

that we may attain to it, dread lest we should lose it. To all who may criticize such hope on the ground of its materialism we may say that it does not spring from conjecture or imagination, but from the natural interpretation of Holy Scripture. It will find no favour with the enlightened Sadduceeism of a materialistic age, but to those who read the New Testament with the simplicity with which it was written, and in humble obedience to the same Divine Guide who inspired it, it may bring a confirmation of an expectation, that once was fresh and vigorous.

There is no promise to the slack, idle, and lazy. There, as well as here, they find that they have lost. But to those who overcome, or who all their lives are trying to overcome, and the promise is confined to them, the reward of which we have been speaking is described by our Lord in His last message in various ways (Rev. ii., iii.). Now it is Divine food from the Tree of Life, now a bright crown, now the new expression of character which will be a passport through the universe, now rule and authority, now white garments, now unchangeable glory, now a share in the reign of Christ. The world ignores it all, as we should expect, but it is strange that the Christian Church should in these days have made no attempt to try to realize what these metaphors and images mean, and press them home to men, for it is in our comfortable, easy-going, pleasure-loving age that we need a clear witness to their reality.



## The Spiritual and Literary Affinities of the Epistle of St. James.

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THE Epistle of St. James is in many ways remarkable. Of all the Epistles in the New Testament, it approaches most nearly in style and thought the utterances of our Lord; and in its open-air freshness and gnomic form it presents a

contrast to the argument and logic of the letters of St. Paul, which savour of the study and the midnight oil.

I. In the first place, consider the author. He appears to be a man of a dominant and observant disposition. Quietly, but firmly, he takes his place as president of the Apostolic Council; and in that position is brought into contact with St. Paul, who was impressed, and describes him and John and Cephas as "pillars" (see Gal. i. 8, ii. 9). That he was the writer of the Epistle we have one proof—the internal. Comparing the speech of St. James and the open statement evidently drawn up by him as president in Acts xv. with the Epistle, we find many literary touch-points—*e.g.*, the Greek words for "visit" (ἐπισκέπτεσθαι), "convert" (ἐπιστρέφειν), "keep oneself from" (τηρεῖν ἑαυτόν, Acts xv. 29, Jas. i. 27), "greeting" (χαίρειν), "the name of the Lord," "upon whom my name is called" (Acts xv. 17, Jas. ii. 7), "hearken, my brethren" (Jas. ii. 5, Acts. xv. 13), and the Jewish forms "Simeon" (Συμεών), and "synagogue" (assembly). These, taken together with the concentrated brevity and directness, stamp all three as the works of the same mind. This new leader of the Church is more of a worker and organizer than a theologian. He is a pioneer of social service. He visits the orphan and widow, befriends the needy brother and sister, and knows the value of works as the product of a living faith as distinguished from a faith that is productive of words only. He feels the responsibility of the office of a teacher: "Be not many of you teachers" (iii. 1). A man of sanctified common sense, "swift to hear, slow to speak, slow to wrath," he not only observes the conduct of the people in his assembly, and the deference paid to the rich, but also the tendencies of the times; and though a firm upholder of the law, for which he was called "the Just," he also sees the necessity of extending the Church beyond the limits of Jewish law and nationality; and orders the course of the Council in a manner that would give no offence. The secret of his success is that he estimates all things in the light of the *parousia* of the Lord, and consequently understands their real

value. Such was James the president; such was the writer of this Epistle. The latter bids us to be humble-minded; not to judge a man's worth by his dress or wealth; not to court the great, but to follow the good. He is evidently a meek man, such a man as a kinsman of the Lord would have been, acknowledging his inferiority and unworthiness at every step of such a relationship and such an office. And yet he speaks with authority. The words of the man "slow to speak" often sting—*e.g.*, "ye adulterers and adulteresses." His short, abrupt sayings are driven home with a fierce sarcasm against those who care not that "the friendship of the world is enmity with God." His stern indictment of "the unruly member" illustrates the passage: "The words of the wise are as goads and nails fastened by the masters of assemblies, which are given by one Shepherd" (Eccles. xii. 11). Such are the words of this writer, and such those of the master of the Christian assembly of Acts xv.

