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THE CHURCHMAN

May, 1920.

THE MONTH.

Cheltenham
Conference.

THE Cheltenham Conference will be held on June 1, 2 and 3, and the Committee are to be congratulated upon an excellent programme. The Conference stands for Reunion ; indeed it may safely be said that no other Evangelical organization has done more or even so much to bring this great subject to the front, and it is fitting that the public meeting, on the evening of June 1, should offer a practical illustration of that " Fellowship of the Churches " which the Conference has so powerfully promoted. Under the presidency of the Rector, the Rev. H. A. Wilson, who is permanent Chairman of the Conference, this public meeting will be held in the Town Hall, Cheltenham, and addresses will be given, from the Church of England side, by the Bishop of Warrington, and from the Free Church side, by the Rev. R. C. Gillie. This, we believe, will be Mr. Gillie's first appearance at the Cheltenham Conference—the Bishop of Warrington was a welcome speaker last year—but we may be quite sure that he will come in the same spirit of brotherhood and fellowship which marked the presence and utterance of those other Nonconformists who attended previous Conferences and did so much to make them practically useful. He will receive a cordial welcome, and his contribution to the discussion will be awaited with great interest. The Conference proper opens on the following morning, June 2. Two general subjects have been assigned for consideration, viz., " Fellowship of the Churches " and the " Self-Government of the Church." At the first session, after the Chairman's address, a wide survey of the position will be taken, the immediate aspect of the subject for discussion being " The Position of the Anglican Communion in the Christian world." Among the speakers will be

the Rev. Dr. Griswold Cummins, Rector of Poughkeepsie, New York, who will, no doubt, present a point of view which should be as inspiring as, we believe, it will be new. It will not be forgotten that the proposal for holding the World Conference on Faith and Order emanated from New York, and it will be decidedly interesting to have first-hand information concerning the Reunion Movement on the other side of the Atlantic. The afternoon of June 2 is left free—a wise provision—but in the evening the Conference will reassemble to hear addresses on “Problems of the Home Church,” and in view of the practical aspect of the question it is interesting to note that several parochial clergy will be among the speakers. On the following day, June 3, in the morning, the subject of Fellowship will be considered, first, in relation to the Dominions, and second, in relation to the Mission Field. The afternoon session will be devoted to the discussion of “Evangelicals and the National Church Assembly.” At the evening session the Report or “Findings” will be settled and adopted. The Cheltenham Conference is a comparatively young movement, but its impact upon the life and work of the Church has been extraordinarily effective, and we believe that the result of the meeting in this year of great and important doings will be considerably to increase its influence. Among others who have accepted the invitation of the Committee to read papers or otherwise to take part in the discussions are the Bishop of Barking, Canon Allen, Canon Baines, Canon Flynn, Canon Morrow, Canon Thornton-Duesbery, the Rev. H. J. Carpenter, the Rev. Stuart H. Clark, the Rev. George F. Irwin, the Rev. G. T. Manley, the Rev. E. W. Mowll, the Rev. Dr. Mullins, the Rev. H. Foster Pegg, the Rev. C. S. Wallis and Mr. Albert Mitchell.

“Communion with Schismatics.” The doubt we expressed in our last issue concerning the practical value of the Mansfield Conference Resolutions is rather confirmed than removed by the resolution adopted by the Council of the English Church Union on the proposal of Canon Lacey seconded by the Rev. C. B. Lucas:—

“This Council, humbly adhering to the prescriptions of the sacred canons and the practice of the Catholic Church in regard to the avoidance of Communion with schismatics, approves the following propositions in principle:

“(1) Corporate groups of Christians, separated by schism, ought to be received into Communion by the proper authority if they show a desire to close the schism and are found orthodox.

“(2) They may then lawfully continue as corporate groups, retaining

such features of their former organization as are consistent with Catholic faith and practice.

“(3) Their ministers, if they desire it and are found to be personally qualified, should forthwith be admitted to Holy Orders.”

A rider, proposed by the Rev. C. B. Lucas, was adopted in the following terms:—

“That the Council cannot accept the Mansfield College statement on Reunion, since this statement is at least capable of being interpreted as laying down a position with reference to the Church which the Council cannot admit, and as obscuring the truth as to the necessity of episcopal ordination.”

Canon Lacey's attitude towards the rider is not stated in the reports, but he could hardly do otherwise than oppose it since it deliberately throws over the Mansfield statement of which he was one of the authors. But we are entitled to ask whether the Mansfield statement is to be interpreted in the light of the E.C.U. resolution which was passed on his proposition? Further we should like to know who, in his view, are the “schismatics”?

Several points of interest and importance are settled—at least for the present—by the judgment of Lord Coleridge in what is known as the Salford Patronage Case.

(1) That the presentation to a living need not be by deed. The facts in this case were peculiar. The living became vacant on April 13, 1918, and eight days previously the patron wrote to the Bishop of Manchester giving the name of the clergyman to whom he had offered and who had accepted the living. The Bishop was not satisfied that the nominee was “a fit person.” On May 3 the patron wrote pressing his nominee and on May 13 the Bishop refused to institute. On August 7 the patron signed the Deed of Presentation, but no reply was received after that date, and in December the Bishop, claiming that the living had lapsed to him, proceeded to take steps to institute a clergyman of his own choice. The patron thereupon instituted a suit of *quare impedit* against the Bishop, who then decided not to proceed with the institution till the case had been tried. If no valid presentation had been made till August 7, the living had clearly not lapsed to the Bishop in December. Lord Coleridge held, however, that there was an effective presentation on May 3, and overruled the plaintiff's objection.

(2) That a Bishop, before deciding to institute, has the right to

interrogate the presentee as to his practices and if they are illegal to require an undertaking that he will not continue them. The plaintiff claimed that if the presentee were prepared to make the customary declaration, nothing further could be exacted of him. "This," said the Judge "is to trifle with common sense," as in this particular case "the Bishop knew that the clerk construed the declaration as not inconsistent with his practices. The Bishop considered them illegal; the clerk did not, and the declaration would, therefore, be an idle form. *If they were illegal (the italics are ours) the Bishop was entitled to security against their repetition.*"

(3) That a presentee who follows illegal practices and refuses to discontinue them is not "a fit person" and the Bishop is not bound to institute. The practices in question in this case were the Reservation of the Sacrament, the ceremonial use of incense, the lighting of candles on and above the Communion Table which were not required for the purpose of giving light, and the wearing of chasuble and alb. Lord Coleridge examined these questions for himself and came to the conclusion that the first three were illegal, but he did not decide the question of vestments although he clearly intimated his view that there was an arguable case for them.

Judgment was, therefore, given for the Bishop of Manchester with costs. But it is believed there will be an appeal.

The Responsibility of the Bishops. How great a victory the Bishop of Manchester has gained for the cause of legality and loyalty within the Church of England may be gathered from the comments of the *Church Times*. We, however, rejoice that the Bishop's courageous action in refusing to institute a presentee who admitted quite frankly that he had followed the practices in question and refused to discontinue them, has been so amply vindicated, and we sincerely hope Lord Coleridge's judgment will be upheld on appeal. Now that it has again been established that bishops have power to refuse institution in such cases we trust that their lordships will not hesitate to use it. It is, as we have always held, upon them that the responsibility rests for securing that the services of the National Church shall be conducted according to law.

QUAKERISM : ITS AFFINITIES, CONTRASTS, AND SECRET

BY THE REV. T. A. GURNEY, M.A., LL.B.

SO allied was the Quakerism of the eighteenth century to the Montanism of the second in certain essential respects that Canon Curteis in his book on "Dissent in relation to the Church of England" prefaces the Lecture on Quakerism with a list of dates in which it is linked up directly with a movement no less than fifteen hundred years before, with which in many important respects it might seem at first sight not to have the slightest affinity. At first, indeed, the association of the two might seem, for Quakers, the very reverse of flattering. What possible connexion can the Montanism of Phrygia with its spiritual exaggerations, its severe asceticism, its terrible penances, its sensational Millenarianism, its startling revelations, its visionary orientalism, have with a movement springing out of the heart of an age and a nation far removed across the world-cycles and the whole distance of Europe, hating all that was unpractical and visionary—the foe of "enthusiasm" in every shape and form; a movement initiated and carried forward by such sober men as George Fox, William Penn, and Robert Barclay, and taking shape in an American Colony founded successfully, with practical gifts of administration, by one from whom it has derived a great and honoured name? What link can men possibly establish between such fanciful dreams as those of Maximilla and Priscilla, on the one hand, and the practical philanthropy and simple, unaffected piety of Elizabeth Fry, or between the fierce, persecuting zeal of Tertullian and the gentle, forgiving spirit of James Parnell, William Dewsbury—for nineteen years, altogether, a prisoner for conscience sake—of Marmaduke Stevenson, of Isaac Penington, six times imprisoned under the Restoration, whose writings "still speak to us of the calm and joy of the mystic reconciled with God and man?"

Yet, in spite of the obvious differences, which appear on the surface, differences largely—as our Western minds will think—to the credit of Quakerism, the spiritual affinities between the two movements are deep and suggestive. For both alike are the emphasis of the Religion of the Spirit on the side of His sovereignty and

freedom, and, in the case of a third and later movement, Methodism, in spite of similar contrasts, there is the same affinity still.

It is not only by its strange affinities, but by its equally striking contrasts that one can best realize the special standpoint of Quakerism. Compare it, for example, with the great movement, Puritanism, out of which, in a sense, it sprang. Both movements were protests against superstition, or worldliness, in the Church, and against unspirituality in private life. Both were remarkable for their insistence upon the truth and infinite significance of Christian revelation, upon the supremacy of conscience, upon "the liberty of prophesying," upon the supreme claim of God over human life, upon the sense of the nearness and reality of the unseen. The Puritan Fleetwood or Hampden or Milton as much as Tertullian the Montanist, or George Fox the Quaker, aspired, in Macaulay's vivid words, "instead of catching occasional glimpses of the Deity through an obscuring veil . . . to gaze full on His intolerable brightness, and to commune with Him face to face." Each stood for a new ideal of worship, faith, and conduct which was utterly at variance with the spirit of a half-believing, inconsistent age. The emphasis of each, though in different ways, was upon Truth and Reality. And, though from very different causes, both movements suffered from, and were purified by, persecution.

Yet there all real similarity fails. The reasons for the unpopularity, the intense national dislike, of Puritanism are far different, and far more excusable than those which, without the smallest excuses, hounded the unoffending "Friends" to prison or exile. We may condemn the reaction of dissoluteness and irreligion which disgraced and degraded the English life of the Restoration from the Court downwards, and inoculated the nation with a virus which, even yet, is only half-removed. We may mourn the utter loss at the Restoration of one of the most splendid opportunities which English History presents for the reunion and reconstruction of national life. We may admire immensely the heroic steadfastness in principle, the wholesome cleanness of life, the passion for spiritual and political freedom, the intense loyalty to the Word of God, the fervid sense of the overshadowing presence of God which controlled so much of Puritan action, and made the English of his day "the people of a book," till, as John Richard Green says, "all the activities that had been called into life by the age that was passing

away were seized, concentrated, and steadied to a definite aim by the spirit of religion," till "the whole temper of the nation felt the change," and "the whole nation became, in fact, a church." We may and must refuse to dissociate Puritanism as such with patriotism, culture, statesmanship or spirituality when we think of such men as John Hampden, John Milton, Oliver Cromwell and John Bunyan. And yet we can understand how the reaction from the Commonwealth almost naturally became a reaction not merely political but social and spiritual, and even individual, till all the good which it might have left fruitfully behind was wiped away, as men try to blot out the memory of some hideous nightmare.

For the return to which the Puritan sought to bring men back from their superstition and folly was a return to the letter and not the Spirit; and that, with all their limitations and mistakes, was just what both Montanist and Quaker stood for. It is because of that essential difference that it is worth while thus comparing these three movements together. Adhesion to the Bible, loyalty to the Bible, acceptance of the Bible as the one complete standard of all creed and conduct, gave its consecration to the whole earlier Puritan movement, and made it so mighty a lever for the uplifting of Mediæval England out of the pit of superstition and the slough of spiritual ignorance. With ourselves the Renaissance was, under the influence of Colet and Erasmus, a renaissance to the pure Word of God in its original tongue, as against the follies and deceits of pope and priest. "Greece rose from the dead," "Greece crossed the Alps," with the New Testament in her hand. "I long for the day," wrote Erasmus, "when the husbandman shall sing portions (of the Gospels and Epistles of the New Testament) to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall wile away with their stories the weariness of his journey." The next generation saw his hope fulfilled. "The New Learning" found its attraction and its crown in the eager, reverent study of the Bible, and the sweetness and strength of the golden Elizabethan age are mostly derived from that. The Puritan, more keenly than the men and women round about him, felt the force of this appeal to one Book as the standard of all Divine and human knowledge and action. It taught him the supremacy of conscience, and made him heroic and steadfast in the face of bitter persecution. And by it he guided his whole conduct and relationships. In Bun-

yan's immortal allegory it is with a "book in his hand" which works conviction in his heart that we first behold his pilgrim ; it is with the "words of the book" that he seeks to convince Pliable ; it is by "reading the words of the book" that he comes by his burden ; "the best of books" is in the hands of the "very grave person" whose portrait Christian sees in Interpreter's House ; the key of promise which that book contains opens any lock in Doubting Castle. This devotion to the Bible, so long as it is spiritual and intelligent, lies at the heart of all true, living, Christian experience.

It lay also at the heart of that bolder outlook upon life, that strong, self-reliant love of freedom, that spirit of fearless adventure which thrust men out to seek liberty of worship in the lands of the West. For his were the Pilgrim Fathers who sailed, in the small barque, *Mayflower*, from Plymouth Rock for Massachusetts to found a New England, men and women "whose honour shall be theirs to the world's end." And their women are of the same heroic mould—such gentle spirits as Shakespeare's favourite daughter Elizabeth at home, or "the Puritan maiden Priscilla" abroad,

Dreaming all night, and thinking all day of the hedgerows of England,
Thinking of lanes and fields, and the song of the lark and the linnet,

yet withal.

She, the Puritan girl, in the solitude of the forest,
Making the humble house, and the modest apparel of homespun,
Beautiful with her beauty, and rich with the wealth of her being.

But all Puritanism was not made of such souls as John Alden, "the fair-haired, taciturn stripling," nor sweet, skein-winding Priscilla, nor even blunt, honest "Miles Standish, the Puritan Captain." Over against all this sweetness and good was the mischief wrought by an over-literalism which fettered and confined the freedom of the Spirit. Thus the Puritan's religion became a separatist, not a unitive force, a matter of prescription and forced interpretations, with a constantly intensified anti-human tendency, ending in a hard, unsocial sternness of life. "The ordinary Puritan," writes Green, "loved them that were godly much, misliking them that were wicked and profane." His bond to other men was not the sense of a common manhood, but the recognition of a brotherhood among the elect. "Life became hard, rigid, colourless, as it became intense." Puritanism found its theological expression in Calvinism, in the gloomy introspections of Oliver Cromwell, and even

in Bunyan's *Pilgrim's Progress* it flung its Slough of Despond full across the entrance to the heavenly way as "a place that cannot be mended," even though it helped the hapless pilgrim with "good and substantial steps." It left little place for freedom, for progress, for sympathy, for enlightenment. The Puritan conception of religion, of worship, and of Church discipline, was of an "immutable rule" laid down already in the letter of Holy Scripture and opposed alike to the human freedom of Anglicanism on the one hand as one finds it in Hooker, and the belief in continuous inspiration as one meets it in George Fox.

