

George Herbert's Self- Projection as a Didactic Priest in *The Temple*

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Abstract

This article analyzes the didactic voices uttered by the speaker in *The Temple*. Through the didactic voices, the speaker exhorts the implied listener to obey the fundamental doctrines of Christianity, instills the importance of prayer and the priest, and conveys the importance of the Holy Scripture and the Love and Grace of Jesus Christ. The didactic voices of the speaker in the poems reveal George Herbert's own religious perspectives and standpoints which are closely related to the circumstances of Reformation in the Baroque age. Therefore, the didactic speaker is in fact the self-projection of George Herbert.

Key words: George Herbert; Didactic voice; Self-projection

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INTRODUCTION

F. J. Warnke points out the Baroque literary artist, whether dramatist or lyric poet, is so serenely sure of his identity that he can play tricks with it—splitting himself into aspects of his own personality; distancing himself from the apparitions and desires most immediate to himself, and achieving simultaneously the expression of the force of those desires and an ironic liberation from

them; taking on, a person, that is not and yet in some strange way, is his own (Warnke, 1972, p.138). As a representative poet of the Baroque age, George Herbert was also concerned with his identity, which is shown through the construction of speakers with different voices in *The Temple*. And one of the most outstanding voices is the didactic voice uttered by the speaker. Through the didactic voice, the speaker catechizes the fundamental doctrines of Christianity, instills the importance of prayer and the priest, and conveys the importance of the Holy Scripture and the love and Grace of Jesus Christ. And the views of the didactic speaker reflect the religious conflicts under the circumstances of the Reformation and project George Herbert as a Protestant through the religious perspectives and views shown by the didactic speaker.

1. THE CATECHIZING OF THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY

Catechism takes the form of question-and-answer to teach the children and the newly converted adult Christians the doctrines. In the medieval ages, the people who catechized were concentrated on the illustrations of the meaning of faith, justice and love; before the Reformation, catechism was involved in the teaching of the fundamental doctrines of Christianity, and the knowledge of the Scripture, the prayer and the sacraments. After the Reformation and with the advent of printing, catechism was stressed more by the people, and the content of catechism also increased. For example, in Martin Luther's *Lesser Catechism*, he added the discussion of baptism and the Eucharist. The catechism of Anglican was included in *The Book of Common Prayer*. The person who catechizes is "a teacher, in the ancient times who was called catechizer" (Hemmingsen, 1580, p.138). The form applied in catechizing is question and answer. In many poems of *The Temple*, the speaker

applies the form of question and answer so as to exhort the fundamental doctrines of Christianity.

Anne M. Myers has pointed out that the most direct connections between the poem and porch are established by Herbert's repeated references to events that would actually have taken place in the church porch. As a group, these events enfold moral and spiritual significance into the course of a parishioner's life; they have to do with the affirmation of religious responsibility or the inculcation and surveillance of socially useful virtues such as charity, thrift and truthfulness (Myers, 2010, p.438.). In "The Church-porch", the speaker constructs a dramatic situation at the very beginning of the poem by addressing the listener "you", which implies that the following content of the poem is addressed to the implied listener, or to all the readers. The content of this first stanza shows that the listener is a young man, who is "intelligent, rational, and sophisticated enough to be delighted with verse" (Hill, 2012, p.185). He might be a newly converted Christian, might be a parishioner, and might be "a nobleman like Herbert" (Summers, 1968, p.104). No matter what the identity of the listener has, he is the addressee of the speaker and the receiver of the exhortations of the doctrines. From the second to the fourth stanza, the speaker exhorts the listener to be aware of lust. While facing lust, we should either choose to abstain or choose to marry, and the behavior after marriage should be restricted. From the fifth to the tenth stanza, the speaker warns the listener to drink wisely because if the one gets drunk, he might commit sins by killing his mother or having incestuous relationship with his sister, which are against the will of God. Through the warning against drinking, the speaker shows the importance of self-restraint. Later, the speaker warns the listener against pride, lying and idleness respectively, which all belong to the Seven Deadly Sins. In the twenty-second and twenty-third stanzas, the speaker concentrates on exhorting the listener to fast, because indulgence in food might lead to the fall of human beings. Fast is frequently mentioned in the Bible and is advocated by Christianity. Such exhortations are given by the speaker in "Lent" and "Home" as well. In "Lent", the speaker makes a comparison between temperance and abandonment:

Besides the cleanness of sweet abstinence,
Quick thoughts and motions at a small expense,
A face not fearing light:
Whereas in fulnesse there are sluttish fumes,
Sowre exhalations, and dishonest rheumes,
Revening the delight. (line 19-24)

The speaker illustrates the influence of temperance on body: Abstinence is good and holy, which can make people get quick thoughts and emotions; while indulging in the delight given by food might lead to the fall, immorality and eventually the punishment. Therefore,

the worldly feast cannot give the delight given by food; in contrast, it will make people feel uncomfortable; only abstinence can bring people a lot of happiness. In the seventh stanza of the poem, the speaker points out that abstinence not only benefits the body, it is also beneficial to the soul. The speaker says that "Who goeth in the way which Christ hath gone, / Is much more sure to meet with him.../ May turn, and take me by the hand" (line 37-41). "Goeth the way of Jesus Christ" refers to following Jesus Christ both bodily and spiritually, that is, to fast; and Jesus Christ "turn and take the hand" shows that human beings would get the favor of Jesus Christ, and then gain Grace and salvation. The view that temperance and abstinence can help to get the salvation is also demonstrated in "Home":

What is this weary world; this meat and drink,
That chains us by the teeth so fast?
What is this woman-kinde, which I can wink
Into a blacknesse and distaste?
O show thy self to me,
O take me up to thee! (line 37-42)

By saying "this meat and drink/ that chains us by the teeth so fast", the speaker refers to the bondage of soul through appetite. In the third and fourth line, the speaker compares man's desire for woman with appetite for food: compared with the desire for woman, appetite for food is more threatening. In fact, abstinence is frequently mentioned in Christianity. The story of Adam and Eve shows that the desire for food might cause the rebellion because it is Adam and Eve's desire for the fruit of the Forbidden Tree that leads to the fall of human beings.

Apart from exhorting the listener to fast, the speaker warns the listener against jealousy because jealousy is considered to be a sin in Christianity. The warning against vexation is also given. Besides, being thrifty and don't be too mean or too avid for money is also stressed by the speaker. And such exhortations can be seen in "Avarice". The speaker addresses "avarice" directly through the application of apostrophe. At the very beginning of the poem, the speaker points out the feature of money: it is the bane of bliss and the source of woe. In the third and fourth stanza, the speaker describes the specific process of making gold: getting it from the mine, burning and then making it into a coin and stamping and sealing on its surface. In the couplet at the end of the poem, the speaker points out the consequence of desire for money: "Man calleth thee his wealth, who made thee rich; / And while he digs out thee, falls in the ditch" (line 13-14). The two lines show that greed for money will lead people to fall and sin.

Besides, the speaker also discusses the virtues the Christians should have. In "Vertue" the speaker doesn't discuss any specific virtue, but concentrates on its importance: from the first to the third stanza, the speaker

discusses the sweet day, the sweet rose and the sweet spring and points out that all of them are temporal and would die. In the fourth stanza, the speaker says that compared with the sweet day, sweet rose and sweet spring, only virtue, which is like seasoned timber, would never disappear; even though all the world would turn into ashes, it will live forever. Through such a comparison, the speaker warns the listener that only virtue can be eternal. In "Humilitie", the importance of humility is instilled through a parable. In the poem, the speaker describes the scene when the virtues sit to wait for the beasts' tokens of submission: the lion presented his paw to Mansuetude, the hare presented its ears to Fortitude, the turkey presented its coral-chain to Temperance, and the fox's brain, which refers to cunningness, was bestowed to Justice; at last, the Crow brought in the peacock's plume which led to the quarrels of all the beasts. Facing such a scene, only Humility felt sad and drove all the beasts away. In the parable, the things presented by the beasts are applied as different symbols: the paw of the lion stands for power, the ears of the hare symbolize timidity, the coral-chain of the turkey is a symbol of excess, fleshly indulgence and wine "deciphered by the red colors of what hangs about his chaps" (Riley, p.89); and the peacock's plume symbolizes the nihilistic hale. Through the parable, the speaker shows that all virtues except humility would be threatened by all kinds of temptations. Consequently the importance of humility is foregrounded. Following "Humilitie" is "Frailtie", in which the speaker warns people of the temptation of the worldly things. The speaker first says that he treats reputation, wealth and the beauty of woman as the earth, and thinks that he would never step on it; in the second stanza, the speaker compares the heavenly world with the secular world: God's world is simple and serious, while the secular world is elegant, "full of glory, gay weeds, brave language, braver deeds". "Gay weeds" refers to the colorful clothes, which form a sharp contrast with God's world. However, all the things in the secular world can rise quickly and pierce our eyes, which makes us unable to see the eternal truth. This is the frailty of human beings which we should be alert to. "Constancie" applies rhetorical questions in the whole poem. In the first line, the speaker puts forward the question "who is the honest man?" And the lines in the remaining part of the poem are answers to this question, or in other words, the illustrations of an "honest man": The man who is honest to God, the neighbors and the self is an honest man; honesty is stable and can be tested by time; honesty resents deceit; the virtue of honesty is eternal and won't disappear with the sunset; honesty is a virtue which cannot be defeated by any other shortcomings; honesty won't be influenced by any bias. After the illustration of honesty, the speaker stresses in the last two lines that the people who possess honesty can be called the man of virtue and his virtue will last forever. Through the