II. Certain literary affinities to the Old Testament and Apocrypha, and certain spiritual affinities to the New Testament, the Sermon on the Mount, the Epistles of SS. Paul and Peter, throw an interesting light on the intellectual and spiritual environment of the writer. His pithy sayings recall the "Sapiential" books of the Apocrypha which the Church now reads—"for example of life and instruction of manners" (Article VI.). There are many echoes of the "wisdom of Jesus" son of Sirach, and of the "wisdom of Solomon," in this letter. The former will be ascribed to Ecclesiasticus, and the latter to Wisdom, in this article. Ecclesiasticus urges man to be patient in temptations and to trust in the Lord: "My son, if thou come to serve the Lord, prepare thy soul for *temptation*;" "In the changes to a low estate *be patient*" (*μακροθύμησον, cf. μακροθυμήσατε, Jas. v. 7, 8*); "Gold is tried (*δοκιμάζεται*) in the fire and an acceptable man in the furnace of adversity" (ii. 1-5). St. James, with the same view of temptation of a trial that proves to improve, writes: "Count it all joy when ye fall into divers temptations, knowing this that the trial (*δοκίμιον*)

of your faith worketh patience" (i. 2). Both take the same view of the uses of adversity: "Be patient in the changes to a low estate" (*ταπεινώσεως*); "Acceptable men are tried in "the furnace of adversity" (*ταπεινώσεως*) (Ecclus. iii. 4, 5); "Let the brother of low degree (*ταπεινός*) rejoice in his exaltation, but the rich in his humiliation" (*ταπεινώσει*) (Jas. i. 9); "Woe unto you that have lost *patience*" (*ὑπομονήν*) (Ecclus. ii. 14); "Let patience (*ὑπομονή*) have her perfect work" (Jas. i. 4); "Humble yourselves (*ταπεινώθητε*) in the sight of the Lord, and He will exalt you" (Jas. iv. 10); "The greater thou art, so much the more humble thyself (*ταπεινοῦ*), and thou shalt find favour (*χάρις*) before the Lord" (Ecclus. ii. 17). Cf. also Jas. iv. 7: "Giveth favour (*χάρις*) to the lowly" (*ταπεινοῖς*).

Both condemn the wavering: "Woe be to fearful hearts and faint hands and the sinner that goeth two ways" (Ecclus. ii. 12); "A double-minded (*δίψυχος*) man is unstable in all his ways" (Jas. i. 8). Both commend the law: "They that love Him shall be filled with the *law*" (Ecclus. ii. 16); "Whoso looketh into the perfect *law* of liberty," etc. (Jas. i. 25).

The description of wisdom in Jas. iii. 17, "The wisdom from above is first pure, then peaceable, gentle, and easy to be entreated," recalls Ecclus. i. 18: "The fear of the Lord is the crown of wisdom, making peace and soundness of healing to flourish, both which are the gifts of God." The latter words, although uncertain, may have an echo in "every good and perfect gift is from above" (Jas. i. 17). "The discipline of the mouth" (Ecclus. xxiii. 7, etc.) recalls the words of St. James on the abuse of speech: "Blessed is the man that hath not slipped with his mouth" (Ecclus. xiv. 1); "There is one that slippeth in his speech, but not from the heart, and who is he that hath not sinned with his mouth?" (Ecclus. xix. 17) are summed up in Jas. iii. 2: "If any man stumbleth not in word, the same is a perfect man." "Behold how great a *wood* a little *fire* kindleth! and the tongue is a fire" (Jas. iii. 5) may be borrowed from Ecclus. viii. 3: "Strive not with a man full of tongue, and heap not *wood* upon his *fire*." Also compare

Ecclus. xvi. 6: "In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire." "The *flaming* (φλογιζόμενον) fire" of Ecclus. iii. 30 may also be the original of the fiery tongue, φλογίζουσα . . . καὶ φλογιζομένη, "setting on fire . . . and set on fire of Geenna" of Jas. iii. 6. The words of Ecclus. i. 29, "Be not a hypocrite in the sight of men, and take good heed what thou speakest," might be regarded as the motto of that book; while that of the Epistle might be: "If any man seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. i. 26).