The Quaker knew no such slavish adhesion to the letter. With him the ever-present sense of the sovereignty of the enlightening Spirit overrode the authority of an infallible Bible.

Margaret Fell has given us the scene on the fast-day in Ulverstone which changed her whole future. George Fox had received permission to speak. And she tells how his words burnt in upon her soul.

"Then he went on and opened the Scriptures and said, 'The Scriptures were the prophets' words and Christ's and the apostles' words, and what, as they spoke, they enjoyed and possessed . . . then what had any to do with the Scriptures but as they came to the Spirit that gave them forth?' You will say, Christ saith this, and the apostles say this, but what canst thou say? . . . What thou speakest, is it inwardly from God? This opened me so that it cut me to the heart, and then I saw clearly that we were all wrong. So I sat down in my pew and cried bitterly to the Lord, 'We are all thieves; we are all thieves; we have taken the Scriptures in words, and nothing of them in ourselves.'"

Here is the emphasis experimentally, in personal dealing with one's own soul, of that doctrine of the Inner Light which forms the basis of so much that is best in Quakerism and in all mystical religion. Not that the Quaker ignored, or ignores, the true claim of Holy Scripture to inspiration; still less that he neglected to study it constantly and reverently. But the Puritan came to make an idol of the book itself, and thus missed its living meaning.

The Puritan closed the door of his soul to all incoming of a fresh revelation as an impossibility. To him God had ceased to speak. The one revelation in which he believed lay of necessity in the past. "The life of Christ on earth was an event utterly isolated." The Spirit was bound by His own self-imposed limitations. His religion came to rest thus for its foundations on the historical rather than the spiritual.

On the other hand, the Quaker protested for that inner light "which lighteth every man that cometh into the world," for the livingness of religion, for the continuity of revelation, for the liberty of the Spirit. He refused to no man, however dark and degraded, the possession of that inner light, only it needed to be kindled and fanned into a flame. It seemed to him as though the Church around him "had built a hundred beautiful shrines over the places where God had once spoken to men, and a great cathedral over the spot where the dead Christ had lain, only to make it clearer that God no longer spoke to His people now, and that Jesus of Nazareth was passed far away from the lives of men."¹ To him the Spirit had never ceased to strive with man, or to instruct him, if willing to be taught. "The Bible took its right place, not as a wonderful, God-made book, fallen from heaven among men, without a parallel of any kind, and with nothing in our lives to correspond to its revelation, but as the unique revelation amidst a never-ending series of revelations," as something which the Spirit alone could interpret to our souls. It was "the witness of the Spirit," the "manifestation of the Spirit," the "searching of the Spirit," the "discernment" of the Spirit (1 Cor. ii. 14), which, to him, were absolutely necessary. "To that of God in your conscience I speak," was George Fox's constant appeal to his adversaries. For it seemed to him² that "all around him he found seekers, discontented with second-hand truths; their fingers already groping at the shutters of the soul's windows," when "they had but to open them for God's daylight to come in." "Inward and immediate revelation," writes Barclay, their great apologist, "is the only sure and certain way to attain the true and saving knowledge of God." Even spiritual truths become lies when told by carnal men—"no better than the counterfeit representations of things in a comedy," "like the prattling of a parrot."³ Take but away the Spirit, and Christianity remains no more Christianity than the dead carcase is the man.

On the other hand His revelation is immediate, objective, continuous, certain, in correspondence both with Holy Scripture and with right reason. Given His inner light and you need despair of no man's salvation. Thus the optimism of the Quaker (which

¹ Barclay's *Apology*, p. 66.

² Barclay's *Apology*. p. 55.

³ P. 2, 28, 39.

lay at the heart of his humanitarianism), in contrast to the Pessimism of the Puritan, his missionary zeal, his bright, living, spiritual experience, his intelligent devotion to the Holy Scripture, his fervent philanthropy, found their fountain-head in an ever-maintained, childlike, trustful dependence upon a spiritual grace, a spiritual enlightenment, a spiritual help which could never be refused or withdrawn if only, on his side, the channel was kept unclogged and free. "I received of the Lord." "I was moved by the Lord." "The Lord opened to me." "The Lord showed me." In such constantly recurring phrases as these, you get again and again the expression of an utter dependence of the Quaker upon the sovereign power of the Lord the Spirit. The movement, till it was cast out and bitterly persecuted, was at heart a return to primitive Christianity, an emphasis of the inwardness of all true religion, a giving place, in an unbelieving and intellectualized age, to the supremacy of the Spirit. Such a movement was just what the arid and lifeless eighteenth century needed. If only Churchmen had had a large enough heart and a deep enough loyalty to the Holy Spirit to have received it this might have been the Pentecostal breath of God to a half-asphyxiated Church.

To read to-day of their sufferings and martyrdoms in England and America—the spoiling of all their goods, the prolonged imprisonments, the bitter banishments, the selling of them as slaves in Barbadoes and Virginia, the sentences of death—fills the heart, not only with an infinite indignation and pity, but an infinite regret, and forces the question, How was it possible that even nominal Christians should have been so deceived? For the unworldly, unselfish life, with its crown of utterly fearless and forgiving death, was a "witness of the Spirit" as loud as the testimony of Holy Scripture itself, in which men professed to believe so intensely. It was the emphasis of the immediacy and directness of the imparted power of God. "He had no power to touch me," writes George Fox, of a ruffian, who, having been offered five pounds by the justices to seize him, passed him unmolested. "The Lord's power preserved me over them all." "The Lord's power came on all," he writes at Bristol, in the midst of expected disturbances, "and we had a blessed meeting." The power might be manifested in weakness, but, even through weakness, it was theirs. "I am going up to the city of London to suffer," answered one of them, when

told of the peril he was facing. "There! Take that for Christ's sake," were the words which accompanied an assailant's heavy blow. "Friend, I do receive it so," was the mild reply. "This is to me," said Mary Dyer, as she walked to a scaffold from which for a time she was unexpectedly spared, "the greatest joy I could enjoy in this world"; and, when the suffering actually came, in answer to the scoffer's question: "Yea, I have been in Paradise these several days." "I have a dwelling," said another, a shoemaker, when questioned at Newgate, "where neither thief, murderer, nor persecutor can come"; and, being asked again: "It is," he replied, "in God." "In the prison-house," wrote William Dewsbury, one of Fox's earliest converts and closest fellow-workers, "I sang praises to my God, and esteemed the bolts and locks put upon me as jewels."

How much the Church of that century needed a realization of God and a witness for God as living and real as these we all acknowledge to-day. The "wind" was again "blowing where it listed." So, as once it had stirred David among the sheepfolds, and Amos among the herds of Tekoa, it moved the soul of George Fox, the young Leicestershire shepherd, and spoke with the power of a divine revelation to him as he walked in the fields near Coventry. It was "one first day morning" that the voice "soft as the breath of even" came to him, with the message that "being bred at Oxford and Cambridge was not enough to fit or qualify men to be ministers of Christ." It proclaimed that "people and professors trampled upon the word of Christ while they fed one another with words." It led him alone with the Word of God in hand, to field and orchard and hollow tree and lonesome places, and flung upon it there a fresh and glorious light—a light answering to, and kindling to a burning flame, the light already burning within. It gave forth to the world a man with a message and a people with a message—simple, definite, convincing, satisfying. "There was none among them all that could speak to my condition. When all my hopes in them, and in all men, were gone . . . then, oh then, I heard a Voice which said, 'There is One, even Jesus Christ, that can speak to thy condition; and when I heard it my heart did leap for joy.'"¹

That is what we have again and again through all Christian history—that, indeed, which makes it distinct and unique—the

¹ G. Fox, *Journal*, I. 55.

inner light, the inner voice, answering to something in Man, yet instinct with God, aflame with God, authoritative from God, which awakens, convicts, consumes, consoles, transforms, tranquilizes, ennobles :—whether it comes to Augustine in the little cottage garden under the opal Italian skies at Milan, “ tired of devouring time or of being devoured by it,” or to Joan of Arc in the pleasant woods of Domremy beside the flowering banks of the Meuse, or to Francis d’Assisi in the half-ruinous chapel among the cypresses and olives of Assisi, or to Pascal and the Mère Angélique in the quiet cloistered solitudes of Port Royal, or to William Law in the little study at Kingscliffe, or to Wesley and his friends in the college rooms of the Holiness Club at Oxford. In each case it is the assertion by the Lord the Spirit of His sovereign freedom to speak as He wills to whom He wills.

There is another side of Quakerism, as there is to Montanism, Quietism, Methodism, and all similar movements. There are extravagances which are psychical, not spiritual, aberrations from sober Bible truth due to want of wise leadership or sympathetic outside treatment ; negations which, in their reaction from what is tinged with evil become themselves dangerous and mischievous. But what no sober student of spiritual history can ever lose sight of is the essential, tremendous truth to which they bear witness, a truth constantly being overlooked even by the people of God, the sovereign freedom of the Holy Spirit’s working. Forth into a religious world preoccupied with its own earthly ideals, indifferent to the real claims of Christ, unconscious, often, of the prime secret of Christianity, forth into a Christianity which itself had become a name only to live when it was dead, these men and movements were thrust by a driving force such as that which “ drove ” (Greek, *ήγετο*, was driven), our Lord into the wilderness, divine, not human, unexplainable except by a supernatural influence, potent to achieve mighty and abiding upheavals, swinging back the strong gateway of spiritual death, breathing on the slain that they might live, sweeping like some mighty flood, into the world’s desert areas “ till there be no more death nor barren land,” burning up the dross that had obliterated the gold of human nature, shining till those that sat in darkness and the shadow of death felt its healing light. It is best to dwell with sympathy and appreciation on the Divine reality in each case before we mark the almost unavoidable human limita-

tions, and to ask how far the Church herself is to blame for these. Thus, as Canon Curteis has written,¹ "it is not in the affirmations of George Fox but in his denials that the Church of Christ meets him and repudiates his teaching." To some extent, so far as she is living to-day, the Church has absorbed the essentials of his teaching. And if Quaker principles had been less antagonistically treated, and, instead, transfused into the general current of national religious life,² they would not only have escaped their own extravagances but also have contributed the very spiritual elements which the age most had need of. The spirit that awoke to realize that the "steeple-house men call the Church" was not really the temple of the Living God, was no anti-church but rather anti-formal spirit. The mind that, in its strong conviction of the universal inner light shrank with horror from the slavish adhesion to the letter rather than the spirit, was certainly not unappreciative of the immense worth of the Bible. It was God's own protest in man for reality, God's passion in man for truth, God's revelation of life and beauty to the hearts of men. It was "the abbey of the Holy Ghost"—the religion of the heart—reared to remind men and women of the worship and the presence which they had forgotten. "What was urgently wanted," writes Canon Curteis (p. 268), "and what Christ, I think was really commissioning George Fox and others to do was, not a destructive, but rather a constructive work—the work of breathing fresh life into old forms, recovering the meaning of old symbols, raising from the dead old words." And, may we not add, bringing home to many who are still strangers to it the splendid reality of an uplifting Presence

" Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,"

the sovereign Spirit Who alone makes possible and real the promise: "I will dwell in them and walk in them, and I will be their Father and they shall be sons and daughters of the Lord God Almighty."

T. A. GURNEY.

¹ Curteis: *Dissent in relation to the Church of England*, p. 254.

² Overton: *History of the Eighteenth Century*, p. 242

FIXED DATES AND PROPHECY.

BY THE REV. W. S. HOOTON, B.D.

THE presumption of assigning a fixed date to the Coming of the Lord is unquestionable. But it is not always recognized how very small is the number of those who have been guilty of it. If we were asked, how many of us could give the names of more than one or two persons notoriously discredited in this matter, with the comparatively insignificant following they obtained? Yet, from sweeping assertions sometimes heard, one might imagine such presumption was a common feature among prophetic students: and that is an unfair insinuation. The great bulk are most reverently cautious.

It is true that other names are sometimes mentioned in such a connexion. But once again, the allegations are inexcusably ill-informed and unfair. A greatly honoured leader, for example, is misunderstood by someone who cannot take the pains to appreciate the characteristically cautious and well-balanced statements of a deeply helpful utterance on this topic so all-important for our times. Or another well-known teacher is made the butt of some secular journalist, who is not only utterly devoid of the qualifications necessary for dealing with the spiritual heights and depths of the Holy of Holies, but is also so ignorant of the elements of the matter with which he presumes to deal that he jeers at predictions of "the end of the world" that were not so much as under discussion at all. Ignorance or carelessness may fall into such deplorable blunders; but that is really no excuse for Christian preachers and teachers, who *are* supposed to be acquainted with the elements of what they are talking about, and to possess spiritual perception, and to distinguish things that differ even apart from spiritual perception, and moreover to be scrupulously careful not to suggest by unbalanced or thoughtless utterance what another has never intended and has in reality made it quite plain he never intended, but who are nevertheless guilty of these scandalously misleading and injurious generalizations.

There remains, however, a further question, which is the main subject of the present paper. Is there a fixed date at all? Is the time of the Coming of the Lord, though confessedly unknown

to us, nevertheless fixed in the knowledge of God? For most of us this question is settled by the undeniable fact that the very words in which our Lord expressed the limitation of His own knowledge, at least on earth, in this one point, also declare that the Father does know the day and hour. But let us consider the objections. The grounds of doubt which are sometimes expressed are apparently two-fold—Biblical and philosophical. On Biblical grounds, it is argued that our Lord's urgent command to "watch," His own statement just referred to, that He knew not the day nor the hour, the possible (though, it must be remembered, not certain ¹) rendering of 2 Peter iii. 12, and the early believers' anticipation of His early Coming, imply that the date of His appearing was always uncertain, and depended upon the faithfulness of His Church in performing her allotted task and preparing for His Return (see, e.g., Matt. xxiv. 14). On the philosophical side, it is felt that as the free will of man is thus, according to His own teaching, involved in the preparatory testimony upon which the Second Coming of Christ depends, therefore the fixing of a date would have been impossible.