application of rhetorical questions, the importance of honesty is conveyed.

All the exhortations about the different sins and virtues are more or less related to precepts in the Bible. Therefore, the speaker takes the role of a didactic priest so as to instill the fundamental precepts into the Christian. And this is what Herbert did in his daily life: temperance is practiced in Herbert's life. Herbert got consumption since he was young; he was easy to catch cold and get fever, and he always had indigestion. Although his works are full of food images, he was still afraid of the temptation of food. In order to avoid the pains caused by indigestion, he did research on fasting, and translated Luigi Cornaro's essay on diet, which shows that the people who fast would hardly get diseases because abstinence can take away the root of illness (Herbert, p.332). Half of the 26th chapter of *The Country Parson* discusses how to fast. In this chapter, Herbert says: "The Country Parson by fasting *keeps his body tame, serviceable and healthful, and his soul fervent, active, young and lusty as an eagle.*" (Herbert, p.334) In 1617, when Herbert was studying in Cambridge, he mentioned his experiment of fast in his letter to John Danvers. The personal experience of Herbert shows that he believed in the importance of temperance and abstinence in salvation and practices it in his daily life. Besides, he also stressed virtues in his daily life. When he got married, he hoped his wife would be humble by saying that "You are now a Minister's wife, and must now so far forget your father's house, as not to claim a precedence of any of your parishioners." (Walton, p.314) And in his first sermon he gave his Parishioners many necessary, holy, safe rules for the discharge of a good conscience, just as what the speaker does in the poems. Moreover, he treated the congregation kindly, which showed his own virtues. Therefore, the didactic priest which catechizes the fundamental doctrines of Christianity is in fact a self-projection of George Herbert.

2. THE INSTILLATION OF THE IMPORTANCE OF PRAYER AND PRIEST

The speaker in *The Temple* also concentrates on the instillation of the importance of prayer and priest into the implied listener. In "The Church-porch", the speaker as a priest exhorts the listener to pay attention to prayer, especially the public prayer, and such didactic voice can be heard in the two poems entitled "Prayer" as well. "Prayer (I) with its rapid sequence of definitions is a mimetic representation of an ejaculatory prayer, as well as an attempt at finding words for the essence of what prayer is." (Bauer, 1995, p.107) "The sonnet is made up of some 27 metaphors and images (a single word may be emblematic), each one a symbol of a point in our experience of prayer". (Lennon, 2002, p.2) Through the metaphors and images, the speaker in the poem conveys

the importance of prayer. In the first stanza, the speaker defines prayer in the following words:

Prayer the Churches banquet, Angels age,
 Gods breath in man returning to his birth,
 The soul in paraphrase, heart in pilgrimage,
 The Christian plummet sounding heav'n and earth.
 (line 1-4)