The following parallels are instructive:

"A prayer out of a poor man's mouth reacheth to the ears of God," wrote Ecclesiasticus (xxi. 5); "The fervent prayer of a righteous man availeth much in its working" (Jas. v. 16). Cf. also "He that serveth the Lord shall be accepted with favour and his prayer shall reach unto the clouds" (Ecclus. xxxii. 16). "Who is a wise man? let him show out of a good conversation (ἀναστροφῆς = manner of life) his works in meekness (ἐν πραύτητι) of wisdom" (Jas. iii. 13). Cf. "For her (wisdom) conversation (συναστροφή) hath no bitterness" (Wisd. viii. 16). Cf. also "in meekness" (ἐν πραύτητι, Ecclus. x. 28). "Boast not of thy clothing and raiment" (Ecclus. xi. 4). Cf. "But now ye *boast* in your vauntings" (Jas. iv. 16). "My brethren, have ye the faith<sup>1</sup> of our Lord Jesus Christ in your respect for persons?" (ἐν προσωπολημψίαις, Jas. ii. 1). Cf. "For the Lord is judge and with Him is no respect of person" (Ecclus. xxxii. 12); "He will not accept any person against a poor man" (Ecclus. xxxii. 13); "But ye show respect for persons, ye commit sin" (Jas. ii. 8). "Your gold and silver is cankered (κατίωται), and the rust (ῥός) of them shall be a witness against you. Ye have heaped treasure together in the last days" (Jas. v. 3). Cf. "Lose thy money for thy brother and let it not rust (ῥωθήτω) under a stone,<sup>2</sup>

<sup>1</sup> μή seems to be interrogative, "do ye show?"

<sup>2</sup> Perhaps the original of the *logion*, "raise the stone and thou shalt find me," i. e., a treasure.

lay up thy treasure according to the commandments of the Most High God." "Through *envy* of the devil came death into the world" (Wisd. ii. 24); "The spirit that dwelleth in us lusteth to *envy*" (Jas. iv. 5); "Envy and wrath shorten the life" (Ecclus. xxx. 24); "And if he (the envious man) do good, he doeth it unwittingly" (*ἐν λήθῃ*, Ecclus. xiv. 7). "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. iv. 17); "Pure religion and undefiled before God and the Father is this, to visit the orphans and the widows" (Jas. i. 27). *Cf.* "orphan and widow" (Ecclus. xxxii. 14), and "Be as a father unto the orphans, and as a husband unto their mother, and thou shalt be as the son of the Most High" (Ecclus. iv. 10). "He that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. i. 6); "But he that is a hypocrite therein (in the law) is as a ship in a storm" (Ecclus. xxxvi. 2). "Swift to hear" (Jas. i. 19); "Swift in hearing" (Ecclus. v. 11). "Behold also the ships," etc. (Jas. i. 4); "As a ship that passeth over the waves" (Wisd. v. 10). "We put bits in the horses' mouths that they may obey us" (Jas. iii. 3); "A horse not broken becometh headstrong" (Ecclus. xxx. 8).

With regard to the vanishing nature of life, the writer of Wisdom (ii. 4) saith: "Our life shall pass away as the traces of a cloud and shall be dispersed as a mist . . . for our time is a passing of a shadow"; and St. James writes: "for what is your life? It is even a vapour that appeareth for a little and then vanisheth away." Of the rich Ecclesiasticus writes (xiii. 23, *et seq.*): "When a rich man speaketh every man holdeth his tongue, and look what he saith; they extol it to the clouds; but if the poor man speak, they say, 'What fellow is this?' And if he stumble they will overthrow him." St. James (ii. 1-3) describes the deference shown to the rich and the contempt displayed to the poor. "The poor are the pastures of the rich," quotes Ecclus. xiii. 19. "Do not rich men oppress you and drag you (*ἐλκουσιν*) before the judgment seats?" queried St. James (ii. 6), which may be a reminiscence of the former's advice, "Be not at variance with a rich man lest he throw his weight (*ὄγκῃ*) into the

scale against you" (Ecclus. viii. 2). St. James may have misunderstood *δλκή*, which means both a dragging and a weight. Both praise mercy and pity. "For the Lord is full of mercy and of pity" (*οἰκτίρμων*) (Jas. v. 11); "For the Lord is full of pity (*οἰκτίρμων*) and compassion" (Ecclus. ii. 11); "When we ourselves are judged we expect mercy" (Wis. xii. 22); "Before judgment examine thyself and in the day of visitation thou shalt find mercy" (Ecclus. xviii. 20). Cf. Jas. ii. 13: "For he shall have judgment without mercy who hath showed no mercy, and mercy rejoiceth against judgment"; "He shall make way for every work of mercy, for every man shall find according to his works" (Ecclus. xvi. 12-14). Cf. "By works a man is justified and not by faith only" (Jas. ii. 24). "Wisdom . . . unspotted *mirror* of the power of God" (Wis. vii. 27) may be the original of Jas. i. 23 *et seq.*: "A man beholding his natural face in a *mirror* . . . but he who *looketh* into the perfect law of liberty." The law is also like wisdom, a *mirror* (*ἔσοπτρον*). "If any man lacketh wisdom let him ask *from God* who giveth" (Jas. i. 5). Cf. "All wisdom is *from* the Lord" (Ecclus. i. 1). Cf. references to Elias—Jas. v. 17 and Ecclus. xxviii. 1-12, etc.