These two lines of objection are obviously parallel if not interwoven, and may profitably be considered together. Is it a fact that a man's actions are predetermined, so that he is no longer a free agent, if they are foreknown? Some, apparently, maintain that this is the case. They consider that if it is known beforehand—even if known only to an omniscient God—that a man will act in a certain way, his action is fixed; he *will* so act whatever happens; his free-will is gone. That certainly seems to confound foreknowledge with predetermination. While admitting that the depths of these problems are beyond us, and that it is even unwise, under our present limitations of comprehension, to probe too far into the mysteries of predestination and freewill, there really seems to be no harm in exercising a little clearness of thought which is by no means beyond our limitations. It is true that there appear to be minds—even clear-thinking and deep-thinking minds—which cannot comprehend the distinction; and one wonders whether much addiction to deep philosophy may really not tend to elucidation of difficulties; and

¹ *Expos. G. T.*, though favouring "hastening," quotes Isa. xvi. 5, *σπεύδων δικαιοσύνην* (perhaps not very convincingly) as a parallel to R.V. rendering. Liddell & Scott give some classical examples which perhaps more or less favour its possibility. R.V. relegates "hastening" to margin.

whether, as there are doubtless fashions in philosophic thought as in criticism and in every other department of enquiry, students of philosophy may not be too easily contented with accepting as irrefutable the dicta of the leaders in such fashions, whereas people who stand outside find no great difficulty in detecting the pitfalls of pet theories. At any rate, if learned philosophers deny the distinction between foreknowledge and predetermination, that is no reason why any man should be in bondage to them or surrender his birthright of liberty in thought. Quite lately I came upon a quotation which shows that we shall not be singular if we do stoutly maintain this birthright. The source of it cannot be traced, as it occurs in some remarks of another writer who does not give particulars. But the words are exactly in point. Omitting a clause which does not precisely bear upon our subject, they run thus—"Foreknowledge . . . no more changes the nature of a future incident, than after-knowledge can affect an historical fact."

It is of course true that we ourselves, having no such power of foreknowledge as we have of observation and reflection, do not all find it so obviously easy to comprehend this point. But that is a very different thing from asserting, as it has been asserted before now, that even an omniscient God cannot really leave men free if He knows how they will use their freedom. Such an assertion would be presumptuous even if the distinction under discussion was absolutely incomprehensible to finite knowledge. But it is quite evident that many people find no great difficulty, whatever the demands of philosophic dogmatism may be, in comprehending here and now that a man's will may be entirely free, and yet God may know exactly how he will use it.

But let us put the matter to the test by examining whether such a phenomenon has ever occurred. And let us take one single case as an example. Many others could be found; but one is enough to establish the point, and in this instance the *data* are so positive that misconception is impossible. It is the case of Peter's denial. It will be observed that the philosophical contentions above referred to amount to this—that the issue of a free moral choice can never be foretold, even by God Himself. So that there are only two possibilities in Peter's case. Either his denial was not a free moral choice, and he had no alternative: or else these contentions are disproved, and it is possible for the issue of free choice to be foretold. No

reverent student of Scripture can hesitate for a moment between these alternatives. The truth is that if philosophers feel that foreknowledge would involve fatalism, the facts are against them ; and an ounce of fact is better than a pound of theory. The thing has happened ; and instances could be added almost indefinitely to the one already given. Therefore there must be some failure in the confessedly limited, because human, reasoning of the theorists. Indeed, a moment's reflection will show that the philosophical principle which has been examined would require the rejection of a large part of the predictive element in Scripture. How frequent are the cases in which predicted actions, which occurred in due course, involved free moral choice, and often repeated moral choice, on the part of the participators in those actions ! It amounts to this, that those who deny that freedom of action is possible in the case of a foreknown result are falling into the same kind of error as the denial that election is compatible with free will. As both are taught in Scripture, it is commonly agreed that the reconciliation between them exists, though it is above and beyond our present powers of comprehension. It is, as we have seen, far less difficult to reconcile foreknowledge with free will ; and it is correspondingly more rash to insist that they are irreconcilable. Many of us will feel that God would not be omniscient if it were so (the attempt to disprove this is not convincing) ; and we cannot allow any cast-iron philosophical theory to interfere with fundamental religious beliefs, especially as such a theory must at best be subject to the well-recognized limitations of human thought under earthly conditions—a perfectly puny implement of reasoning by comparison with the Divine knowledge.

There is one feature of the illustration selected above which is particularly impressive in considering this point. Our Lord foretold not only the fact of Peter's denial, but its accompaniments—the exact number of its repetitions, and even the detail of the moment when the cock crew. If a detail of that character could be included in a predictive utterance, there is no need for surprise if prophecies connected with the last times contain minute references to points of time. And if a moment could be so distinctly and positively foreseen, there is no difficulty in believing that a definite moment is assigned to the Lord's Return, even though an almost infinite number of individual decisions and actions involving

free moral choice are certainly involved in the task of preparing the way for it. God does not force the will to make a certain choice; but He does know beforehand what choice each perfectly unfettered will is going to make—who will accept and who will refuse; who will obey the Great Commission and who will not, and, moreover, the various degrees of faithful obedience. Omniscience is aware when the great moment of the completed task will arrive.

It was a great satisfaction to find, long after these or kindred thoughts had been revolved in the mind, that the general line of thought was entirely confirmed by a remark of Dr. Eugene Stock in a paper on the Second Advent at the "London Meeting of Lay Churchmen" in 1919. Dr. Stock reviewed three schools of prophetic interpretation, and declared he could not pin his faith to either, believing that there was truth in all, and that neither had disproved the other two. In dealing with the exact point under discussion, he wrote as follows (see the *Record*, Feb. 20, 1919):—

If I am right in thinking that the Advent might have come at any time, it is equally true that it must come some time, and that the omniscient God has always known when. Though He decreed no day, He could foresee the prolonged neglect to fulfil the Church's task and the eventual partial fulfilment of it. Suppose it pleased Him in His infinite wisdom to inspire prophets of old to mention certain days and months and years indicating the time, which could not be fully understood till the time was near, and therefore could not hinder watchfulness meanwhile, but which might encourage devout students as the great day drew nigh. No Christian can shut his eyes to the significance of the deliverance of the Holy Land from Turkish oppression; and no one can deny that the preaching of the Gospel to the nations may in a certain sense be regarded as nearly, if not quite, achieved.

By suggesting that "the Advent might have come at any time," viz., that the exact time depended on the faithfulness of the Church, he does not thus deny that God has always foreknown when this would be accomplished (as indeed we have already seen that our Lord distinctly declares), and that in that sense the date is fixed. Indeed, he expressly affirms it. We do not discuss Dr. Stock's opinion that the Advent could (theoretically) have come at a different time, in which case a different date would have been foreknown. We have not entered upon that. We have not touched the question of irrevocable decree. But it is certain that there is every reason to believe in a foreknown and fixed date, which however is unknown to us. Nor must a decreed date be ruled out.

And the words quoted supply a much needed caution against

that light dismissal of prophetic dates which is so common. What do such figures mean, if they do not denote points of time? If attempts are made to treat them solely as symbols, has anybody ever given a full explanation of the *variations* in such figures? If they are not intended to denote exact dates, why are we told, for example, in adjoining verses, of two periods of 1290 "days" and of 1335, and, shortly before them, in the same context, of another period corresponding to 1260? If these variations do not suggest different spaces of time, what do they suggest?

It is so very easy to say scornfully that it degrades the Bible to make it a kind of chronological programme, setting forth predictions in the form of arithmetical puzzles. That is quite a matter of opinion. And as the verification of such a programme forms so powerful a refutation of current views of inspiration, it is not difficult to trace the bias in some, at least, of the quarters from which such scornful judgments emanate. Many of us will feel, on the contrary, that the fulfilment of predictions of that character is a wonderful comment upon and enforcement of the faithfulness of the Word of God for which we cannot be too thankful in days like these.

Taking such prophecies as God-given signs by which we may recognize the nearness of His Coming (though not the exact date), as corroborative events unroll themselves under our very eyes, we may well be thankful. It is quite possible to understand why their meaning should only begin to appear more clearly as the time draws near and the events begin to unfold. And as to the argument that if these figures are contained in Daniel, our Lord would have known it as well as we can do, it is beside the mark. There is nothing to suggest He did not know it, or that He did not know much more about them than we can ever know, even while we see the course of God's providence being unfolded before us. Whether any of these figures suggests the actual year of His Return we do not know. If His words imply that He did not, anyhow at that time, know even this (many feel it may be over-precise to insist on "day" and "hour") that would suggest that they do not reveal it. But they may nevertheless reveal many great world developments that are signs of it. And the interpretations of reverent students of prophecy have been so strikingly verified in so many cases that it must require very obstinate adherence to a theory

not to recognize that the facts of current history, as well as of Scripture, are against the theory that there can be no fixed dates.

Such conclusions may well strengthen faith and evoke thanksgiving. They further convey their own warning. Our Lord blamed the Jews of His day for lack of discernment as to the signs of their times. And apart from any such detailed figures, which are remarkable enough, there are broader signs to which almost all official leaders of Christian thought are strangely blind. Or if they are not blind, they are still more strangely silent. The seething unrest in Church and world, the wide-spread apostasies, the unabashed ungodliness and "lawlessness" (a special feature of prophecy) in the present time find the plainest and most obvious key to their interpretation in the premonitions of Holy Writ ; yet we are still encouraged to believe that they are a passing phase which will be replaced by recovery and improvement in affairs in due course. Blindness in such obvious matters is even more blameworthy than in controversial questions as to figures and dates : and silence, if there be not blindness, is most blameworthy of all.

One final question. Though the date may certainly not be fixed for the great culminating event of the present age, is it lawful to refer the figures exactly to separate historical preparatory events ? The fulfilment may often be recognized after the event ; but is it lawful to encourage the expectation of such fulfilment beforehand ? That does not seem necessarily forbidden. Yet it is so obviously difficult to foresee with positive accuracy the course of development in the case of any particular historical movement, and God's ways often so very far transcend our most enlightened thoughts, that it is wiser to be very cautious. Broad outlines may be foreseen under the illumination of prophecy—as the future of Jew or Turk has been foreseen, and events vividly confirm the expectations formed. Or it may be possible to say that such and such a year seems designated for great and critical events of world-wide significance—and such forecasts have again been verified.

Beyond this it is wiser not to go. But is not this precisely what is generally done in those forecasts which are so much criticized, in spite of historical verifications ? Where are these instances of presumptuous prediction that are alleged to be so common ?

W. S. HOOTON.

MEMORIES OF CANON CHRISTOPHER.

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

(Continued from THE CHURCHMAN of April, p. 197.)

II. CAMBRIDGE, 1839-44.

THE circumstances of young Christopher's going to Cambridge introduce us to a fine episode in his family life. His school-master had strongly recommended that he should be sent to Cambridge, but it was felt impossible for his father to afford the expense. At this crisis his eldest sister, Margaret, was moved to help her young brother. She was the widow of an officer in the Army, and having no children and possessing a pension sufficient for her own personal needs, she determined to devote herself to the work of earning all the money she could towards her brother's expenses at Cambridge. To attain her object, she became the governess of the twin daughters of Mr. LeBas, then Principal of Haileybury College, which was at that time the East Indian Company's College for training their Civil Servants. As she resided in the Principal's lodge at Haileybury, she was able to devote the whole of her earnings towards her brother Alfred's expenses at Cambridge. An elder brother, stimulated by her example, added some help.

A younger brother, Leonard Raisbeck Christopher, the thirteenth child, the eleventh living one, was sent abroad for an appointment, which, because it did not suit him, he never took up. The sister read to Mr. and Mrs. LeBas extracts from his letters, and this awakening an interest in the youth, Mr. LeBas exerted his influence with one of the directors and obtained for him a Cadetship in the East Indian Company's Army. Thus both brothers owed their positions to the love of their eldest sister.

Alfred Christopher went up to Cambridge in October, 1839, and during his freshman's year was a member of St. John's College. The main reason of the choice of that College seems to have been that the master, Dr. Ralph Tatham (who was also Public Orator of the University), was a relative of his father.

A freshman led Christopher to go with him on a Sunday evening to the rooms of Mr. Carus, Fellow and Dean of Trinity. These

were over the great gate of the College and were famous as having been occupied by Sir Isaac Newton when he was a Fellow of the College. Mr. Carus was Vicar of Trinity, Charles Simeon's Church, and also evening Lecturer to a parochial congregation. Christopher thus often heard Carus twice a day in St. Mary's, the University Church, besides attending the interesting gathering of undergraduates in his rooms at Trinity. There were only twenty or thirty men when Christopher first went. The first half hour was taken up with tea and talk, and then Carus gave an address. After a time the number of undergraduates attending increased, and as the numbers rose to between one and two hundred, the College allowed Mr. Carus to build a large room behind the Chapel, and between one and two hundred University men were generally present.

In the examination of St. John's at the end of Christopher's first year, Classics told heavily, and he was only fifteenth in the first class, which was a very large one. John Adams, afterwards the eminent astronomer, was first. He must have gained that position by his mathematics. He was the Senior Wrangler of Christopher's year in January, 1843. Discouraged by his position at that first examination, Christopher migrated to Jesus College, of which Dr. French was Master. There was only one examination in the year at Jesus College, not two, as at St. John's, and instead of many competitors, there was only one, whose name was Röhrs. Christopher was second and gained a scholarship at the first examination in 1841. He afterwards wished he had not been discouraged by his position in his first examination, for he felt he lost much by leaving St. John's, both in the way of preparation for the Mathematical Tripos and also in more personal associations. This experience led him from time to time to recommend undergraduates to keep to the College which they first joined and to do their best therein, to choose with decision Christian men as their associates and deliberately to avoid as much as possible needlessly coming under the influence of those who were not likely to help them to live aright. His removal from St. John's seems also to have involved giving up attendance at Mr. Carus' Sunday evening meetings, because he did not continue in the society of decided Christian men. Canon Christopher's own words on this point are very characteristic of the man he became:—

I have reason to humble myself before God on account of my undergraduate life at Cambridge. How much happier and how much more useful I might have been if I had yielded myself to God at the beginning of my course, and had kept steadfastly to the use of those means of grace to which I was introduced in my first term. The life of a decidedly Christian undergraduate, who will, as a duty, use to the utmost the advantages of education which the University affords to him, and will avail himself of the Christian fellowship which is open to him, may be one of the happiest lives which a young man can live.

Christopher took his degree in January, 1843, as nineteenth Wrangler. He always said it was quite as good a degree as he deserved, but he felt that if he had remained at St. John's and had worked steadily on there, using its great advantages to the utmost, he might have done much better. But, as we shall see, even this moderate success (as he used to regard it) led to his being appointed in 1844 Principal of the Martinière, Calcutta, and, thereby, to all that followed.

His early love of cricket naturally followed him to Cambridge, though he afterwards felt that he spent much more time than he ought to have done in the cricket field during the May term, for his reading suffered and, therefore, his degree. But in spite of this, he was always insistent that a man's reading need not suffer through sports, granted a resolute will. He used to illustrate this from the case of Denman (afterwards Lord Justice Denman), who at that time was "stroke" of the First Trinity boat and the Senior Classic of his year. Cricket matches then began after breakfast, and thus time was employed at the wickets or about them which usually would have been spent in work. However, it was through the practice in that field that Christopher was chosen to be one of the University Eleven to play against Oxford in 1843.

It was decided for that year the Inter-University cricket match should be played at Oxford instead of at Lord's. As yet there was no railway between Oxford and Cambridge, and only one stage coach in the day. The Oxford men generously allowed Christopher to play in the match, although he had taken his degree in the preceding January. The Cowley March ground was wet, so the match was played on Bullingdon Hill, between two and three miles from Oxford. It was a very windy day and the bails could hardly be kept on. Christopher, with the reputation of being "a steady bat," was sent in first with Trevelyan of Caius. Before the first wicket fell, which was Christopher's, they had been an hour together.

