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1 Cor. x. 16, "is it not a communion of the body of Christ?" R.V. *margin*, "participation in." (Vulg. *participatio*.)

II. Gal. ii. 9, "the right hands of fellowship" (*dexteras . . . societatis*).

Acts ii. 42, "in the Apostles' teaching and fellowship." R.V. *margin*, "in fellowship." See Phil. i. 5, "for your fellowship." See, further, 1 John i. 3, 6.

A distinctly Christian sense of *κοινωνία* is *contribution*, jointly contributed benefaction; proof of fellowship: a use unknown to prof. authors.

Rom. xv. 26, *κοινωνίαν τινὰ ποιήσασθαι*, to make a contribution of some sort or other. Vulg., *conlationem aliquam facere*. Meyer explains the passage thus:

To bring about a participation, in reference to the poor, i.e., to make a collection for them. The contributor, namely, enters into fellowship with the person aided, in so far as he κοινωνεῖ ταῖς χεραῖς αὐτοῦ, xii. 13: *κοινωνία* is hence the characteristic expression for "almsgiving," without, however, having changed its proper sense *communio* into the active one of *communication*.¹

2 Cor. viii. 4, "the fellowship in the ministering to the saints," and ix. 13.

Heb. xiii. 16, "to do good and to communicate [Prayer Book, "distribute"] forget not."

Poetry.

ON THE DEATH OF A DEAR FRIEND.

Oh well-beloved Friend,
Call'd from our winter to the June on high,
From earth's fourscore to young eternity,
I cannot weep thine end.

When first I heard it told
The heart's whole depth came sudden to a stand;
For I remember'd how I held thy hand,
A little child, of old,

And, running at thy side,
On those dear paths and green unbroken fields,
Where now the villa-maker scoops and builds,
My infant prattle plied.

Then o'er the spirit came
A thousand scenes, of house, and church, and school,
Memory's long landscape, spectral, beautiful,
And thou in all the same.

Yet never tear would come:
Dear true coëval of the vanish'd Blest,
Thy proper place was where they walk at rest
In their Redeemer's home.

¹ Rom. xii. 13, *Having fellowship in the necessities of the saints.* Meyer.

We bless His truthful word
 Who once, in parable,¹ withdrew the veil,
 And taught us that, when here His servants "fail,"
 The tidings there is heard,
 And friends, with friendly feet,
 Make haste, delighted at the glad event,
 And lift the white door of the eternal tent,
 The arriving friend to greet.

Ah, what a circle met
 To welcome thee, with smiles and close embraces !
 We know the voices, we have seen the faces ;
 Nor we, nor they forget.

H. C. G. MOULE.

Dorchester, Jan. 1st, 1892.



Reviews.

The Church and her Doctrine. London : Jas. Nisbet and Co.

THE essays which make up this book originally appeared in the columns of the *Record*. They are eleven in number. The Metropolitan of Australia writes on the Holy Trinity, and on the One Oblation of Christ. The Rev. C. H. Waller treats of the Incarnation. Canon Hoare discusses Justification and the Two Sacraments. The Sufficiency of Holy Scripture is entrusted to the congenial hands of Canon Girdlestone. Sir E. Laurie and the Bishop of Ossory write respectively upon Divine Judgment and the Communion of Saints. The Principal of Ridley Hall contributes an essay on the relation between doctrine and life, and another on the "I come" of our Lord. The series is completed by Prebendary Wace's essay on the Church.

It is unnecessary to add that the whole eleven are valuable contributions towards Church thought in the present day. They are conservative, and not afraid to say so ; charitable and yet precise ; learned and yet easily intelligible. Even where a reader could not agree with the conclusion arrived at, he would admit that the case was well and fairly put. There is no reason why these reprints should not prove extremely useful to the younger clergy and to thoughtful laymen.

But in view of certain discussions which are prominent at present, we are inclined to think that the most useful of the series is Dr. Wace's article on the Church. As he says himself, "There are few subjects in theology of more interest and importance than the doctrine of the Church." Especially is that the case at present, and we are convinced that there are numbers of the junior clergy who are waiting for some clear pronouncement in support of views which they are told are unfashionable and uncatholic, and yet which they intuitively feel to be correct. Outside of the heavier works, we could wish nothing better for such than Dr. Wace's essay. He begins by stating the importance of the subject, and that it has recurred incessantly, in century after century, from the earliest times. Obviously, the first thing is to define what is meant by "the Church." But here lies a difficulty—the term is so ambiguous ; and, of course, when

¹ St. Luke xvi. 9—"That, when ye fail, they may receive you into the eternal tabernacles."