The literary texture of the letter is not, however, altogether spun out of Old Testament or Apocryphal materials—not directly, at all events. For, while the spiritual dependence is very manifest, there is also much in its expressions that recalls the Sermon and the parables of the Master,<sup>1</sup> and there is a change from appeal to denunciation which reminds us forcibly of that Master's style. In the Sermon and the Epistle we have practical teaching on alms, prayer, and oaths, the last in the same phrase: "Let your yea be yea (*ναί*) and your nay, nay" (Matt. v. 37, Jas. v. 12). Cf. Jas. ii. 5, "The poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him," with Matt. v. 3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; and "Whosoever shall keep the whole law and yet offend in one (point), he is guilty of

<sup>1</sup> These have also a strong Apocryphal element. To follow up this point would lead to too long a digression.

all" (Jas. ii. 10), with "Whosoever shall break one of the least of these commandments," etc. (Matt. v. 19). "Mercy rejoiceth against judgment" (Jas. ii. 13) re-echoes "Blessed are the merciful for they shall obtain mercy" (Matt. v. 7). "Purify your hearts" (Jas. iv. 8), "Blessed are the pure in heart" (Matt. v. 8). "Be afflicted, and *mourn* and weep," of Jas. iv. 9, recalls the Lord's blessing on the *mourners* (Matt. v. 4). "Let your laughter be turned to mourning" (Jas. iv. 7) is the converse of the benediction in Luke vi. 21: "Blessed are ye that weep now: for ye shall laugh." Jas. iv. 11 *et seq.* condemns religious censoriousness after Matt. vii. 1, "Judge not," etc. "The judgment seat" of Jas. ii. 6 is "the judge" of Matt. v. 25. "One lawgiver, who is able to save and to destroy" (Jas. iv. 12) is explained by Luke xii. 5: "Fear him, which after he hath killed hath power to cast into hell." "Be ye therefore perfect (*τέλειοι*), as your Father in heaven is perfect" (Matt. v. 48); *cf.* "Let patience have her perfect work, that ye may be perfect" (*τέλειοι*) (Jas. i. 4.) St. Luke's version (vi. 37), "Be ye therefore merciful, as your Father in heaven is *merciful*" (*οἰκτιρῶν*), is echoed in Jas. v. 12: "For the Lord is pitiful and *merciful*." "The Father of lights," of Jas. i. 17, "makes His sun to rise on the evil and on the good" (Matt. v. 45). This impartiality is also the text of Jas. i. 5: "Let him ask of God, who giveth to all men *impartially*"<sup>1</sup> (*ἀπλῶς*) (*cf.* the "single [*ἀπλοῦς*] eye" of Matt. vi. 22). The contrast between the exaltation of the humble and the humiliation of the exalted, which gives point to so many of our Lord's sayings—*e.g.*, Matt. xi. 23, xxiii. 12; Luke xiv. 11, xviii. 14—is reproduced in Jas. i. 9, 10.

St. James deals with the transitory nature of life as an antidote to overweening confidence. Our Lord had put it forward as a preventive of that excessive anxiety (*μέριμνα*) for temporal concerns which blurs the spiritual vision. The mocking of the needy, put as an impossible case where one's children are concerned in Matt. vii. 11—"If his son ask bread," etc.—is a sad fact when "brothers and sisters" in Christ are

<sup>1</sup> Or with single heart.