One of the bowlers named Moberly, a son of Bishop Moberly of Salisbury, was very formidable and the Cambridge pair were obliged to play very cautiously. Only fifty runs were obtained in the first hour, of which Christopher hit eighteen, but one of his leg hits was into a field and he scored six for a "lost ball." This was a great encouragement in his rather slow innings. The Canon would frankly say that it would be easy for a rapid scorer to laugh at him as a great "muff" for having remained in an hour and only scored eighteen! But then, as the Canon used to add, with a smile, "Such a player never had to face Moberly"! And, after all, that first hour had something to do with the winning of the match, for it seemed to take the confidence out of the Oxford bowlers. At any rate, Cambridge won by over fifty runs. In his characteristic way, Canon Christopher used to comment on this match and its sequel, remarking how little he could have anticipated that, in the Providence of God, he should be for forty-six years Rector of a Church in that very city. But in spite of his nearly fifty years in Oxford, the Canon was always a Cambridge man, and the victories of his old University in the cricket field or on the river always delighted the old athlete's heart, while those of Oxford had a precisely contrary effect! I recall his momentarily solemn face whenever I went into his study with the news of Oxford's success in the Boat Race.

Christopher had some undergraduates as private pupils during the two terms after taking his degree, and he formed a reading party of undergraduates to read with him at Beaumaris in Anglesey for three months of the long vacation.

In 1844 he became engaged to his cousin, Maria F. Christopher. There was talk of a five years' engagement, as he had no prospect of being able to provide for a wife. Happily, however, the way soon opened both to a position and to marriage.

Sir Edward Ryan, who had been Chief Justice of the Supreme Court of Calcutta (and with whom had been associated as a Puisne Judge, Sir Henry Wilmot Seton, an uncle of Miss Christopher), had been entrusted with the selection of a Principal for La Martinière, Calcutta. He visited Mr. LeBas, the Principal of Haileybury College, where, at that time, the young men who had obtained nominations to the Indian Civil Service were trained. He inquired of Professor Heaviside (afterwards Canon), Professor of Mathe-

matics in the College, if he knew of a suitable man to be the Head of La Martinière. As Professor Heaviside knew Christopher, and in the course of an examination had been pleased by an original solution of a problem, he recommended him to Sir Edward Ryan. The important question at once arose whether he knew enough Classics for the post, and Sir Edward Ryan proposed that in a fortnight's time Christopher should visit Dr. Mill, formerly Principal of Bishop's College, Calcutta, to be examined in Classics. Christopher said he never worked so hard any fortnight in his life as he did at a Greek play (the *Andromache* of *Euripides*) and the *Odes* of *Horace*, which he proposed to offer for examination, not having looked at them for two years. Dr. Mill was evidently satisfied, for he gave a favourable report, and the result was an appointment, before Christopher was twenty-four, to take charge of this important and interesting Institution. Canon Christopher always associated this appointment with his sister Margaret and her help in sending him to Cambridge. Professor Heaviside, like other Professors at Haileybury College and their wives, was interested in the fact that his sister had devoted herself for years to the work of a governess solely in order that her brother might go to Cambridge. It was therefore not unnatural that Professor Heaviside should mention Christopher to Sir Edward Ryan as a suitable man for the post he was seeking to fill.

Miss Christopher's mother and aunt naturally thought that he had better go out and try the appointment for a year and then, if he found it all that was desirable, that his intended bride should follow him. But at this the young lady spoke out with a decision for which Canon Christopher was ever grateful to her, and which astonished those who had only known her as a gentle and submissive, unselfish daughter. She said, "If I go out at all, I must go with him, as I cannot follow him not knowing whether I shall find him alive when I land." This decided the matter. Beyond all question, she acted wisely, for no one could conceive what a disadvantage it would have been to him to have begun his arduous and difficult work at La Martinière without the help of a wife.

W. H. GRIFFITH THOMAS.

(To be continued.)

A MODERN DEVELOPMENT IN THE STUDY OF THE GREEK NEW TESTAMENT.¹

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INTRODUCTION.

THE controversy as to the language of the Greek Testament has, in modern times, assumed quite a new aspect. Since Hatch wrote his *Essays in Biblical Greek* the situation has undergone a remarkable change. Formerly two opposite schools of thought defined their boundaries, and within the fold of one or the other practically all investigators were to be found.

First was what was known as the Purists. They recognized, as they could not help doing, the peculiarities of New Testament Greek, but they minimized and glossed over these as far as possible, because their object was to bring New Testament Greek into conformity with classical Greek, for their contention was that the language of the New Testament is identical with the language which was spoken in Athens in the days of Pericles or Plato, and which has left us the great monuments of Greek classical literature.

On the other hand, the Hebraists, while they also recognized the same peculiarities, made the very most of them. Their object was to bring the language of the New Testament as much as possible into alignment with Hebrew usage, and to divorce it from classical. Their contention was that the Greek of the New Testament is, as it were, isolated, that it is almost a separate, new language in itself. A "language of the Holy Ghost," as some of the adherents of this school have labelled it.

But "the old order changeth, yielding place to new," and to our modern selves the contentions of these opposing schools are a matter of purely academic interest. Among modern scholars there is an overwhelming consensus of opinion that the authors of the books of the New Testament wrote in the current Greek of their times, in Greek as it was written and spoken by the people among

¹ Being a Thesis submitted for the Degree of D.D.

whom they lived. The New Testament writers were not aiming at producing any particular linguistic effect. They employed simply the ordinary every-day language of their time. This modern theory has arisen from the results of recent discoveries which are of inestimable value, and which establish the modern theory on a basis which no storms of conservatism are likely to imperil.

Excavations in Egypt have yielded a large number of papyri which afford us admirable specimens of the colloquial Greek of those times, and they show clearly that this colloquial Greek was the language of the New Testament writers. *A priori*, I think, we should be led to expect this to be the case. It would be almost unnatural that Apostles and Evangelists should have used, as the medium of their message, any other than the language with which they themselves were most familiar, and which would be most readily understood by their hearers and readers. The first papyrus discovery in Egypt was in or about the year 1778; and, for a while, the papyri discovered were neither numerous nor of much importance. As time went on and new discoveries were made collections of papyri were published. The Turin Papyri in 1826, the London Papyri in 1839, the Leyden Papyri in 1843-45, the Paris Papyri in 1865. At present the Oxyrhynchus and Tebtunis Papyri are being published in instalments, under the editorship of two brilliant scholars, Professor Grenfell of Oxford and Professor Smyly of Dublin. At the same time, it must be remembered that the comparison of the papyri readings with the Greek Testament is a branch of science of very recent origin. It was not till 1895 that the value of the old papyri in this direction was, to any real extent, recognized. It is interesting and instructive to trace the rise of this modern development in the study of Biblical Greek. This I purpose doing in the next section.

HISTORICAL.

In the year 1826 the Turin Papyri were published, with a preface by Peyron. In that preface he tells us that it was his practice to consult the Septuagint and the Greek Testament to obtain assistance in elucidating the meaning of obscure words and phrases in the papyri. "Consului affines scriptores, præsertim LXX Interpretes, Scriptores Novi Testamenti, Polybium, atque Aristeam" (*Papyri Græci Regii Taurinensis Musei Aegyptii*, i., p. 21, Turin,

1826). It is curious that it never seems to have occurred to Peyron nor even to the brilliant intellect of Dr. Hort, who knew and actually possessed this papyrus, to employ the papyri for throwing light on some of the dark places of the Septuagint and New Testament. It seems almost incredible that for nearly forty years the value of the papyri in this connection was absolutely unrecognized.

In the year 1863 the value of such a method of investigation was apparent to Bishop Lightfoot. Dr. J. H. Moulton, in his *Grammar of New Testament Greek*, i. Prolegomena, quotes as follows from some notes of a lecture delivered by the famous Bishop: "If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally." In 1884 Dean Farrar published a work entitled *The Messages of the Books*. On page 151 he remarks on the similarity of form and expression between the papyrus rolls published in London in 1839, and the Pauline Epistles. But it was only a passing reference, and he does not seem to have followed up the idea or to have made any practical use of it; although he certainly appreciated the worth of the papyri in this particular connection. Still we may say that his position marks a transition stage between the pure theory of Lightfoot and the practical application of it under the ægis of Deissmann.

The year 1895 marks the beginning of a new era in New Testament exegesis, for in that year Professor Deissmann of Berlin published a notable book, *Bibelstudien*, and followed it up by *Neue Bibelstudien* in 1897. The Berlin Professor was the first to make a practical application of the broad principles already enunciated by Peyron and Lightfoot, and recognized by Farrar. The massive learning and keen scholarly insight of Dr. Deissmann well adapted him for his task, and his books are invaluable to the student.

THE PAPYRI.

The Egyptian discoveries cannot be said to include many MSS. of portions of the Holy Scriptures of primary importance. There are a few of interest which I shall mention later on when I come to deal with the direct additions which the papyri have made to our knowledge. The fact that few MSS. of portions of Holy Scripture have come to hand in this way is easily explicable, and; if we

bear in mind the circumstances, the fact is a perfectly natural one. The excavators are really unearthing the rubbish heaps and waste paper baskets of ancient Egypt—the contents of these have been wonderfully preserved by the sand. Among them we should not expect to find many MSS. of the Scriptures, but rather to find just what we are finding—records of very trivial matters, miscellaneous fragments of letters, bills, accounts, official documents, etc. Once these were received and read by the person for whom they were intended, they became so much waste paper. The valuable papyri were stored up, handled, and read until the fragile material of which they were composed fell to pieces, and so no trace of them remained. Indeed it has been calculated that the life of a papyrus roll in ordinary use, or even preserved in a chest, would not, as a general rule, exceed one hundred years. Of what possible value, it may be asked, can these old, trivial records—records and letters of a most casual, commonplace character—be in elucidating for us to-day the meanings of words and phrases in that wonderful and sublime piece of literature, the New Testament? What in the world have the old letters, bills and documents which we are retrieving to-day from the rubbish-heaps of two thousand years ago, to do with the Holy Scriptures? Their value lies in the fact that they are written in colloquial Greek, and that many of them, as well as being roughly contemporary with New Testament literature, contain words, phrases, usages, which are readily paralleled in Scripture. Therefore a detailed comparison is bound to yield valuable results, and to be an important factor in the solution of some, at least, of the problems of interpretation and construction which meet and perplex the student.

The science of papyrology as applied to the Septuagint is already established on a sure basis, and has made marked progress. Excellent results have accrued under the auspices of Thackeray in England. (*A Grammar of the Old Testament Greek*; see part i.) and Helbing at Göttingen (*Grammatik der Septuaginta*).

INDIRECT AID FROM THE PAPYRI.

The science of papyrology as applied to the New Testament is, as yet, little more than in its infancy. I am dividing, for the sake of clearness, what I have to say into two divisions. First, I shall give examples of what I call the indirect aid which the papyri

afford to the student of the New Testament ; that is, the instances in which passages from purely profane papyri give assistance and guidance in the solution of textual and exegetical difficulties. Secondly, I shall deal with the papyri which are of a more strictly Scriptural nature, and note their value and usefulness. This latter I call the direct aid from the papyri.

Westcott and Hort prefer to use the form *γένημα* ("fruit") in the five places in which this word occurs, i.e. Matthew xxvi. 29 ; Mark xiv. 25 ; Luke xii. 18 ; xxii. 18 ; 2 Corinthians ix. 10. On the other hand the Textus Receptus, except in Luke xii. 18, spells the word *γέννημα*. In Luke xii. 18 the text is much confused. Probably the true reading is *πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου* (N^{a,k}.B.L.T.X. Syr. Harc. Boh. Sah. Aeth. Arm.), "all my corn and my goods." The expression *τὰ γενήματα* is very common in the Septuagint for the fruits of the earth, and the phrase *συνάγειν τὰ γενήματα*, "to gather in the fruits of the land," occurs in Exodus xxiii. 10 ; Leviticus xxv. 20 ; Jeremiah viii. 13. I am inclined to think that in this passage of St. Luke the familiar *τὰ γενήματά μου*, "my fruits," was substituted in some documents for the unusual combination *τὸν σῖτον κατὰ τὰ ἀγαθὰ* (N^{*D}), "the corn and the goods," in others for *τὸν σῖτον* (A.Q.E.F.G.H.). But there still remain four clear cases in which Westcott and Hort oppose the Textus Receptus. It is a small point, but no point, however small, is of no importance. In this instance the preference of Westcott and Hort is fully vindicated by numerous examples in the Ptolemaic papyri.

In Romans xvi. 7 Westcott and Hort, following B.N.A., read *γέγοναν*, where the Textus Receptus reads *γέγονασι*. It is worth noting that the translators of the Revised Version have erred in rendering this word "have been," and that the Authorized Version "were" is correct. As Dr. Weymouth points out, "The Greek Perfect is correctly employed, because it is intended to convey, and does convey, the idea that they are still in Christ, while the English 'have been' suggests precisely the contrary" (*On the Rendering into English of the Greek Aorist and Perfect*, p. 26). But *γέγοναν*, the form which is preferred by Westcott and Hort, is well attested by a contemporary letter from the Fayûm papyri (*Berliner Griechische Urkunden*, ii., p. 241, No. 597¹⁹).

Westcott and Hort have in many cases, indeed I might say uniformly, for I cannot recall any exception, admitted into their

text, following the chief MSS., the substitution of εἴν (a conditional particle, introducing something future, but not determining, before the event, whether it is certain to take place = "if" or "in case"), for ἄν (which when joined to relative pronouns, relative adverbs, and adverbs of time and quality = -ever, -soever) after such words as ὅπου, "where," or the relative pronoun ὅς, "who." Matthew xii. 32 is one instance, and Mark xiv. 9 is another. In the latter the form ἄν exists as a variant in some MSS., but Westcott and Hort have the authority of \aleph .A.B.C.L.W.^bX.Γ.Δ.Π. for εἴν. The question of papyrological evidence on the point of this peculiarity is dealt with by Professor J. H. Moulton, *Prolegomena*³, page 42. He states that during the first two centuries of the Christian era εἴν predominated, but that, as a form of ἄν, it had almost died out in ordinary usage before the Great Uncials were written. That their scribes preserved εἴν goes to prove that they "faithfully reproduce originals written under conditions long since obsolete."