By using the noun phrases, the speaker first defines prayer as a kind of banquet, which refers to the Eucharist and has the function of salvation. "Angels age" is in contrast to the age of human beings. In *Psalms* it is stated that the longevity of human beings is threescore years and ten, while angels are immortal. Thus the comparison of prayer as angels' age shows that prayer is as immortal as angels. The line "Gods breath in man returning to his birth" is related to *Genesis*, in which it is written that "then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (*Genesis*, ii: 7). Through connecting the power of God's creation of man with prayer, the speaker shows that prayer has the same function of God's breath into human beings; in other words, prayer can bring human beings to the prelapsarian state, thus emphasizing the regenerative function of prayer. The last two lines of the stanza "The soul in paraphrase, heart in pilgrimage, / The Christian plummet sounding heav'n and earth" shows the influence of prayer on the soul of human beings: it can measure the piety and the distance between the secular world and the heaven. In the second stanza, the speaker compares prayer as the weapon against God, sinner's tower, thunder and spear. Such comparison can be seen in "Prayer" (II) as well, in which prayer is compared as a spear that can pierce God's ear. Such metaphors all show prayer's power of salvation and that it can be used as weapons against God so as to gain Grace. The metaphor of prayer as "sinner's tower" refers to the Babel tower. In the Bible, the Babel tower was constructed by people to get to the heaven; therefore, the comparison of prayer as tower shows that prayer can let us get closer to and lead people to heaven; moreover, the comparison of prayer as the spear that pierced Jesus Christ shows that prayer can let Grace flow to us just like the blood flows from Jesus Christ. Just because of such powers of prayer, the speaker says "the six-daies world transposing in an hour". "The six-days" refers to the time God takes to create the world, while "an hour" refers to the time people spend on praying every day. Therefore, the speaker emphasizes the strength of prayer by stating that an hour's prayer can have the same effect as that of God's creation of the world. In the third stanza, the speaker describes prayer as softness, peace, joy, love and bliss as well as manna, the daily dress, the Milky Way and the bird of paradise. Manna is the food given by God when the Israelites went through the wasteland, later it

is used to symbolize the flesh of Jesus Christ, standing for the Grace and salvation of God; the daily dress shows that prayer is the religious ritual held daily. Prayer is also compared with the Milky Way. In Ovid's *Metamorphosis*, the Milk Way is considered to be the way to Jupiter's palace; while in "Prayer" (I), such a comparison shows that prayer, being similar to the Milky Way, has become the way to heaven. All these metaphors demonstrate the power of prayer. The last couplet of the poem compares prayer as church-bell which can be heard faraway. This shows that prayer has become the power of the soul. Through the series of metaphors and images analyzed above, the speaker instills the importance of prayer into the implied listener.

The importance of priest is also stressed in some poems. In "The Church-Porch", the speaker points out the status of priest to the listener: "He is thy judge". "God calleth preaching folly" (line 429) is from *Corinthians* in which it is stated that "For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe". (*Corinthians* i: 21) And the priest is the tool of God to save the disciples. Therefore, the speaker says in the poem that even though the preaching of priest is terrible, such terrible preaching is still useful because it can make the listeners learn to be patient; in 74th stanza, the speaker exhorts the listener not to mock at the language or the expression of the priest; instead they should love the priest because of their love for God, thus, stressing the important status of priest. The warning of the important status of priest is shown in "The Priesthood". This poem is composed of 7 stanzas, and in the fifth stanza, the speaker points out the functions of priest directly:

But th' holy men of God such vessels are,
 As serve him up, who all the world commands:
 When God vouchsafeth to become our fare,
 Their hands conuey him, who conveys their hands.
 O what pure things, most pure must those things be,
 Who bring my God to me! (line 25-30)

It is sated in *2 Corinthians iv: 7* that no matter how great human beings are, they are merely "earthen vessels". The comparison of the priest as God's vessels shows that the priest is the "chosen vessels" of God, who is different from other people; the third line shows that the priest is the person who let God promise to give us food. The food given by God has the implication of Eucharist, which stands for salvation. Therefore, the priest plays an important role in gaining salvation because the pure hands will bring God to human beings. The speaker in "Aaron" takes the form of mediation to show the importance of the priest. In the first stanza, the speaker describes the first priest Aaron. From the first to the third line, the speaker describes the vest of Aaron, and in the fourth line the

speaker points out that the mission of Aaron, the priest, is to lead people to life and rest, which refer to God. "The Windows", one of Herbert's most affecting architectural poems, is not about how stained-glass windows inspire devotion, but why a preacher is a window (Hodgkins, p.169, p.172). At the very beginning, the speaker says that human beings are brittle glass which cannot preach the eternal word of God. However, because of the grace of God, he affords glorious and transcendent place to the human beings to be a window. Here, the priest is compared to be a window, through which, the doctrine and life, colors and light can be combined and mingled to bring a strong regard and awe. These are the functions of the priest.