concerned—"If a brother or sister be naked, and destitute of daily food, and one of you say, 'Depart in peace, be ye warmed and filled,'" etc. (Jas. ii. 15). Also compare the passage on "the flower of the grass" (Jas. i. 11) with Matt. vi. 30: "Wherefore if God so clothe the grass of the field"; and our Lord's query, "Do men gather grapes of thorns or figs of thistles?" (Matt. vii. 10) with Jas. iii. 12: "Can the fig tree bear olive berries, either a vine figs?" Furthermore, the Greek words for "footstool" (*ὑποπόδιον*) (Matt. v. 35, Jas. ii. 3); "implicated" (*ἐνοχος*) (Jas. ii. 10, Matt. v. 22); "geenna" (*γέεννα*), only found in Jas. iii. 6 outside the Gospels; "superfluity" (*περισσεΐαν*) (Jas. i. 21); and *περισσεύση*, "abound" (Matt. v. 20); "with single heart"<sup>1</sup> (*ἀπλῶς*) (Jas. i. 5); and "single eyed" (*ἀπλοῦς*) (Matt. vi. 22), are important links between the great Sermon and the wisdom of James the Just.

Again, it seems not impossible that St. James was influenced in a measure by the man he had impressed in Jerusalem, and with whom he is alleged to have carried on a bitter controversy. We have many words and ideas that suggest St. Paul—*e.g.*, "a kind of firstfruit" (*ἀπαρχή*) (Jas. i. 18), recalls Rom. xi. 16, "If the firstfruit (*ἀπαρχή*) be holy"; the word for "religion" in Col. ii. 18, Acts xxvi. 5 (St. Paul's speech), and Jas. i. 26, found nowhere else, is *θρησκεία*; "Glory not against" (*κατακαυχῶ*) is in Rom. xi. 18; "Glory not against" (*κατακαυχᾶσθε*), writes St. James (ii. 13); "approved" (*δόκιμος*), in Jas. i. 12, recalls the fact that this word occurs frequently in the Pauline Epistles, and that it and its opposite (*ἀδόκιμος*), except once in Heb. vi. 8, are only found there in the New Testament; "nature" (*φύσις*), used twice peculiarly in Jas. iii. 7, occurs eleven times in the Epistles of St. Paul, and only once elsewhere (2 Pet. i. 4), where it is used of the Divine nature; "respect for persons" (*προσωπολημφία*) is common to SS. James and Paul; the middle form, *ἐνεργεῖν*, often in St. Paul, occurs elsewhere only in Jas. v. 16; "party spirit" (*ἐριθεία*) (Jas. iii. 16) is to be found in these two writers; "superfluity" (*περισσεΐα*) does not occur out-

<sup>1</sup> Cf. "The riches of their singleness of heart" (*ἀπλότητος*) (2 Cor. viii. 2).

side their Epistles in the New Testament ; “ confusion ” (*ἄκαταστασία*) is also practically common to both, being found elsewhere only in Luke xxi. 9 ; and “ unfeigned ” (*ἀνυπόκριτος*), a favourite with St. Paul, is found elsewhere only in Jas. iii. 17.

These are some of the verbal affinities between the two writers. They also approach each other—from different stand-points, it is true—in the treatment of their moral lessons. St. James writes against a dead faith, St. Paul of a living one. One condemns faith apart from works ; the other commends the faith that worketh by love. Both discuss “ the scripture ” : “ Abraham believed God, and it was counted unto him for righteousness ” (Gen. xv. 6), the one (St. James) regarding that faith as manifested and perfected in his readiness to sacrifice Isaac ; the other rather his readiness to believe the promise of the birth of Isaac. In the Epistle of St. James it is not the works of the law that justify, but the works of faith ; and in St. Paul a man is not justified by the works of the law (Rom. iii. 28), but by the law of a faith that lives and works out its own salvation with the Divine assistance (Phil. ii. 12). “ Be ye doers of the Word, not hearers only,” quotes St. James (i. 22), “ for not the hearers of the law are just before God, but the doers of the law shall be justified ” (Rom. ii. 13). *Cf.* “ Ye received it not as the word of men, but as the word of God, which effectually worketh also in you that believe,” with “ Receive with meekness the engrafted Word, which is able to save your souls ” (Jas. i. 21). These passages, we claim, establish a connection between these writers.