St. John i. 14 is a well known passage. Unquestionably the correct reading in the latter part of the verse is πλήρης χάριτος καὶ ἀληθείας, "full of loving-kindness and truth." The difficulty is to discover the case of πλήρης, "full," and with what does it agree. Westcott regards it as in the nominative case, agreeing with λόγος, "Word." How, then, are we to deal with καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, "and we beheld His glory, a glory as of the only Begotten of the Father." Westcott, the Authorized Version, and the Revised Version concur in regarding the sentence as parenthetical (*The Gospel according to St. John*, Westcott, i., p. 18). Now let us consider the papyri evidence. From the first century A.D., wherever πλήρης occurs in papyri it is regarded as if it were indeclinable. Moreover, there is an instance of similar usage 160 B.C. In *Papyri Græci Musei Antiquarii Publici Lugduni-Batavi*, Leemans, i., p. 118 C., col. 2¹⁴, is the phrase Μαρσείπειον πλήρης. This usage of πλήρης as indeclinable is confirmed by the Septuagint (cf. Thackeray, i., p. 176), and also by some occurrences of the word in the New Testament. For instance, Mark iv. 28. There is some doubt as to the correct reading here. Tischendorf, Tregelles, B.D. Memph. read πλήρης σίτος; C* 271 read πλήρες σίτον. But I cannot help thinking that Hort's solution of the confusion of readings is the true one. He suggests that the original reading was πλήρης σίτον, "full corn" (*Notes on Select*

Readings, p. 24). If this be so, Hort's reading will account for the other two, and also give us an example of πλήρης being regarded as indeclinable. But in Acts vi. 5 we have a very clear example. The reading ἄνδρα πλήρης πίστεως, "a man full of faith," has overwhelming MS. evidence in its favour. Now, to return to John i. 14, it seems to me that the papyri put into our hands the key to a correct interpretation; πλήρης is here to be regarded as indeclinable, therefore it is most reasonable to take it in an accusative sense, as agreeing with δόξαν, "glory." It was the δόξα (the "glory") of the λόγος (the "Word") that was πλήρης χάριτος καὶ ἀληθείας ("full of loving-kindness and truth"). This relieves us of the clumsy necessity of a parenthetical clause, and the sense is in no way impaired; indeed, it is, if anything, rather better than that produced by Westcott's construction.

Commentators on the New Testament have based some curious and remarkable subtleties of exegesis upon the variation of Greek prepositions. One after another commentator has failed to divest himself of the shackles of Attic usage, and to recognize the indubitable fact that the Greek of the New Testament is not the Greek of Plato. The Bible authors freely used, says Professor Cobern, "the colloquialisms and even the solecisms of the market place. . . . Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity, from its beginning, spoke the tongue of the peasant. Its crooked grammar and mixed orthography and peculiar syntax upon which had been built so many theological castles in the air, are all found paralleled exactly in the letters and other familiar documents of that first century" (*The New Archaeological Discoveries and their Bearing upon the New Testament*, Cobern, pp. 30-32, 106-111). It seems quite clear, for example, from papyri that the prepositions εἰς= "to" or "into," implying, in classical usage, motion towards, and ἐν= "in" or "at," implying, in classical usage, rest at, are, in the colloquial Greek of the Apostolic period, really interchangeable, and the distinctive usage of each in classical Greek has disappeared. In a letter among the Oxyrhynchus papyri (ii., p. 294, No. 294^s and ⁶, Grenfell and Hunt), a certain man relates how, when he came "to Alexandria," ἐν Ἀλεξανδρίᾳ, he discovered certain things "in Alexandria," εἰς Ἀλεξάνδρι[αν]. Following strict classical usage, the preposition εἰς should be used in the first case, where motion is implied, and ἐν in the second case,

where rest is implied. But clearly the two were regarded as interchangeable, with no special significance attaching to the one which might not be attached to the other also.

Now, in the light of the foregoing, let us review Bishop Westcott's comment on John i. 18, ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, "the only-begotten Son, Who is in the bosom of the Father," or, if we follow the text of Westcott and Hort, μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, "only-begotten God, Who is in the bosom of the Father." The great preponderance of MS. evidence is in favour of μονογενὴς υἱὸς, "only-begotten Son," which reading our version follows. The μονογενὴς θεός, "only-begotten God," which Westcott and Hort prefer, is supported only by N.B.C.*L. 33, which are all kindred MS. belonging to the Alexandrian group. Yet Hort, in his *Introduction*, argues so brilliantly and with such telling force, in favour of μονογενὴς θεός, that one cannot help feeling that he is right. The arguments in favour of the generally accepted reading are ably marshalled, in a brief compass, by Godet in his *Commentary on St. John*. To return to Westcott's comment on "εἰς τὸν κόλπον τοῦ πατρὸς," "in the bosom of the Father," he observes that the preposition εἰς suggests "the combination, as it were, of rest and motion, of a continuous relation, with a realization of it" (*The Gospel of St. John*, i., p. 28). But this is just one of Dr. Coburn's "theological castles in the air"; the Greek word does not really give any grounds at all for Westcott's inference. Godet and Meyer are two other commentators who, in dealing with this verse, have allowed their exegesis to be swayed by classical traditions. According to the current usage of the times εἰς need not necessarily suggest any idea of motion.

In this connection we may profitably notice St. Matthew xxviii. 19, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, "Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit." Some fanciful inferences have been drawn from the use of the preposition εἰς, mainly under a lingering influence of classical traditions, and, perhaps, under the stimulus of doctrinal prejudice. The plain fact is that no special significance can be attached to the preposition εἰς, "in," in the expression εἰς τὸ ὄνομα, "in the name." I am perfectly aware that critics assail, and I believe (I confess), correctly and successfully, the authenticity of this passage. I am satisfied to accept, as

approximately true, the view that it was incorporated in the Gospel in the second century, and, furthermore, that its literal accuracy is very questionable. Eusebius quotes it as follows, “*μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου,*” “make disciples of all nations in My Name.” For various reasons I conjecture that Eusebius is quoting the original text of the Gospel, and that somewhere in the second century the longer clause supplanted the shorter. But my present point is that the Eusebian quotation confirms the papyri; that, with the New Testament writers, *εἰς* and *ἐν* were interchangeable, that *εἰς τὸ ὄνομα* and *ἐν τῷ ὀνόματι* are phrases of identical meaning.

GREEK LANGUAGE.

The Greek language is characterized by its wonderful flexibility, and by the ease with which it adapts itself to the expression of the most delicate shades of meaning. In a Greek author the appreciative student looks for these things; he looks almost instinctively for niceties of construction, and a certain fine discretion in the selection of words and phrases which shall convey, not only with fidelity, but also with inherent gracefulness and exquisite beauty, the various tones and shades of meaning. From what has been said so far, it would seem as though the New Testament writers were deficient in these qualities, that they are characterized by laxity where we should expect strictness, and even a certain lack of care where we should have expected the opposite. From the point of view of the classical purist these strictures are, in some degree, justified by the facts of the case. But let us remember that we are not dealing with classical Greek, we are dealing with the vernacular of the shop, the market, and the farm; a vernacular which no literary man of that day would ever have dreamed of using in his compositions. I do not assert for one moment that the New Testament writers were always careful to obey the rules of classical Greek; overwhelming evidence to the contrary could be promptly produced. But I do say that some of them, at least, possessed literary talents of no mean order, that they were well able to appreciate the facility of the language which they employed as the medium of their message, to convey subtle distinctions and fine shades of meaning. The careful student of the Greek Testament will discover fresh mines of wealth and many hidden depths of meaning in proportion as he appreciates this fact.

In St. Paul's impassioned treatise on the great doctrine of the Resurrection, 1 Corinthians xv., in one verse (4) the tenses are most significant and carefully chosen. . . . *χριστὸς ἀπέθανεν . . . καὶ . . . ἐτάφη . . . καὶ . . . ἐγήγερται.* "Christ *ἀπέθανεν*, "died," the aorist tense denoting an act done and completed at a definite point of past time; *ἐτάφη*, "he was buried," still the aorist, expressing a similar shade of meaning. Then comes a striking and dramatic change to the perfect tense, *ἐγήγερται*, implying an act done in past time with continuing consequences. It is not easy to express in English the exact meaning of *ἐγήγερται* without employing cumbersome phraseology. I take it to be: "Christ hath been raised, and consequently, by implication, lives for ever, the earnest of His people's resurrection" (Milligan). The Revised Version "hath been raised" scarcely does justice to the Greek. But the Authorized Version, by making no distinction between the translations of the three words, completely misses the point which the change of tense involves. And one might say that it is on that change of tense that the whole argument of the chapter hinges. By such errors and want of care and appreciation on the part of translators, the sense of the words, and the vital point of an argument, are again and again completely obscured to those who are acquainted only with the English versions, for the Revised Version is, in this respect, little, if any, improvement on the more familiar Authorized Version.

To take just one other example as illustrating the appreciation of the expressiveness of the Greek language displayed in the New Testament. We find the verb *πιστεύω*, "I believe," sometimes followed by *εἰς* and the accusative case, sometimes simply by the dative case. In John viii. 30 *πολλοὶ ἐπίστευσαν εἰς αὐτόν*, the meaning is *πολλοὶ ἐπίστευσαν*, "many believed," *εἰς αὐτόν*, "on Him." Their belief was not only an acknowledgment, it was an acknowledgment to which appropriate trust was added. The belief was effectual as influencing life and conduct. This is a characteristic Johannine construction. In the Synoptic Gospels it only occurs once, Matthew xviii. 6. The reason of this may be, and no doubt is, that the Synoptic and Johannine conceptions of faith were not quite identical. The Synoptic conception of faith is "a condition of obtaining some special miraculous benefit." The Johannine conception is "allegiance to Jesus Christ, and, as such, a condition of eternal life." In

John viii. 31, τοὺς πεπιστευκότας αὐτῷ, "those which believed on Him," suggests the acknowledgment without the appropriate trust, mere belief as a mental phenomenon, which had, as yet, neither resulted in anything nor effected any change in life and conduct.

VOCABULARY.

The papyri discoveries have shed a flood of light upon the vocabulary of the New Testament. The result has been, in the words of Deissmann, "to bring out once more the simplicity, inwardness, and force of the utterances of evangelists and apostles" (*Light from the Ancient East*, p. 418). Professor Cobern, to whose work I have previously referred, brings out a most important point in this connection. He observes that the papyri of the first four centuries A.D. have given us the vocabulary of colloquial Greek. "It is, therefore, a remarkable confirmation that the New Testament originated in the first century to find practically its entire vocabulary in the first century texts, and not even one single word in all these many New Testament books which originated later than the first century." The papyri have thus given us powerful evidence that the New Testament is a product of the first century A.D. A great deal of light has been shed by the papyri upon the peculiar colloquial meanings of many New Testament words.

For instance, the word σκάνδαλον (which is probably the Alexandrian form of σκανδάληθρον) really means that part of a trap to which the bait is fastened, and by means of which the victim is ensnared. We are accustomed to the translation "stumbling block" for this word, but if we look up the various passages in which it occurs (Matt. v. 16, 20, 25, etc.), and substitute the papyrus meaning, the word becomes instinct with meaning.

Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγγίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι, "But when He saw the multitudes He was moved with compassion for them because they fainted" (St. Matt. ix. 36, A.V.). But "faint" is a poor translation of the verb σκύλλειν, from which ἐσκυλμένοι comes. In the Berlin Papyri (757. 14) of 12 A.D. it means "to plunder." In a fourth century Fayûm papyrus it means, "to hasten." A near approach to a suitable meaning for it in Matthew ix. 36 is to be found in the phrase ποιήσον αὐτὸν σκυλῆναι "make him put himself to some trouble," or "make him worry himself," in the Oxyrhynchus Papyri i. 123, 10. The meaning in

Matthew ix. 36 appears to be "bewildered" or "at their wits' end"—a description, vivid and graphic, of their religious state of mind. For in the Matthæan passage we can really discern elements of all the papyri meanings. The people had been plundered or robbed of true teaching, they were hurried to and fro in a maze of doctrinal puzzles and sophistries. These things had caused them such trouble and concern that they were utterly bewildered and at their wits' end to know what was truth, or to comprehend something of the curious tangle which their religious leaders had brought about.

Εἰς τέλος ὑπωπιάζῃ με. "Lest by her continual coming she weary (*ὑπωπιάζῃ*) me." The verb *ὑπωπιάζω* was a slang expression among boxers. We might translate it here, "lest by her continual coming she beat me to the ropes," and similarly in 1 Corinthians ix. 27, *ἀλλὰ ὑπωπιάζω μου τὸ σῶμα*, "I beat my body to the ropes."

F. W. E. WAGNER.

(*To be continued.*)



EPICUREANS AND STOICS.

"Then certain philosophers of the Epicureans and Stoics encountered him."—*Acts*.

THE Gospel Message is encountered now
 With two like Godless, subtle sophistries :
 The first,—outspoken, blatant Wordliness—
 Before material things the knee to bow—
 Rejecting Revelation's Mysteries :
 Trusting things seen and felt the soul to bless.

The second,—teaching Destiny and Chance ;
 Worship of luck ; looking for good or ill,
 Not to the wisdom of a God above,
 But to blind Fortune ; casting wistful glance
 To Fate, all mortal wishes to fulfil ;
 Regardless of Divine and Sovereign Love.

Epicureans—Stoics—both to-day
 Meet us in multitudes, and still they say :
 Let Pleasure be our god ; or, Destiny
 Must rule us, whether good or ill we see.
 We meet them both by pointing to that Tree
 Where Blood-bought Peace gives Faith her certainty.

WILLIAM OLNEY.

THE CHAPELS ROYAL OF BRITAIN.

V. THE CHAPEL ROYAL OF ST. JAMES'S, LONDON.

By J. CRESSWELL ROSCAMP, M.E.

THE Authority "given at our Court of St. James's is acknowledged in the remoter corners of the globe, and over a wider surface, and by infinitely larger masses of subjects than that of any sovereignty that has ever existed." Originally the Palace itself was a hospital for the reception of "fourteen leprous maidens," who were to live "chastely and honestly in divine service," and it was under the visitorial rights of the Abbot of St. Peter's, Westminster. Constant disputes between the convent and the Abbey, however, brought its use as a convent to an end in 1450, when Henry VI granted it to his College at Eton and it was held by them until the reign of Henry VIII, who exchanged it for two manors. The hospital inmates were pensioned off, and their houses pulled down and rebuilt and converted into a Royal residence for hunting, the lands around being formed into a deer park. Additions and alterations were made by several of the succeeding Monarchs considerably altering the external aspect, but the beautiful clock tower and gateway, the Chapel Royal, and much of the interior remain from that date. Queen Mary I resided there frequently and on November 17, 1558 died there, her body resting in the Chapel till it was conveyed to Westminster Abbey for interment.

The Chapel is only small in size, but it is rich in associations, for some of the most impressive and solemn incidents connected with English history have taken place therein. It is sixty-two feet long and is somewhat plain, though the ceiling is certainly extremely rich and handsome. Supposed by many to be the work of Holbein, the ceiling, which is flat, is covered with a panelled diaper as it were, richly coloured in pattern with the ground blue and ribs of wood gilt with ornamental foliage of green and embellished with many coats of arms in proper blazonry. The roof above is solid copper in place of the usual lead. On the ground floor there are also an ante chapel and four vestries, while the upper floor contains five galleries, namely, the Royal Closet, the Peereses', the Household's, and the Strangers' galleries and the organ loft. The east end is practically made up of

glass, the original window having been enlarged on the two occasions of Her late Majesty Queen Victoria's and later the Princess Royal's weddings.

Queen Elizabeth stayed but little here, apparently preferring the Palaces at Whitehall and Greenwich, and, from the number of Inns claiming to have been patronized by Her Majesty, she must have spent most of her time moving about the country. In King James reign, the Palace was assigned to his accomplished and popular son, the handsome Henry Frederick Prince of Wales, who during his occupancy kept boxes wherein any who swore in his presence had to deposit a fine which was thereafter given to the poor. During the Commonwealth the Palace was chiefly used as a barracks, and it was not much used again by Royalty till the reign of Queen Anne, though it was here that Charles I slept the night before he was beheaded, walking across St. James's Park the next morning to Whitehall. Queen Anne had spent much of her time here as a girl, and continued to use it as her residence when she succeeded to the throne.