All in all, the views on the importance of prayer and priests in the poems are in accordance with George Herbert's own religious perspectives. Herbert stresses prayer in his daily life: he would pray every day; and it is stated in *The Life of George Herbert* that he instructed the congregation also "why the prayer of our Lord was prayed often in every full service of the Church; namely, at the conclusion of the several parts of that service; and prayed then, not only because it was composed and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions." (Walton, pp.322-323) The frequent discussion of the importance of priest reflects people's concern with the status of priest in the sixteenth and seventeenth century. During the Reformation, the identity of priest has become a focus of discussion: The Catholics hold that the reverend has unrivaled status; but the Protestant points out that the clergyman is the tool of God, and they are still important because the priest is ordained by God and can help people understand the Bible and is the spokesman of God; some extremists of the Protestant even pointed out that the vocation of priest should be canceled because the doctrines of the Protestant advocated that everyone can interpret the Bible according to his own understanding. Facing such controversies over the status priest, Herbert shows his own view on the identity of the priest through the illustration of the importance of the priest by the didactic speaker: first the priest is a holy vocation ordained by God, he can lead people to the grace and salvation of God. Such views are also shown in *The Country Parson*. In the first chapter of *The Country Parson*, Herbert defines priest as a person who "may be gathered both Dignity thereof and the Duty: The Dignity, in that a Priest may do that which Christ did, and by his authority and as his Vicegerent. The Duty, in that a Priest is to do that which Christ did and after his manner, both for Doctrine and Life." (Herbert, p.210) The country parson is "not witty, or learned, or eloquent, but Holy". (Herbert, p.224) And he holds that the priest has three duties: To infuse a competent knowledge of salvation in every one of his Flock; to multiply and build up his knowledge to a spiritual Temple; to inflame this

knowledge, to press and drive it to practice. (Herbert, p.265) In other words, the main duty of the country parson is to exert positive effect upon the congregation. The views of the speaker who instills the importance of prayer and the priest can be found in Herbert's *The Country Parson* as well; therefore, the speaker is in fact a reflection of George Herbert's self.

3. THE EXHORTATIONS OF THE IMPORTANCE OF THE HOLY SCRIPTURE AND JESUS CHRIST

The didactic voice in *The Temple* also conveys the importance of the Bible, and such voice is quite typical in the two poems entitled "The H. Scripture", both of which are sonnets consisting of three quatrains and a couplet. The speaker in "The H. Scripture" (I) doesn't preach at the listener like that in "The Church-porch". Instead, it takes the form of conversation with the Bible to praise it so as to convey the importance of the Bible to the listener. In the first stanza, the speaker points out the functions of the Holy Scripture: it can make the soul sacred and can mollify the pains of human beings. In the second and third stanza, the speaker discusses the functions of the Holy Scripture in details:

Thou art all health, health thriving, till it make
A full eternitie: Thou art a messe
Of strange delights, where we may wish & take.
Ladies, look here; this is the thankfull glasse,

That mends the lookers eyes: This is the well
That washes what it shows. Who can indeare
Thy praise too much? thou art heav'ns Lidger here,
Working against the states of death and hell. (line 5-12)

In the two stanzas, the speaker stresses that the Holy Scripture can give people eternal health; it can give people joy; and it is the "thankful glass" which can repair the eyes of human beings; besides, it is also a well that can sanctify all the things in the world. Such descriptions of and praises on the Holy Scripture are not only done through the conversation with the Holy Scripture, they are also shown through addressing the ladies, who are probably the listeners, thus, imposing the didactic and admonishing tone on this poem. In the last two couplets, the speaker points out that the Holy Scripture is the joyful gift, and those who pray wholeheartedly can enter the heaven depicted in the Holy Scripture, and therefore we should treat the Holy Scripture sincerely. The speaker in *The Holy Scripture* (II) continues the laudatory tone. In this poem, the speaker compares the Holy Scripture as "a book of starres", which indicates that the Holy Scripture is a book which can send out brilliant rays so as to make people get eternal bliss. "Heaven" includes the voices of

Echo, the speaker and the conversational voices of the two. Through these voices, the importance of the Holy Scripture is also conveyed. Lull pointed out that the speaker who puts forward questions is like a catechizer who is in quest of knowledge (Lull, 1990, p.135). First, the speaker puts forward the question "O who will show me those delights on high?" and the answer of Echo is "I". Most critics hold that the answer is the sacred answer from the sacred leaves of the Holy Scripture, which corresponds with the content of the poem. In the fifth line, the speaker asks: "Wert thou not born among the trees and leaves?" "Leaves" can be considered to be a pun, it refers to the leaves of the trees as well as the leaves of the Holy Scripture; therefore, in the following line, the speaker asks "what leaves are they" and the answer is "Holy", which confirms that the leaves undoubtedly refer to the leaves of the Holy Scripture. The line "Are holy leaves the Echo then of blisse?" questions whether the Holy Scripture stands for bliss, and the question gets a positive answer of Echo; from line 13-16 the speaker first claims that the Holy Scripture is the supreme delight through the question "what is that supreme delight?" and the answer of Echo shows that apart from being the supreme delight, the Holy Scripture is also light, which can enlighten the mind. The question "what shall the will enjoy?" and Echo's answer "joy" show that the Holy Scripture can also give joy to human beings; besides, it can give people pleasure and leisure. All the things given there can endure forever. Therefore, through the conversational form, the speaker conveys the importance of the Holy Scripture as well.

