

similarity between 'Ελωτ and 'Ηλελα, and it will be admitted that Matthew's Hebrew 'Ηλελ (xxvii. 46) alone could account for the misunderstanding. But it is just at this point that we find a clue to the process of change in the text of Mark. Matthew, with his eye always on the Old Testament, would not be slow to see the similarity between the cry to Elijah and the opening words, in Hebrew, of Psalm xxii. He may, besides, have judged that Mark himself had made a mistake. At all events, the alteration could easily be made and the misunderstanding thrown on the bystanders. But the Marcan redactor, in copying Matthew's emendation, followed Mark's preference for Aramaic, leaving the remarks and the action of the bystanders not nearly so well accounted for as they are in Matthew.

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LITERARY ILLUSTRATIONS OF THE FIRST
EPISTLE TO THE CORINTHIANS.

IV

xi. 1. *Be ye followers of me, even as I also am of Christ.*

“Learn to speak frankly and simply of yourself as of others, when this is necessary, just as St. Paul often speaks of himself in the epistles. See with what dignity and simplicity he always speaks of himself, and is able to say even the loftiest things without displaying any emotion or self-consciousness. Of course, everyone cannot attain St. Paul's sublime simplicity, and it were dangerous indeed to affect it; but when there is any real call to speak about yourself in ordinary life, try to do so in all straightforwardness, neither yielding to mock modesty nor to the shamefacedness which belongs to false pride.”

Fénelon.

“And Arthur’s knighthood sang before the King :—
 ‘The King will follow Christ, and we the King
 In whom high God hath breathed a secret thing.’”
 Tennyson, *The Coming of Arthur*.

xi. 2. *Now I praise you, brethren, that ye . . . keep the ordinances, as I delivered them unto you.*

“The moral side of an industry,” says Conrad in *The Mirror of the Sea*, “is the attainment and preservation of the highest skill on the part of the craftsmen. It is made up of accumulated tradition, kept alive by individual pride . . . and, like the higher arts, it is spurred on and sustained by discriminating praise.”

xi. 14. *Doth not even nature itself teach you that if a man have long hair, it is a shame to him?*

Hawkesworth notes : “The fanatics in the time of Charles I, ignorantly applying the text, ‘Ye know that it is a shame for men to have long hair,’ cut theirs very short. It is said that the Queen, once seeing Pym, a celebrated patriot, thus cropped, inquired who that round-headed man was ; and that from this incident the distinction became general, and the party were called Roundheads.”

xi. 18. *I hear that there be divisions among you.*

“Dear Amy was at the Sunday School from half-past nine till church-time, doing a good bit of work, in her way, and smoothing the quarrels of the teachers. For strange though it is, it is equally true that the duty and practice of teaching the young idea how to shoot drive many good and benevolent people to long to shoot one another.”

R. D. Blackmore, *Cradock Nowell* (ch. ix).

“Quarrels were always ready to break out,” says Tolstoy in *Ivan Ilyitch* (ch. ii), describing a Russian household. “Only at rare intervals came those periods of affection which distinguish married life, but they were not of long duration. They were little islands in which they rested for a time ; but then again they pushed out into the sea of secret animosity, which drove them further and further apart.”

- xi. 22. *Have ye not houses to eat and drink in? Or despise ye the Church of God?*

“Out of those the Apostle’s words, ‘Have ye not houses to eat and drink?’—albeit temples such as now were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived that he teacheth what difference should be made between house and house . . . Christ could not suffer that the temple should serve for a place of mart, nor the Apostle of Christ that the church should be made an inn. When therefore we sanctify or hallow churches, that which we do is only to testify that we make them places of public resort, that we invest God with them, that we sever them from common uses.”

Hooker, *Law of Ecclesiastical Polity* (bk. v. xii).

- xi. 25. *This do, as oft as ye shall drink it, in remembrance of Me.*

“He that findes a silver vein
Thinks on it, and thinks again:
Brings thy Saviour’s death no gain?”

George Herbert.

- xi. 28. *Let a man examine himself.*

“There is a constant tendency to lower our moral standard, unless we are obliged periodically to pull ourselves up and see whether we are really making for our goal.”

Alice Gardner, *The Conflict of Duties* (p. 225).

“Keenly alive to manly honour and to the goodness of woman-kind, he found himself playing false to both, and he hated himself when he thought of it. But the worst of him was that he did not think habitually and stedfastly; he talked to himself and he thought of himself, but he very seldom examined himself.”