At this time the Chapel was the most fashionable resort on Sundays, and there are several somewhat amusing incidents recorded in connexion with it worthy of note. Lady Mary Montagu in one of her letters remarks, "I confess I remember to have dressed for St. James's Chapel with the same thoughts your daughters will have at the opera." Dean Sheppard, in his interesting work, tells another story of a certain leader of society going to the Chapel with her daughter rather late one Sunday, and being quite unable to find a seat, at length turned to her daughter with the remark "Come away, Louisa, at any rate we have done the civil thing." In 1700 Bishop Burnet preferred a complaint to Princess Anne, the future Queen, of the "sighing and ogling" that went on in the Chapel Royal between the Court beaux and belles, and begged that the pews should be raised and made into closets so that they could not see one another, a request that was ultimately complied with. This unpopular change led to the following amusing lines, attributed to the famous General Lord Peterborough.

"When Burnet perceived that the beautiful dames
 Who flocked to the Chapel of holy St. James,
 On their lovers alone their kind looks did bestow,
 And smiled not at him when he bellowed below,

- To the Princess he went
 With pious intent
 This dangerous ill in the church to prevent.
 'O Madam,' he said, 'our religion is lost
 If the ladies thus ogle the Knights of the Toast.
- "Your Highness observes how I labour and sweat
 Their affections to raise and attentions to get;
 And sure, when I preach, all the world will agree
 That their eyes and their ears should be pointed at me.
 But now I can find
 No beauty so kind
 My parts to regard or my person to mind;
 Nay, I scarce have the sight of one feminine face
 But those of old Oxford or ugly Arglass.
- "Those sorrowful matrons, with hearts full of rutch
 Repent for the manifold sins of their youth;
 The rest with their tattle my harmony spoil,
 And Burlington, Anglesey, Kingston and Boyle
 Their minds entertain
 With fancies profane,
 That not even at Church their tongues they refrain;
 Even Henningham's shape their glances entice
 And rather than me they will ogle the Vice!!
- "The practices, Madam, my preaching disgrace;
 Shall laymen enjoy the just rights of my place?
 Then all may lament my condition so hard,
 Who thrash in the pulpit without a reward.
 Therefore, pray condescend
 Such disorders to mend,
 And to the ripe vineyard the labourers send
 To build up the seats, that the beauties may see
 The face of no bawling pretender but me."
- "The Princess, by the man's importunity prest,
 Though she laughed at his reasons, allowed his request:
 And now Britain's nymphs, in a Protestant reign
 Are boxed up at prayers like the virgins in Spain."

Another complaint of the conduct of the Royal worshippers took place when Queen Caroline, the wife of George II asked the celebrated William Whiston (the translator of Josephus) what was the greatest thing that people found fault with her about, and he replied, "talking in Chapel." The Queen promised to remedy this fault and inquired what else there was wrong about her conduct, but Whiston said "When your Majesty has amended this, I'll tell you the next."

The rules to be observed by those attending the Chapel were very strict in the bygone days, and some of them were distinctly humorous. No man was allowed "to presume to wayte upon us

to the Chappell in bottes and spurs," and "when we are present no man shall presume to put on his hat at the sermon, but those which are in the Stalles upon the left hand, which are Noblemen or Councillors, or the Deane of the Chappell."

It was in this Chapel that William of Orange took the Holy Communion in token of his adherence to the Church of England. And his marriage to the young Princess Mary, daughter of James II took place here also, and though very much against her will at the time on account of her infatuation for a young Scots lord, it turned out so exceptionally happy for themselves and so good for the country later on. This was the first marriage recorded and took place in 1677. Among those confirmed here were Her late Gracious Majesty Queen Victoria on July 30, 1835; Caroline, Queen of Denmark, August 28, 1766; and our present Queen Mary with her brother, Prince Adolphus of Teck, on August 1, 1885.

Many of the marriages are of the utmost interest and importance, historically and otherwise. Queen Anne was married in the German or Lutheran Chapel that she built for her husband, Prince George of Denmark, on July 28, 1683, at 10 p.m., and here in the Chapel Royal the only one of all her eighteen children that survived infancy, Prince William, was baptized, and he only lived till the age of eleven, dying at Windsor. King George III was also married in the German Chapel on September 8, 1761, and the marriage was one of extreme benefit to the country and its court, for Queen Charlotte was a wonderfully good woman, prudent, careful, of good sound sense, and amiable temper and a true helpmeet to her husband. Mahon, in his history of England, says of her "To no other woman probably had the cause of good morals in England ever owed so great an obligation." George IV, selfish, unprincipled, self-indulgent, and extravagant roue that he was, though he had already gone through a form of marriage with the beautiful Mrs. Fitzherbert, which was of course illegal, was married on April 8, 1795, to the unhappy Caroline, daughter of the Duke of Brunswick-Wolfenbützel. She was small, ill-educated, unrefined and altogether unattractive, and in the nature of things ill-suited to be the bride of a man like George IV. The marriage was so notoriously unhappy that it requires no further mention.

The next wedding that took place in the chapel was that of Queen Victoria to Prince Albert, Duke of Saxony, Prince of Coburg and

Gotha, on February 10, 1840, Her Majesty being twenty and the Prince just twenty-one. This marriage was all that could have been desired both for the country and the beloved Queen, and it was perhaps the prettiest and most perfect of them all. Their deep affection for each other never waned nor waxed dim, but grew in strength and maturity through the twenty-one years of their married life. And indeed the Prince proved a true blessing to his bride, and by his untiring devotion and labour, his conscientiousness and goodness thoroughly deserved the tributes the Queen paid him in those published letters of hers to her Uncle Leopold. The late Empress Frederick was married here on January 25, 1858.

The next wedding did not take place till our present Sovereigns, King George V and Queen Mary, were united in holy matrimony on July 6, 1893, and after over twenty-five years have passed since that event took place the Empire may feel justly glad of the outcome of it, and it is our earnest prayer as it is of all their subjects that they may be spared long to live and reign over us, in strength and prosperity and happiness.

J. CRESSWELL ROSCAMP.

JOURNAL OF THEOLOGICAL STUDIES

The Journal of Theological Studies (London: *Humphrey Milford*, 3s. 6d.) for January is a number of exceptional interest to students. The Dean of Wells criticises the early date assigned by Dom Cagin to the "Apostolic Anaphora" and incidentally throws doubt upon the second century origin of the Prayer of St. Polycarp. Like everything Dr. Armitage Robinson writes there is cogency in the argument and restraint in accepting as proved what may be severely criticized. The Rev F. J. Badcock argues that the words "Communion of saints" in the Creed refer to the sacraments. We are not convinced by his arguments even when we admit that he has marshalled them with care and skill. Dr. Stephenson gives the basis of the contention that Matthew and Luke used a Text of the Gospel by St. Mark different from any we now have. A short paper in Latin by A. Fridrichsen maintains that in 1 Cor. 13 "love" is a negative virtue and must be interpreted in a Stoic sense. As usual the Reviews are models of short discussions which combine criticism with a good account of the books with which they have to do. The entire contents represent a high level of scholarship and interest in questions of present day importance.

STUDIES IN TEXTS.

Suggestions for Sermons from Current Literature.

BY THE REV. HARRINGTON C. LEES, M.A.

IV. GOD'S JEWELS AND THE DEVIL'S SWINE.

Text: "Cast not your pearls before swine" (St. Matt. vii. 6).

[*Book of the Month*: JESUS AS THEY SAW HIM¹ (St. Luke), by J. A. Findlay =F2. Other reff. Part I of same =Fr. Hastings' *Dictionary of the Bible*, and of *Christ and the Gospels* =HDB. and DCG. *Expositor's Greek Testament* =EGT. David Smith's *In the Days of His Flesh* =DS. Rendel Harris' *Sidelights on N. T. Research* =RH. *Biblical Educator* =BE.]

"It appears," says John Ruskin, "to be one of the ends proposed by Providence in the appointment of the forms of the brute creation, that the various vices to which mankind are liable should be severally expressed in them so distinctly and clearly as that men could not but understand the lesson. . . . When men desire to indicate the same vices in connexion with human forms, they can do it no better than by borrowing here and there the features of animals."

Christ frequently makes similar references. See His serpents and doves, sheep and wolves, dogs and scorpions, and the fox (Matt. x. 16; xv. 24, 26; Luke x. 19; xiii. 32). And so Tennyson:—

"Move upward, working out the beast,
And let the ape and tiger die."

F2 has a striking passage on this. "We have a cento of passages about pigs, which may be taken in the following order: Matt. vii. 6, 2 Pet. ii. 22, Luke xv. 16, Mark v. 13. The first means that some people behave like pigs, and should be dealt with warily; the second that dirt sticks; the third that, however much a man may look and act like a pig, he can never settle down to be one; the fourth that, when the Saviour comes this way, the man becomes a man again, and the pig-spirit goes, no matter where, so long as it goes for ever" (F2. 131). To this we may add another in St. Luke

¹ Published by J. A. Sharp. 2s. 6d. net. Part II of the work noticed in March; amazingly full of careful work, and always provocative of thought, especially on Synoptic problems.

xiv. 5. " ' Son or ox ' (R.V.)". " In this verse we must accept Dr. Harris's emendation ' pig or ox '—' pig ' and ' son ' are written in identical Greek letters in the older Greek MSS.—the word for ' son ' being only distinguished by a line over the top, and this was sometimes omitted " (Fz. 175). " The word for ' son ' in a MS. is commonly abbreviated by two letters which exactly express ' pig ' (*hyios* being abbreviated as *hys*)" (RH. 206). We may compare the well-known proverb quoted by Macrobius when Herod the Great, who bred prize pigs, had murdered his sons Alexander, Aristobulus, and Antipater, " It is better to be Herod's swine than his son."

Let us then glance at these five passages in Gospel story, and F's suggestions.

I. THE LAW OF DIVINE RESERVE. " *Some people behave like pigs, and should be dealt with warily* " (St. Matt. vii. 6).

" The swine trample under foot what looks like peas and acorns, but turns out to be uneatable " (EGT. I. 130). " We must not treat all people alike, and show our valuables, religious experiences, best thoughts, tenderest sentiments, to the first comer. Shyness, reserve, goes along with sincerity, depth, refinement " (EGT. I. 129). " The people to be feared and shunned are those represented by dogs and swine, regarded by Jews as shameless and unclean animals " (EGT. I. 129). " The ' holy ' and the ' pearls ' must define themselves for each individual in his own experience " (EGT. I. 129).

2. THE LAW OF HUMAN GRAVITATION. " *Dirt sticks* " (2 Pet. ii. 22).

" The Egyptians consider the pig to be an impure beast, and, therefore, if a man, passing by a pig, should touch him only with his garments, he forthwith goes to the river and plunges in: and, in the next place, swineherds, although native Egyptians, are the only men who are not allowed to enter any of their temples " says Herodotus (ii. 47). " Dr. Rendel Harris (*Story of Ahikar*, p. lxxvii.) may have discovered the original proverb in the following, appearing in some texts of Ahikar. ' My son, thou hast behaved like the swine which went to the bath with people of quality, and, when he came out, saw a stinking drain, and went and rolled himself in it ' " (EGT. V. 141). " In 2 Pet. ii. 20 we have what looks like a com-

mentary upon this parable (Matt. xii. 43F.) or something like it, while in v. 22 we have a reference to 'the true proverb' about a dog and a pig. The pig comes from *The Story of Ahikar*—rediscovered at Elephantine, and familiar to readers of Æsop and the supplementary *Arabian Nights*—certainly one of the books known to our Lord and His apostles. There a sow is taken to a luxurious bath, and afterwards proceeds to wallow in the nearest gutter, the reason presumably being that she is possessed by the unclean spirit associated by many Oriental peoples with swine and swine's flesh" (Fz. 131). "A friend of my own, with a knowledge of animals, tells me that the pig is often washed in certain forms of dishealth, to open the pores of the skin. The animal, being unprotected by hair, finds the sun's heat disagreeable, and wallows again in the mud for coolness. The dried mud protects the skin from the rays" (EGT. V. 141).

And so the tendency to slip back, or what Darwin calls Reversion to Type runs right through nature, and man is no exception.

3. THE LAW OF SPIRITUAL ASPIRATION. "*However much a man may look and act like a pig, he can never settle down to be one*" (Luke xv. 16).

There is a Moslem saying; "Jesus, passing by a swine, said to it, 'Go in peace.' They said 'O Spirit of God, sayest thou so to a swine?' He answered, 'I would not accustom my tongue to evil'" (DB. 351). But the beauty of the words of Jesus is that they 'bring the man back to himself' by bringing him to HIMSELF. And so we have,

4. THE LAW OF DIVINE INTERVENTION. "*When the Saviour comes this way, the man becomes a man again, and the pig-spirit goes, no matter where, so long as it goes for ever*" (St. Mark v. 13).

"There is strong evidence to show that Jesus did believe in the reality of demon possession, and we who are appointed to live in an age which often seems to be demon-ridden, are not so ready as were the men of the last generation to scout the idea as mere superstition" (F. I, 45). "The madman had watched the Roman legions thunder past his lair, and that was what, to his wild mind, his own life had become—an endless succession of tormentors trampling him down. In the expressive Syriac phrase, 'They rode upon him,' and he carried them about with him everywhere,

for he was they, and they were he. The man's name for himself was quite enough to show that he was not beyond the consciousness of his own condition" (F. 1, 44). "The man believed in his possession by six thousand demons and in the feasibility of their transference to the swine, and when he heard the Lord's command. . . . he was assured of his deliverance, since, according to Jewish ideas, the sea was one of the three doors into Gehenna" (DS. 193). "What more natural and seemly proceeding could there be than that he and his clan should be housed in the swine—according to popular belief, their native element?" (F2. 131). "Even as He directed a shoal of fish into the net of His disciples, so He compelled the herd of swine to work His will" (DS. 193).

5. THE LAW OF FINAL EMANCIPATION. *The Saviour can never leave any one in trouble* (Luke xiv. 5). "The most beautiful case of irony in the New Testament. For it means that our Lord said in the first instance to the objecting Pharisees 'Why, if even your pig (!) fell into a pit on the Sabbath, you would pull it out!' The picture of the Pharisee and his pig must have caught the fancy of the people" (RH. 206). And remember Psalm xl. 2.

Charles Kingsley has said "The great mysticism is the belief which is becoming every day stronger with me, that all symmetrical, natural objects are types of some spiritual truth or existence." "The life of man is the middle between angels and beasts: if a man takes pleasure in carnal things, he is compared to beasts: but if he delights in spiritual things, he is suited with angels" said St. Augustine.

" No longer half-akin to brute,
 For all we thought and loved and did,
 And hoped and suffered is but seed
 Of what in them is flower and fruit.
 Whereof the man that with me trod
 This planet, was a noble type."
 (*In Memoriam* cxxxi.)

REVIEWS OF BOOKS

FREE CHURCHMEN AND UNITY

PATHWAYS TO CHRISTIAN UNITY. A FREE CHURCH VIEW. London: *Macmillan & Co.* 6s.

