, as indeed would be almost certain from the Apostolic practice. But whether the laying on of Episcopal hands was necessary, or only extremely desirable, we are not told. When Cyprian, in his letter to Antonianus, so full of information on matters relating to the ecclesiastical discipline of that day, mentions the things necessary to a valid election, he confines himself to the 'Dei et Christi judicium,' the 'clericorum testimonium,' the 'plebis suffragium,' and the 'collegium sacerdotum antiquorum et honorum vivorum.' This last phrase is probably explained in another passage in the same letter to be the 'co-episcoporum testimonium.' He also mentions the vacancy of the see, and its filling up by the election of Cornelius. But we do not read of the formal imposition of Episcopal hands as necessary to the validity of the consecration, although from the letter of Cornelius himself we know that in his case it formed part of the rite. Cyprian, it is true, in his sixty-seventh Epistle, mentions the custom, as 'handed down from Divine tradition and Apostolic observance,' that all the bishops of a province should assemble in order to a due celebration of the rite of consecration. Yet he only states that this took place 'in almost all the provinces' ('fere per provincias universas'). What course was adopted in the provinces which did not follow this rule, whether any bishops or none at all were present, he does not say. And it may be questioned whether such an ecclesiastical organization as the province was in existence in Apostolic times. It therefore appears at least probable that, however desirable it may have been for the prevention of misunderstandings that the neighbouring bishops should take part in the consecration, the doctrine of the absolute necessity for their presence in order to a valid conveyance of 'mission' had not yet been formulated. Other considerations combine to make it doubtful whether this doctrine of the imparting of the Episcopal character solely through the imposition of Episcopal hands was as yet universally recognised. Thus Cyprian tells Cornelius that in his case it would have been quite sufficient for him to have communicated by letter the fact that he had been 'made bishop,' such having been the ancient custom, but that the existence of dissensions about the election made it desirable that such notification should be accompanied by the testimony of the bishops who were present at the ordination."

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1 Clement of Alexandria, in his Quis Dives Salvetur, also tells us that the Apostles appointed bishops in various places. So Tertullian, De Praes. Haer., cited above.


3 It seems strange, if the presence of neighbouring bishops was so necessary, that neither Ignatius, nor Polycarp, writing about the martyrdom of Ignatius, should say anything about it.

4 Epistle of Cornelius to Cyprian. No. xlv. (Oxf. xlix.) of Epistles of Cyprini. See also Ep. lxvii., episcoporum judici episcopus ei deferretur et manus ei in locum Basilidici imponentur.

5 See Hatch, "Bampton Lectures."

6 Episcopum factum. Ep. xii. ad Cornelium (Oxf. xlv.).