R. D. Blackmore, *Alice Lorraine* (ch. xli).

- xi. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.*

“I have known several men,” says Goethe in his autobiography, “who, although their manner of thought and life was perfectly rational, could not free themselves from thinking about the sin against the Holy Ghost and from fearing lest they had

committed it. A similar trouble threatened me on the subject of the Communion ; for the text that anyone who partook of the Sacrament unworthily ‘eateth and drinketh damnation to himself,’ had at a very early age made a terrible impression on me. Every horror I had read of in mediæval history, about the judgments of God, about the strange ordeals by red-hot iron, flaming fire, swelling with water, and even what the Bible tells us of the draught which agreed with the innocent but puffed up and burst the guilty—all this presented itself to my imagination and formed most fearful combinations, since false vows, hypocrisy, perjury, blasphemy, all seemed to weigh down the unworthy person at this solemn act. It was all the more terrible, as no one could venture to pronounce himself worthy.”

xii. 1. *I would not have you ignorant.*

Cardinal Newman, says Mr. R. H. Hutton, “may be said to have taught us that all minds, however deeply steeped in a world of false teaching, are given some chance of struggling and finding their way to something better, and that our spiritual life depends on our eagerly using that chance, and voluntarily submitting ourselves ever more and more to the higher influence that has touched our lives.”

xii. 4. *There are diversities of gifts, but the same Spirit.*

“Hector, thou art hard to be persuaded by them that would counsel thee ; for that God has given thee excellence in the works of war, therefore in council also thou art fain to excel other men in knowledge. But in nowise wilt thou be able to take everything upon thyself. For to one man has God given for his portion the works of war, to another the dance, to another the cup and song, but in the heart of yet another hath far-seeing Zeus placed an excellent understanding, whereof many men get gain, yea he saveth many an one.”

Homer’s *Iliad* (bk. xiii), tr. Lang, Leaf, and Myers.

xii. 8-9. *For to one is given by the Spirit the word of wisdom . . . to another faith by the same Spirit.*

“And now, methought, I began to look into the Bible with new eyes, and read as I never did before ; and especially the Epistles of the Apostle St. Paul were sweet and pleasant to me. . . . And as I went on and read, I lighted on that passage,

'To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; and to another faith,' etc. And though, as I have since seen, that by this Scripture the Holy Spirit intends, in special, things extraordinary, yet on me it did then fasten with conviction that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do, especially this word 'Faith' put me to it, for I could not keep it, but sometimes must question whether I had any faith or no. For I feared that it shut me out of all the blessings that other good people had given them of God."

John Bunyan, *Grace Abounding*, 46, 47.

- xii. 12. *As the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ.*

"The initiative of ideas, the moral and intellectual initiative . . . the political initiative which leads to a social transformation, to the emancipation of an enslaved class, to the study of a new form of organisation—has never been appropriated by any single nation, by France less than by any other. Like the flaming torches, the *lampada vitæ*, which were passed from hand to hand, in the sacerdotal ceremonies of ancient Rome, this initiative has passed from one nation to another, consecrating each and all missionaries and prophets of humanity. Were they not all destined to become hereafter brethren, fellow-labourers, equals, each according to his special capabilities, in the great common workshop of Humanity, toward a common end."

Mazzini, *Europe and Its Condition*.

- xii. 14. *The body is not one member but many.*

"In abandoning his exclusive individuality he becomes for the first time a real and living individual ; and in accepting as his own the life of others he becomes aware of a life in himself that has no limit and no end . . . When the tongue, for example—which is a member of the body—regards itself as a purely separate existence for itself alone, it makes a mistake, it suffers an illusion, and descends into its pettiest life. What is the consequence ? Thinking that it exists apart from the

other members, it selects food just such as shall gratify its most local self, and living and acting thus ere long it ruins that very sense of taste, poisons the system with improper food, and brings about disease and death. Yet if healthy, how does the tongue act? Why, it does not run counter to its own sense of taste, or stultify itself. It does not talk about sacrificing its inclinations for the good of the body and the other members; but it just acts as being one in interest with them and they with it. . . . Therefore the tongue may enter into a wider life than that represented by the mere local sense of taste, and experiences more pleasure often in the drinking of a glass of water which the whole body wants, than in the daintiest sweetmeat which is for itself alone. Exactly so, man in a healthy state does not act for himself alone, practically cannot do so. Nor does he talk cant about 'serving his neighbour,' etc., but he simply acts for them as well as for himself, because they are part and parcel of his life—bone of his bone and flesh of his flesh; and in doing so he enters into a wider life, finds a more perfect pleasure, and becomes more really a man than ever before."