Six prominent Free Church men have combined to write this frank book which well deserves careful study by Churchmen. The more we know of one another the better for both and we are glad to find emerging from the many conferences that have taken place, a desire to face facts and not to be content with the appreciation of brotherliness through avoiding the points that divide Churchmen and Nonconformists or Dissenters. We must get down to the roots of the matter if we are to have unity. We must clear our minds of misconceptions and prepossessions and no longer be content with holding that certain theories have to be maintained at all costs as indispensable to the continuance of historic ecclesiastical organization. On the other hand there is danger of a temper arising that will make little of what men as loyal servants of Jesus Christ hold to be all important. We may turn out such convictions by the door. They will assuredly come in by the window, and the value of this book lies in its frank discussion of converging as well as diverging theories.

Starting from the examination of the New Testament the writers conclude that the true line of approach lies in the deepening of the life of each Christian, and the obligation of every Christian to think of the Church as a whole and to strive for its perfect unity. This is well said. The nearer we are to Christ the more clearly we recognize that all in Him are one. When we get to that standpoint we must of necessity wish to have the mystical unity in Him made visible in the world. Only when the Church is convinced of its oneness can the world recognize the fullness of its Divine mission the beloved of Christ and His Father.

The fundamental thought of this book is that Catholicity and Free Churchmanship have contributions to make to the fullness of the Body. Both have elements that are of the greatest importance and cannot be neglected if the Church is to accomplish its Divine work. We confess we are not so much struck by the stress laid on the so-called success of the sense of the objectivity of God's grace realized in sacramental forms and even in forms which may appear idolatrous that enables Catholicism to gain the attention of the common people by a concreteness of approach "which we cannot but envy." "Can it be denied," the writers ask, "that in our Protestant practice the Word has come to mean only too often an intellectual presentation of religion, which is difficult for many an uneducated man or woman to comprehend?" That may be so, but it does not warrant the appeal to a pseudo objectivity as a remedy. Besides, we do not think with all the weaknesses of Christianity in the Anglo Saxon world, it has failed to the same extent as a practical power over the hearts and minds of men as the Roman Church has in the lands where it has had most sway. Truth as well as comprehensiveness and divine revelation as well as condescension to human weaknesses have a part to play in the spread of the Gospel message.

In their appeal to their Free Church brethren they ask them rightly to remove their veto upon the adoption of any healthful practice of other Churches simply because it is their practice. They instance the need of craving something of the objectivity of the Sacramental Presence and its divinely covenanted grace. What is meant by this? As Churchmen we believe in

the Presence of our Lord in the Lord's Supper where He meets His people, and that "objectivity" is found by all who draw near and faithfully receive Him in their hearts, but we do not know that Free Churchmen refuse to acknowledge this reality. On the other hand the use of such language as "Objectivity of the sacramental presence and its divinely covenanted grace" may imply something that Free Churchmen as well as Evangelical Churchmen do not believe to be either true or Scriptural. In more than one passage of a work that is otherwise excellent we see an influence at work, that will prevent its having its full weight amongst those who are among the most earnest workers for Reunion. It is one thing to maintain that certain views may be held within a united Church—it is quite another thing to crave them for ourselves. We may be prepared to acknowledge the possibility of men being true Christians and members of the Catholic Church while holding non-scriptural convictions, but that is a very different thing from saying we must crave to hold these views or by association with them adopt their convictions. We believe that our writers sympathize with this attitude, but they have unfortunately in more than one passage shown a tendency in the other direction.

PROFESSOR SANDAY'S LAST BOOK

DIVINE OVERRULING. By Prof. W. Sanday, D.D., F.B.A. Edinburgh : T. & T. Clark. 6s. net.

These four lectures contain Dr. Sanday's last public utterances as Lady Margaret Professor. They evince all the scholarship, the simplicity of treatment and the charm of diction which we have learned to associate with Prof. Sanday's works.

The first Lecture gives a sketch of the origin and progress of the study of Comparative Religion in Great Britain. Then it examines some of the striking passages in the Old and the New Testament which show an extraordinary generosity and wide-heartedness to the heathen religions and predict with unfaltering conviction the time when the heathen nations shall spontaneously acknowledge the religion of Israel. In a survey of Israel's religion, Dr. Sanday uses the following words: The Old Testament "not only lays down the highest and truest conception of God, but it also furnishes by far the best object-lesson of the nature of religion" (p. 20). When we take into consideration the whole process of religious evolution, we are forced to acknowledge the progress and the reality of a "Divine overruling."

The Second Lecture deals with Natural and Revealed Religion and comes to the conclusion that there are "in the universe certain fundamental tendencies, 'pre-established harmonies,' which find expression from time to time and bear witness to the unity of their origin." There is an "overwhelming proof that the universe has a single Author and a single goal."

The fourth Lecture is really a sermon on the "Meaning of the Atonement," preached before the University of Oxford. "The early Church," we are told, "derived its belief in the atoning quality of the Death of Christ from Christ Himself, and that it had its roots in the consciousness that He was Himself called upon to play the part of the suffering servant of Jehovah described in the fifty-third chapter of Isaiah" (p. 86). "The figure of the Servant of Jehovah embodies the idea of vicarious suffering; and some people shrink even from that. Why, the world is full of it; and not only is the world full of it, but it is one of the most precious things that the world contains" (p. 97). Now the idea of sacrifice includes not only vicariousness, but also propitiation and expiation. Modern minds need have no difficulty in accepting these aspects of the Sacrifice. Take, for instance, "propitia-

tion." "What is there wrong in seeking for Divine favour? The Hebrews had a beautiful phrase: they spoke of 'making the face to shine,' and even of God making His own face to shine. What they meant was to bring over the face a smile of tenderness and love" (p. 100). "Expiation," he says, "is only emphasized and intensified sorrow for sin, expressing itself in act" (p. 101).

The third Lecture is the only one in the book to cause searching of heart. It has in it a human element of absorbing interest. Dr. Sanday opens his heart to his readers and tells them that up till the year 1912 he had taken up a neutral position on the subject of miracle. At the end of that year he experienced a change. He felt a "growing consciousness that miracles *could be explained*," or rather "the abnormal element in miracle could be explained without being taken as literal fact" (p. 68).

K. E. KEITH.

NEW BOOKS BY CANON LUKYN WILLIAMS

- (i) A MANUAL OF CHRISTIAN EVIDENCES FOR JEWISH PEOPLE, Vol. II. London: S.P.C.K. 7s. 6d. net.
- (ii) MINOR PROPHETS UNFOLDED, Vol. III. Obadiah, Jonah and Micah. London: S.P.C.K. 2s. 6d. net.

I

Rabbi Isaac of Troki was a Karaite Jew who published, about the last quarter of the sixteenth century, an anti-Christian book, entitled *Hizzug Emunah*. This book consists of two parts. The first part deals with the Old Testament and tries to prove that Jesus was not the Messiah predicted by the Prophets. The second part attacks the New Testament and tries to show that it is completely untrustworthy. The influence of this book has been great, not only on the Jews, who still use its arguments, but also on rationalists of the type of Voltaire, who have largely drawn from its pages their missiles to hurl at the Christian faith. No attempt had been made by Christian scholars in former generations to meet the attacks of this Rabbi systematically. In 1911 Canon Lukyn Williams published his *Manual of Christian Evidences for Jewish People* which is a serious and exhaustive examination of the first part of *Hizzug Emunah*. The second volume now before us deals with the New Testament and subjects the Rabbi's argument to a severe but courteous examination and proves conclusively that the Rabbi has either misunderstood or mis-stated the Christian position.

The Canon's exact scholarship, profound knowledge of Rabbinic literature and his scrupulous fairness, are manifest on every page. Although primarily intended for the Jews, the *Manual* repays careful study by every serious student of the New Testament. Dr. Williams makes a wise use of both Rabbinic and Apocalyptic literature in order to explain the obscurities and remove the difficulties of the New Testament.

II

Canon Williams has studied *The Minor Prophets*—those precious but woefully neglected treasures of the sacred scriptures—in the original language. He believes that they have a distinct message to the men and women of our own days. In this volume, he is anxious to pass on the message to the English readers. Each book is divided into convenient sections. Each section is carefully paraphrased or otherwise explained and some of its spiritual lessons pointed out. Then follows a series of short, lucid and scholarly "Notes," explaining difficult words and phrases in that section. We have read the volume with great interest, and can heartily recommend it both for private study and for family prayer.

MOSES AND PREVENTIVE MEDICINE.

MOSES THE FOUNDER OF PREVENTIVE MEDICINE. By Percival Wood, M.R.C.S., L.R.C.P., Capt. R.A.M.C. London: S.P.C.K., 4s. net.

This book is, as the author states in his preface, a product of the Great War and he observes that but for his experiences he could not have gained an insight into the problems and difficulties which have beset every army in the field, from the six hundred thousand footmen who followed Moses out of Egypt down to the Expeditionary Forces of the last few years. Probably the book will come as an eye-opener to those who think that some of the obscure passages in the Old Testament have no living force and no message for our own times. Dr. Wood declares that he has "no intention of denying the divine purpose that is stamped upon every line of the history of the Israelites," and while he recognizes that "Moses taught and prohibited by way of appeal to religious feelings," he seems to have lost sight of what is called "inspiration" and gives no hint that he holds any theory as to it. The consequence is that the genius of Moses gets the full credit for the elaborate scheme of preventive medicine which is carefully outlined. However, this omission—which may or may not have been unintentional—in no way lessens the value of the outline. The notes on the plagues of Egypt are particularly illuminating as affording a lesson in sanitation and the observations upon the Mosaic legislation on hygiene and the control of infectious disease will be found useful and being free from technicalities can be understood by the ordinary reader. So far as infectious disease is concerned Dr. Wood reminds us that the Bible is not a treatise on medicine, and that consequently we find no organization described in its pages and that it is only by piecing together isolated fragments that we discover that there was a system for the control of such diseases. No less interesting and important are the chapters on diet. Dr. Wood has, as we have already said, given us a most useful book which goes a long way towards strengthening confidence in the Mosaic records and also serves as a guide to that prevention which is ever better than cure.

"THE FRIEND FOR LITTLE CHILDREN."

A LIFE OF OUR LORD TOLD IN THE WORDS OF THE FOUR GOSPELS. With twelve coloured illustrations by James Clark, R.I. London: S.P.C.K. 5s. net.

THE CHILDREN'S JESUS. By E. B. Trist (Mrs. W. C. Piercy). With coloured frontispiece and 15 illustrations by Arthur A. Dixon. London: S.P.C.K. 2s. 6d. net.

The attention of parents with young children may well be directed to these two volumes. It is hardly possible to begin too early in the religious education of the young, and the pictures will help to fix the narrative in the mind of children of very tender age. Those in *A Life of our Lord* are beautiful and effective, as those will readily understand who remember Mr. Clark's war picture, "The Great Sacrifice." The drawing is of a character to inspire reverence, and the colour scheme is fully in keeping with it—quite delicate and appealing. But the real charm of the volume is that the "Life" is told as far as possible in the words of the New Testament, and these have been chosen so carefully and arranged so cleverly that there is no need for anything in the way of notes or explanation. The Preface, bearing the well-known initials W. K. L. C., explains that the order of Mr. J. M. Fuller's "Harmony of the Four Gospels" has been adopted, and that the Gospel of St. Matthew has been used predominantly as being the Church's Gospel *par excellence*. The arrangement is such as to appeal to the intelligence of

the ordinary child, and will awaken and sustain interest, thought, reverence and love. It is a most excellent book, and we most cordially recommend it.

In the smaller volume, *The Children's Jesus*, the narrative is told in simple language by the gifted authoress, and Mr. Dixon's drawings are bold and striking. The coloured frontispiece, "Christ and Little Children," is a gem. We are sure the book will be in great request.

RECENT DISCOVERIES IN ST. LUKE'S WRITINGS.

The recognition of the very great use which St. Luke has made of triple iteration, in order to give emphasis, forms the key to the harmonizing of the Gospels with each other. In particular the central chapters of the third Gospel are found to be arranged in a strictly historical manner. The order of events in these chapters has long defied explanation. It is the custom among many modern critics to endeavour to solve the difficulties which they present by suggesting that St. Luke has edited them by mutilating some passages and by displacing others. But these difficulties disappear, without any such unworthy suggestions, under the newly found explanation, which is demonstrated in a pamphlet, *A Difficulty Removed*, by Lt.-Col. Mackinley (*Morgan & Scott, 6d.*)

In another pamphlet by the same author and publishers, *The Literary Marvels of St. Luke (4d.)*, it is shown that the climax of the Gospel, the Death of our Lord, is emphasized by an extensive and beautifully arranged system of triplications. The chief object of the Acts, the Growth of the Church under the Holy Spirit, is similarly emphasized by triplications which correspond, in a remarkable manner, with those in the third Gospel. They consequently also point back to, and still further emphasize the chief subjects of the Gospel, the Death and Resurrection of our Lord. These discoveries do not point to any new doctrine, or to any "new light." But, on the contrary, they emphasize the fundamental truths of our faith in an unexpected way. They are set out for the consideration of thoughtful people who may have been led to depreciate the value of the Word of God by the suggestions of destructive critics, or by the teachings of new theology.

THE ADOLESCENT.

"SIR HOBBAARD DE HOY": THE RELIGIOUS EDUCATION OF THE ADOLESCENT.

By the Rev. E. F. Braley, M.A., LL.M. London: *Macmillans, Ltd.*
4s. 6d. net.

This book comprises some exceedingly useful lectures, originally delivered at Nottingham University College to an undenominational association of Sunday School teachers. The author, who is an expert, feels that as the new Education Act has seriously taken in hand the secular education of young people, in continuation schools, it is high time that the work of religious education was taken in hand in real earnest. As the sub-title indicates, he is concerned with the instruction of the adolescent—those who are in the transition stage in life, whose bodily and moral faculties are awakening. "One good friend, one good book, aye, even one encouraging word at the right moment, may determine the destiny of the adolescent." No one will deny that this is a study of immense importance, indeed it is the most pressing problem with which the Christian Church is face to face at the present-time—how to win and retain young people at the crucial moment in their lives—and we commend these intensely practical chapters to the serious attention of all who have to do with religious education. Those who conduct Bible

Classes for the young of either sex will find that the author writes with understanding and gives out of a ripe experience many valuable hints. Those on how to teach the meaning of the Old Testament narratives seem to us particularly helpful and although Mr. Braley modestly disclaims completeness for his lectures they cover the ground sanely and clearly.

A STUDY IN REVELATION XIX-XXI.

VISIONS AND JUDGMENTS. By the Rt. Rev. G. H. S. Walpole, D.D.
London: *Robert Scott*. 3s. 6d. net.

The Bishop of Edinburgh is one of those who never write for the mere sake of writing. He has always a definite objective which he reaches with no unnecessary waste of words. He has already published some expository lectures on the Apocalypse (chapters iv.-viii.) under the title of *The Sealed Book* but, as he admits in the preface, he has now made "a more ambitious effort" in an attempt to unravel the meaning of a more difficult section—chapters xix.-xxi. He feels that this book, with its certain and sure hope of the future, speaks with a living voice and describes this section as "wonderfully bracing." This exposition, then, will be found thoroughly up-to-date, for Dr. Walpole interprets these chapters in the light of present-day happenings and future prospects. There are no fantastical interpretations and this is certainly one of the sanest and most lucid commentaries on the book of Revelation that we have met with for some time. Amid much that is written with originality and force the last chapter, "The New Hope," stands out as a message for to-day. It is a bold appeal for a finer conception of woman's mission, and despite much that is, at the moment, disquieting, Dr. Walpole is an optimist and feels that the days are coming when, largely through the agency of women, the old glory of motherhood will be restored. We do not doubt that this book will meet with a reception no less favourable than that accorded to others from the Bishop's pen.