Besides, the speaker in *The Temple* also informs the listener that Jesus Christ represents Grace and Love through the colloquy in some poems, which can be found "Love-joy", "JESU" and "H. Baptisme". "Love-joy" takes the question-and-answer form of catechism, which takes place between the speakers "I" and "that man". The setting of this poem is described as follows: the speaker "I" saw that letters "J" and "C" are annealed on every bunch of grapes; then the other speaker, "the man", asks the speaker what is the meaning of the letters "J" and "C"; and the speaker answers that "J" and "C" stands for "Joy" and "Charity"; the man agrees with the answer of the speaker, and supplements that "J" and "C" figures Jesus Christ, which demonstrates that Jesus Christ is the incarnation of joy and charity. Such view is also conveyed in "JESU". The speaker narrates that Jesus Christ is deeply craved in the speaker's heart, but affliction breaks the heart into pieces, which lead to the abruption of Jesus Christ who is craved in the speaker's heart. Therefore, the speaker goes to look for Jesus Christ, and finds the letters "J", "ES" and "U" in succession, which form "JESU" when put together, and it is "JESU" that ease the affliction of the speaker. Therefore, Jesus Christ's power of salvation is foregrounded again. "Marie Magdalene" is composed of three stanzas. The speaker

in the first and third stanza has a dialogue with the speaker "soul" in the second stanza. In the Bible, Marie Magdalene is the penitential prostitute who was blessed by Jesus Christ. Therefore, the speaker shows his doubt in the second stanza: Why Jesus Christ won't be stained by filthy Mary Magdalene? As for this question, the other speaker "soul" answers in this way:

Dear soul, she knew who did vouchsafe and deigne
To bear her filth; and that her sinnes did dash
Ev'n God himself: wherefore she was not loth,
As she had brought weherwith to stain,
So to bring in wherewith to wash:
And yet in washing one, she washed both. (line 13-18)

The answer of the soul shows that the sacred Jesus Christ has already assumed the impurity and sins of Mary Magdalene, and thus sanctifies her. And this shows the salvation power of Jesus Christ as well. In the first stanza of "Holy Baptisme" (I), the speaker first views his sins and then his eyes fly to the water of baptism. In the second stanza, the speaker describes the features of the water of baptism: the water is from the pierced side of the Redeemer, that is Jesus Christ, and it can stop the sins of the speaker from growing thick and wide, which shows the salvation power of Jesus Christ.

The importance of the Bible and the status of Jesus Christ were frequently discussed during the Reformation, which is conveyed through the principles of Sola Scriptura and Solus Christus and sola Gratia. "Sola Scriptura" is one of the slogans of the Protestants, which show the importance attached to the Bible. *The Thirty-Nine Articles* of the Church of England also stresses the importance of the Bible, the content of which is as follows:

Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. (Kidd, 1899, p.93)

The status of Jesus Christ is discussed as well. In article III and article IV, the death and resurrection of Jesus Christ are stated. And in Article XV it is stated that only Jesus Christ is without sin, and in XVIII, the salvation power of Jesus Christ is stated as follows:

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set to us only the name of Jesus Christ, whereby men must be saved. (Kidd, 1899, p.159)

This article stresses Jesus Christ salvation power and the Grace of God. The articles in *The Thirty-Nine Articles* in fact show the religious views of the Church of England, of which Herbert can be called the spokesman. Therefore, stress on the importance of the Holy Scripture and Jesus Christ's salvation power and Grace in *The Temple* is in

accordance with the standpoint of the Church of England, which reflects George Herbert's own religious views.

The exhortations about the fundamental doctrines of Christianity, the instillation of the importance of prayer and priest and the importance of the Holy Scripture and Jesus Christ construct a didactic priest in *The Temple*. By referring to the daily life and religious views of Herbert, it can be concluded that the didactic priest is in fact the reflection of George Herbert himself. Through the didactic voice of the priest, Herbert shows his protestant religious views during the Reformation and thus demonstrated his religious in the circumstances of religious controversies.

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