There are also some points of contact between St. James and St. Peter. The word “ test ” (*δοκίμιον*) occurs only in their Epistles in the New Testament. The same holds good of “ entice ” (*δελείζω*) and “ meekness ” (*πραύτης*). “ Vapour ” (*ἀτμίς*) occurs twice in the New Testament—in St. Peter’s speech, Acts ii. 19, and Jas. iv. 14. *μακροθυμία* is used in the sense of long-suffering rather than of patience (see 1 Pet. iii. 20, 2 Pet. iii. 15, and Jas. v. 10, where instances are given). “ Ye have seen the end (*τὸ τέλος*) of the Lord ” (Jas. v. 11), “ receiving

the end (τὸ τέλος) of your faith, even the salvation of your souls." Both cite Prov. iii. 34: "God resisteth the proud and giveth grace to the humble" (1 Pet. v. 5, Jas. iv. 6). These literary affinities do not establish any literary dependence. A masterful mind like that of St. James would not be content with borrowed ideas or expressions. His similes are forcible, and gathered from Nature as much as from books—*e.g.*, his illustrations drawn from the fountain, fig-tree, waves, ships, shadows on the dial,<sup>1</sup> the sun shining with its hot wind,<sup>2</sup> the labourer in the fields, the man at his toilet, the husbandman waiting for the crops. From the "Sapiential" books and the Old Testament he drew his historical instances, writing to those who might possibly be led to the wisdom of Jesus, the Son of God, by the wisdom of Jesus, the Son of Sirach. The strength of his character appears in some compound words,<sup>3</sup> which are found nowhere else in the New Testament, and in the strange use of others.<sup>4</sup> And his spirituality is not superficial, but deep. We see glimpses of it in the presbyters kneeling by the bedside of the sick (v. 14), and in the definition of pure religion (i. 27). To use his own simile, the mirror but gives the reflection of our natural face, that face we have been born with; but in "the perfect law of liberty," as it finds expression in this Epistle, we see the reflection of the beloved features of the Lord—His love, His holiness, His grace, His beauty (τὸ καλὸν ὄνομα) (ii. 7), His pity, and His mercy—the features which form the "comeliness of His Face," which fades not away (i. 11). And if we follow in His steps His beloved features will be ours; and when we gaze into that mirror we shall see, not the face of our birth" (i. 24) (γένεσις)

<sup>1</sup> With "shadow of turning" (τροπῆς ἀποσκίασμα) (Jas. i. 17), *cf.* τροπῶν ἀλλαγῆς of the sun in Wisd. vii. 18.

<sup>2</sup> *Cf.* Ecclus. xliii. 21: "It devoureth the mountains . . . and consumeth the grass as fire" (of the Boreas). The wind (καύσων) was so called from its effect on the grass, *i.e.*, burning.

<sup>3</sup> ἀδιάκριτος (also in Ignatius, Eph. 3), ἀκατάστατος, ἀκατάσχετος (also 3 Macc. vi. 17), ἀνίλευς (ἀπ λεγ.), δίψυχος (also in Clem., Rom., 1 Cor. 11), ἐμφυτος, ἀποκνῶ (4 Macc. xv. 17), δαιμονιώδης, ῥιπιζόμενος (Philo), παραλλαγή (Plato, etc.), ἀποσκίασμα (*cf.* ἀπαύγασμα), afterwards in Greg. of Naz., in sense of adumbration.

<sup>4</sup> γένεσις, nature; φύσις, kind; ποιῶ, spend.

but our spiritual face, the face of our new birth (*παλιγγενεσία*), in which our freedom consists, and which shall ever be patiently uplifted to the *parousia* of the Lord (v. 7).



## Robert Leighton, Archbishop and Saint.

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THE seventeenth century produced few characters so attractive as that of Robert Leighton, Archbishop of Glasgow, and still fewer whose lives are so instructive. In days when departure from the beaten track was looked upon with suspicion, and originality was dangerous to life itself, this great man never sacrificed his right to form his own conclusions, and to claim perfect freedom in using all the data at hand to form those conclusions.

Robert Leighton was born in 1611, in the city of Edinburgh. There is some uncertainty about both these statements, but the bulk of evidence points this way. He came from an old and much respected Scotch family. His father was Dr. Alexander Leighton, a Presbyterian minister of most unhappy celebrity. Of a naturally sour disposition, Alexander Leighton was unable to prevent his native bitterness from asserting itself in his religion. In Charles I.'s reign he published a scurrilous and inflammatory work entitled "Zion's Plea against Prelacy." For this he was apprehended and sentenced by the Star Chamber to be whipped and pilloried, and to have his ears cropped, his nose slit, and his cheeks branded. This abominable sentence was duly carried out.

One does not expect sweet fruit from the sour stock, but, nevertheless, the son of Alexander Leighton was a man of irresistibly attractive character, and of a peculiarly sweet and winning nature. From his earliest days to the ripe old age of seventy-four, at which he died, he wore the "white flower of a