THE DOCTRINE OF FAITH

THE GREAT CHRISTIAN DOCTRINES: FAITH. Edited by James Hastings, D.D. Edinburgh: *T. & T. Clark*. 19s. net.

It has been said that the man Moses possessed the inspiration of selection which endowed him with a discriminating faculty enabling him to select from a quantity of available material all that was essential. That may or may not be true, but there can be no doubt that Dr. Hastings possesses a gift for selection of useful matter which is exceedingly rare and therefore very valuable. He has long since established his reputation for work of this kind and his latest undertaking is not a whit behind his previous efforts. The list of books which is given at the beginning of each chapter shows that the author is a Catholic reader in the best sense of the term and the book clearly reveals an enormous amount of patient research in many fields. Even the analytical arrangement of the subject, in the table of contents, is suggestive and the eighteen chapters (with a corresponding number of headings and numerous sub-headings) shows that no aspect of the profoundly important subject of Faith has been passed over. Of course there are those who find it difficult or impossible to make use of such books as this, but those who can utilize such a collection of apt quotations will find this volume—the second in a series—more than ordinarily helpful. We shall look forward with interest for the appearance of other volumes in this series.

THE MESSAGES OF A SEER

MAKING THE MOST OF LIFE. By the late Ven. W. Cunningham, D.D., F.B.A.
London: S.P.C.K.

A melancholy interest belongs to this collection of addresses, for Archdeacon Cunningham was delivering them just before his fatal illness, and indeed the last of them was never given. Professor J. P. Whitney, who contributes the preface,—a graceful appreciation of a strong personality,—tells us that they were delivered to the American soldier-students who came to Cambridge at the end of the war. He had considerable knowledge of American life and thought, and so was well qualified to minister to these men. This helpful volume will be welcomed and kept as containing the last utterances of one who was at once a great scholar and a distinguished Churchman. Needless to say they are a message for the hour—the message of a seer, as the chapters on Family and Neighbourly Life prove. The genius of the historian—and to him, it must be remembered, belongs the credit of having created at Cambridge the study of economic history—is revealed in the concluding chapters on the foundation of political society, democratic citizenship and the white man's burden. It is impossible to read these pages without being aroused to a higher sense of Christian responsibility.

THE MINISTRY OF WOMEN.

WOMANHOOD AT THE CROSS-ROADS. By the Hon. Mrs. Gell. London:
S.P.C.K., 2s. net.

Mrs. Gell is, of course, well qualified to discuss the problems which confront the more educated section of society—problems that, as she observes, seem to have received less attention than those primarily concerning the wage-earning section of the community. She considers Womanhood as (1) an Economic, (2) a Social and (3) a Spiritual Force. What she has to say about the ministry of women will be read with interest. She would have the services of Churchwomen "better organized and co-ordinated," and hopes to see "hampering and needless restrictions removed." She would like it to be possible for a woman to read the lessons in church and she feels that "the present contrast between the service open to deacons and deaconesses shows how different is the estimate of the Church of their functions." Some may not agree as to this, but few will differ from her in her desire to see accredited Churchwomen instructing their younger sisters in the Faith and helping them to face the thousand and one problems connected with a side of life on which it is impossible for a girl to speak openly to anyone but a woman. It will be seen then that this little book deals with many matters which are of the deepest importance and we strongly commend it to the attention of Christian women.

SOCIAL PROBLEMS.

SOCIAL DISORDERS AND SOCIAL PROGRESS IN THE LIGHT OF JESUS CHRIST.
By Frederic C. Spurr. London: R.T.S., 2s. 6d. net.

Mr. Spurr is an expert. He understands the times. He is not an ecclesiastic who lives, as so many seem to do, in a fool's paradise, but he frankly recognizes the fact that many of the democratic leaders of the day are in active or passive revolt against organized Christianity, and do not hesitate to say that it must be destroyed before there can be any true social progress.

The consideration of the subject opens with an examination of our Lord's general attitude towards the social order of His own day and Mr. Spurr's treatment of the subject is original and candid. Some of his facts are startling and distressing, but they are facts to face and the Christian Church must face them or perish. How the Church may take up the tasks before her is set forth in these pages. Mr. Spurr is always lucid and vigorous. He has an analytical mind, and preachers and Christian workers will find here abundance of valuable help in the form of suggestive points. Needless to say the Minister of Regent's Park Chapel has every confidence in the Old Gospel of redeeming Grace—"not evolution from below, but regeneration from above"—and he holds that not legislation but conversion is needed, and that all true human progress is bound up with the leadership of Jesus Christ in human affairs. We thank him for an inspiring contribution to the discussion of some of the problems of the day.

SUGGESTIONS FOR RECONSTRUCTION.

CHRISTIAN RECONSTRUCTION. By C. H. D. Robertson. London: *Marshall Brothers*.

In what the author calls a "Personal Preface" he tells us a little about his somewhat varied career at home and abroad and in the Great War. His object is to show that he is entitled to "claim that the forces of heredity, environment and opportunity have combined" to give him "a broad-minded, practical outlook upon life." The book consists of paragraphs or notes, and they "attempt to lay down general principles for the rebuilding of the world on a sound and just foundation of Christianity." We think the author's "attempt" will not have been wholly in vain and if as he says some of the notes appear to be "somewhat sketchy" they are very much to the point. Considering that there are only eighty-five pages in the book the number of subjects in the table of contents is bewildering, but they are arranged under four heads—The Individual, The Christian Churches, The Christian Nations and The World. Christian conduct, commercial morality, sex problems, international relations and many other subjects are discussed with brevity but with frankness and force.

TRAINING THE MIND.

THE WAY OF UNDERSTANDING. By Kenneth E. Kirk. London: *S.P.C.K.*, 2s. net in cloth. Paper cover 1s.

This is one of a series of small books written mainly by past or present Chaplains to the Forces and edited by the Rev. F. B. Macnutt, formerly S.C.F. Mr. Kirk has a message for the day. He feels that "every body must be as strong, every mind as clear, every spirit as pure as it possibly can be," so that the most complete service may be rendered by each man in the community, in an age in which the movement of society is towards democracy. It is the training of the mind with which the author is chiefly concerned—subjects of study, observation, reading, taste and judgment, memory and expression, are treated thoughtfully and frankly by a man of letters whose conclusion is that "true education is impossible apart from a religious life," and that true religion "can benefit much by education."

OTHER VOLUMES.

Mr. A. H. Stockwell sends us several dainty little volumes of verse, including: *Desert Musings*, L. Richmond Wheeler (2s.); *The Dover Patrol*, F. C. Taylor (1s.); *Myrrh*, Harold Hastings (2s.); *The Immortal Man*, Florence M. Solomon (2s.); *Friends of the Open Road*, M. H. Milton Lewis (8d.); *Lavender's Blue*, Annie Page (1s.); *Gems of Song Poetry*, Mrs. H. Hart (2s. 6d.). Prices net.

Those who desire to know the reasons which induced the Welsh Bishops to surrender to the Government should read *The Acceptance of the Welsh Church Temporalities Act, 1919*, by the Bishop of St. David's (S.P.C.K., 1s.). If it is not convincing it is at least an explanation.

Mr. E. W. Hornung's verses spoke to many a heart during the war, and we are glad to have a collection of some of the chief compositions—especially "Wooden Crosses"—bound together in a handy little volume, *The Young Guard* (Constable & Co., 3s. 6d. net).

What the Word of God says about Spiritism in its various Disguises, by C. M. G., with Foreword by Canon W. H. Connor (*Wood*, 7, Bladud Buildings, Bath, 2d.)—a really valuable compilation, already in a second edition, and deserving a still wider circulation.

We have received from the S.P.C.K. Convocation of Canterbury Reports No. 524 (Joint Committee on the Ministry of Women); No. 527 (Joint Committee on Prayer Book Revision); and, No. 531 (Committee of Lower House on Tithe Rent Charge). Although these Reports have the authority only of the respective Committees they are extremely valuable contributions to the discussion of the subjects with which they deal.

It will interest Bible students and Christian workers generally to learn that Marshall Brothers, Ltd., have in preparation for early publication an entirely new devotional commentary by Dr. J. Stuart Holden. Every chapter in the Bible comes under review by the author, whose aim has been to select the leading verse or feature and to apply its lesson to the life of to-day. Such a practical commentary is sure to prove of the highest value not only to the busy preacher, but also to every student of the Scriptures, and to all who, in open air work or Sunday School, seek to open up the sacred pages to others. The work will be handsomely produced in four library volumes. Advance copies of the prospectus may be obtained from the publishers 24-25, Paternoster Row, London, E.C.4.

FINANCE.

The Directors of the London Joint City and Midland Bank Limited report that the net profits for the year ended December 31 last after making provision for all bad and doubtful debts amount to £3,079,460, which with £675,098 brought forward makes £3,754,558 for appropriation as follows:— For Dividends for the year 1919 at the rate of 18% per annum less Income Tax, £1,052,503; for Salaries and Bonus to members of the Staff with His Majesty's Forces and Bonus to other members of the Staff, £475,203; for Special "Peace" Bonus to Staff, £250,000; to Reserve for Depreciation of War Loans and Future Contingencies, £1,000,000; to Bank Premises Redemption Fund, £250,000, and to carry forward £726,852. The Dividend was at the same rate for 1918 with appropriations of £1,839,132, and carry forward £675,098.

CHURCH BOOK ROOM NOTES.

82 VICTORIA STREET, S.W.1.

A LITTLE book, entitled *Private Morning Prayers and Devout Meditations*, 3d. net, will be found helpful to many. It is a selection from Bishop Andrewes'

**Bishop
Andrewes'
Devotions.**

Devotions, made and translated afresh by the late Canon F. Meyrick. Their special excellence is that they abound in Praise and Thanksgiving, and are based upon passages from the Psalms and other parts of Scripture.

The manual *Revelation*, in the English Church Manual series, by the Bishop of Bristol, has been reprinted in the same form as the Archbishop of Sydney's manual on *Confirmation*, and is priced 2d. net.

Revelation. This manual deals with a problem which is exercising the minds of many, and Dr. Nickson faces boldly the results of the study of Comparative Religion and shows how they prove the religious character of man. "There is," he says, "a Divine inspiration in every great religious Teacher, so far as his teaching has led men nearer the truth. Instead, therefore, of being dismayed or perplexed when we find ideas which we more specially associate with our Faith present in other religions, we ought to rejoice. Our task of evangelization is made easier." Needless to say, the Bishop emphasizes the unique character of the Revelation contained in the Bible. The pamphlet is divided into four sections under the headings of (1) Modern Obstacles to the Concept of a Revelation from God; (2) A priori Arguments for a Revelation from God; (3) Evidences of a Revelation from God; (4) Methods of Personal Appropriation of the Revelation.

Two of the historical manuals of the series are also being reprinted in the same form at 2d. each, *The Dawn of the Reformation*, by the Rev. H. E. H.

**Historical
Pamphlets.**

Probyn, M.A., and *Since the Days of the Reformation*, by the Bishop of Truro. These pamphlets show that their authors have the power of seizing salient points and passing by minor incidents. The careful study of both will remove many prevalent misconceptions and prove that there was great need of a Reformation, and that the Church of England is a Reformed Church. Dr. Guy Warman insists on the Apostolic, Catholic, Reformed and Protestant character of the Church. The Reformation gave to the Church its Reformed and Protestant aspect, and restored the full meaning of Apostolic and Catholic, which had been almost lost in the mists of Mediævalism. His pamphlet begins with a summary of the effects of the Reformation on the Church, and takes us down through the times of James I, Archbishop Laud, the Commonwealth, the Restoration, to the Evangelical Revival and the Oxford Movement. Mr. Probyn begins his pamphlet with a short sketch of the early British Church and the conversion of England. An interesting chapter is devoted to the happenings in the century before the Reformation.

Miss Ellen M. Knox, Principal of Havergal College, Toronto, has written not only a useful book for the reading of the modern girl, but one which is intensely interesting. *The Girl of the New Day*, 6s. net, is

**The Girl of
the New Day.** published in Canada, but copies are obtainable through the Church Book Room. Miss Knox states in her preface that some years past a man on a far-away ranch in Western Canada turned to her saying, "What am I to do? We are out of reach of

Sunday School and friends—tell me of a book which will give my girl a wider outlook, which will open her eyes to her chances in life." The thought of that girl on her lonely farm recurred to Miss Knox time and time again until at length, as she says, she decided to write down, practically as spoken, one after another of her talks with her girls. The preliminary chapters are introductory to the kernel of the book—the chapters on the Joy of Teaching—the Joy of Nursing—the Joy of Farming—the Library—Household Arts—the Business World—the Call of Missions—the Joy of Music. Particularly interesting chapters are those entitled "The Call of the West" and "The Queen of Them All," which deals with Motherhood. A very useful appendix is given, stating the requirements of the different professions and trades in Canada and the emoluments to be received from each.

The Lord's Supper, by Dr. Drury, late Bishop of Ripon, and *The Confessional*, by Canon F. Meyrick, are two reprints from *Church and Faith*,

Church and Faith Re-prints.

a valuable collection of essays to which we have had occasion to refer many times in these columns. These two pamphlets are now issued at one penny and threepence respectively. Both are printed in clear type and are strongly bound in stiff paper covers. *The Lord's Supper* is written in a simple style, and is well suited for distribution among the more intelligent lay workers, Sunday School teachers, etc. The first portion consists of a description of the earlier development of the Eucharistic service, and Dr. Drury then considers the Holy Communion in its various aspects, i.e., as a service of remembrance, as a covenant sign, as a sacramental feast, as a Eucharist, as a service of fellowship. As the low price of the pamphlet brings it within the reach of all our readers we hope that many will buy copies. Canon Meyrick's pamphlet is a severe condemnation of the practice of Confession on the grounds alike of Scripture, of primitive custom, of history, and of its practical consequences. Those who read it with unprejudiced minds will probably be convinced that few greater injuries can be done to the English Church and the English people than the re-introduction for general adoption of a practice so inconsistent with ancient example and so adverse to the cultivation of the best manly and womanly character. The present value of the reprint is enhanced by a preface written by the Dean of Canterbury.

The Catholic Faith, by Dr. Griffith Thomas, which has been for some little time out of print is now on sale, price 1s. 6d. net in paper covers, 2s. net in limp cloth, and 2s. 6d. net in cloth boards. Dr. Griffith

The Catholic Faith.

Thomas has thoroughly revised the new edition, which has been in parts re-written and added to. We hope that it will have as large a circulation as previous editions. This will be found a valuable book to place in the hands of young Church people. Its sub-title, *A Manual of Instruction for Members of the Church of England*, explains its purpose, and it answers two important questions, *What is the Church of England?* and *What does the Church of England teach?*