Edward Carpenter, *Civilisation*, pp. 126-28.

"The brain can no more disown the general laws of the organism than the foot can. The loyal obedience of each member is at once its duty and its safety. St. Paul, with his usual force, fervour and sagacity, has grandly illustrated this text; and if you ever feel inclined fretfully to kick against your special function in the great social organism, I advise you to make a serious reading of 1 Corinthians xii. 14-31."

Professor Blackie, *Self-Culture* (p. 63).

In *Horæ Subsecivæ* Dr. John Brown, writing to Dr. Cairns, tells how his father "often said, with a dying energy lighting up his eye, and nerving his voice and gesture, that if it pleased God to let him again speak in his old place, he would not only proclaim again, and, he hoped, more simply and more fully, the everlasting gospel to lost man, but proclaim also the gospel of God to the body, the religious and Christian duty and privilege of living in obedience to the divine laws of health. He was delighted when I read to him, and turned to this purpose that wonderful passage of St. Paul, 'For the whole body is not

one member but many, etc.' The lesson from all this is, Attend to your bodies, study their structure, functions, and laws."

xii. 18. *God hath set the members every one of them in the body.*

"All are needed by each one;
Nothing is fair or good alone."

Emerson.

xii. 21. *The eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.*

"The sense of the completeness of the individual life which we meet first in the writings of the Stoics, and which was absorbed and intensified by early Christianity, is not recognised as true by the mind of our day. In looking back on it through the development of subsequent ages we see it to be an illusion—the inevitable illusion of the first embrace with which men greet a new idea. Man is not free as the Stoic thought he was free. 'The hand cannot say to the head, I have no need of thee.' That is the warning of the first great man whom the world knew as a Christian, but it was hardly realised in the age which followed the preaching of Paul."

Julia Wedgwood, *The Moral Ideal*, pp. 338–39.

xii. 24, 25. *God hath tempered the body together . . . that there should be no schism in the body.*

"The progress of knowledge during the last seventy years," says Huxley, "enables us to see that neither Geoffroy nor Cuvier was altogether right nor altogether wrong; and that they were meant to hunt in couples instead of pulling against one another. Science has need of servants of very different qualifications."

xii. 25. *But that the members should have the same care one for another.*

"The curé rose . . . and said: 'Here, sit down in my place, and write what I tell you, while I stretch my legs. So; never mind whether you understand it or not. I am saying it for myself: it helps me to understand it better. Now, as I walk, you write . . . "It is not good for man to be alone, because"—because—let me see; where—ah, yes!—"because rightly self is the"—ah! no, no, my boy; not a capital S for "self"—ah! that's the very point—small s—"because rightly self is

the smallest part of us. And because in my poor small way I am made like Him, the whole world becomes part of me"—small *m*, yes, that is right!' From bending a moment over the writer, the priest straightened up and took a step backward . . . saying, 'My boy, God is a very practical God—no, you need not write it; just listen a moment. Yes, and so when he gave us natures like His, He gave men not wives only, but brethren and sisters and companions and strangers, in order that benevolence, yes and even self-sacrifice—mistakenly so called—might have no lack of direction and occupation; and then bound the whole human family together by putting everyone's happiness into some other one's hands. I see you do not understand: never mind; it will come to you little by little. It was long coming to me.'"

G. W. Cable, *Bonaventure* (ch. vi).

xii. 31. *Covet earnestly the best gifts; and yet show I unto you a more excellent way.*

"Here see, acquitted of all vain pretence,
The reign of genuine charity commence;
Though scorn repay her sympathetic tears,
She still is kind and still she perseveres;
Pure in her aim and in her temper mild,
Her wisdom seems the weakness of a child:
She makes excuses when she might condemn,
Reviled by those who hate her, prays for them;
Suspicion lurks not in her artless breast,
The worst suggested, she believes the best;
Not soon provoked, however stung and teased,
And, if perhaps made angry, soon appeased;
She rather waives, than will dispute, her right,
And injured makes forgiveness her delight.
Such was the portrait an apostle drew,
The bright original was one he knew;
Heaven held his hand, the likeness must be true."

Cowper.

"Moral ambition has no pride; it only desires to fill its place, and make its note duly heard in the universal concert of the God of love."

Amiel,