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"needs not to be ashamed of his work," or is one "of whose work his Master needs not to be ashamed." The workman is to be trusty; the work such as none need blush for, in either case.

ST. LUKE XIX. 42 : *εἰ ἔγνωσ . . . νῦν δὲ ἐκρύβη*.—On the the main sense of this passage I agree with Mr. Wratislaw; with his objections to our existing translations I partly disagree. There is no contrast of time between *ἔγνωσ* and *ἐκρύβη*; the meaning is not "Would that thou hadst known in time past! but now it is too late; they are hid from thine eyes." Both aorists refer to the same time; and by the addition, "yea, even in this thy day," this time is made present, viewed as present being so close, especially viewed as present by the all-seeing Lord, who knew that Jerusalem would not even now, or up to her fall, turn and see. *Εἰ ἔγνωσ . . . ἀλλ' οὐκ ἔγνωσ*, "O if thou knewest! but, as it is, thou knowest not." The "hadst known" and "are hid" (as far as I remember) never misled me; I always thought of the passage thus; nor surely did our translators mean it wrongly. We can say in common parlance, "If you had but known! but you do not; it is all dark to you," about a *present* ignorance. And *ἔγνωσ* is especially an aorist far from pluperfect. To "I know" it stands rather as an imperfect. In plenty of classical passages (especially in plays) it is best rendered by an English present. Nay, many Greek aorists are best Englished so, and even by perfects with "have," *pace* Dr. Kennedy. On this matter I have elsewhere written more fully.

To avoid all misunderstanding from the conflicting "hadst known" and "are hid," I suggest "if thou knewest! . . . but they are hid." And consistently in v. 44: "thou knowest not the time of thy visitation."

But we must thank Mr. Wratislaw for putting clearly the force of *νῦν δὲ*; the *presentness* is not given to the passage by *νῦν*, but by the "even in this thy day."
W. C. GREEN.

Reviews.

The Letter and the Spirit. The Bampton Lectures for 1888. By ROBERT EDWARD BARTLETT, late Fellow and Tutor of Trinity College, Rivingtons.

WE heartily thank Mr. Bartlett for these Lectures. They widely differ from most Bampton Lectures of modern date, in that they are simple, easy reading, and yet extremely interesting. They are not over-weighted, as so many similar volumes have been, by notes and excursions. The reader can follow the lectures themselves with scarcely any interruption, and the writer makes his meaning clear

throughout. We may not always agree with him, but we are never in any doubt about what he thinks and what he would teach.

There is one, and one only, appendix, containing a brief account of the founder of the lectures, and a complete list of the lecturers, with their subjects, from the very first.

It is curious, that though the founder provides that the lecturers shall be of the degree of Master of Arts at least, in one of the Universities of Oxford or Cambridge, no Cambridge man was appointed until 1874, when Professor Stanley Leathes, of Jesus College Cambridge, took for his subject "The Religion of Christ, its Historic and Literary Development, Evidence of its Origin." Among the 107 Bampton Lectures, the only other Cambridge men are Archdeacon Farrar (1885), and Bishop Boyd Carpenter, of Ripon (1887). We venture to hope that in the future a larger proportion of men from the sister University will be invited to give these famous lectures in the University of Oxford.

The first lecturer was James Bandinell, Jesus College, Oxford (1780), his subject being "The Peculiar Doctrines of Christianity." No appointments were made for 1834 and 1835—why, does not appear; and the lecturer of 1841, Samuel Wilberforce, Oriel, delivered no lecture, "owing to a domestic affliction." With these breaks the list of names and subjects is perfect up to 1888. In one case only, that of the Right Rev. Walter Augustus Shirley (1847), the course was not completed, "owing to the death of the lecturer." A most interesting article surely might be written upon this succession of Bampton Lecturers, and Mr. Bartlett's views on the progress and development of religious thought illustrated and confirmed by it. The list is indeed a remarkable one, and contains the names of many eminent divines, differing widely in their opinions, but all embraced within the wide folds of our National Church. As we look through that list, especially as we note the names of those who have passed away, we enter our earnest protest against any narrowing of the bounds of that Church, and we heartily agree with the almost concluding words of the lecturer (p. 201): "The temper required is, that of the householder who 'bringeth forth out of his treasure things new and old. We must not, indeed, cling to the old because it is old, nor yet grasp at the new because it is new; we must try to preserve and keep fresh what is good in the old, and to welcome and use to the utmost what is true in the new. And have not we, of the Church of England, a very special advantage in this respect? combining as we do the stateliness of the ancient formularies with much of freedom of thought, much of flexibility and capacity for adaptation; the letter of the ancient confessions with the spirit of modern inquiry; uniting, as we do, in one communion, men of the most opposite temper—men reverencing the old, like Dr. Pusey, and men eagerly welcoming the new, like Arthur Stanley—are not we marked out by our very position and inheritance to mediate between the past and the future, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; to temper the eager impetuosity of youth with the calm wisdom of old age? Yes, upon us is laid by God's providence the great work of claiming for Christ the science, the criticism, the philosophy, the democratic life of the new age; of so welding together the old and the new, that there may be no breach of continuity, no revolutionary shock, but that the new social and intellectual life of England may be not less but more Christian than that of our forefathers."

Truly, indeed, should the history of religious thought teach us modesty and forbearance. "How often has it happened that the views which one generation proscribes as dangerous, the next tolerates, and the third accepts as truth! How often have divines rushed to protest against opinions which their successors have defended as harmless!" (p. 199).

Mr. Bartlett justly and pithily says that not only the blood of the martyrs, but sometimes even the ashes of the heretics may claim to be the seed of the Church. In the main we fully agree with Mr. Bartlett's views. We venture to think, indeed, that on p. 38 he makes too little of the prophetic element in the Old Testament, that in his concluding lecture he takes a one-sided view only of the doctrine of Atonement, and that in "The Church of the Future" he attaches too little importance to doctrinal standards. Without in any way depreciating the value of the Church as a "beneficial organization,"—fully agreeing with him that of the great religious denominations from the Roman Church to the Society of Friends, "every one has some contribution to bring to the building up of the Church that is to be; that they are destined, not to be destroyed or cast as rubbish to the wind, but to be drawn up and gradually assimilated into the wider and more healthy and more fruitful social life" (p. 188)—no more acquiescing than he does "in the present condition of religious disintegration," and desiring, as he does, the fulfilment of the Master's prayer, "that they all may be one"—admitting that a common ritual and a common organization are not to be expected in the Church of Christ, we yet feel there must be the basis of a common theology in the Church of the future, and that mere association for philanthropic purposes is not a sufficient tie by which to bind together the members of the Christian Church. We do not say that Mr. Bartlett thinks that it is—we do not think he does—but we do not find ourselves as fully in sympathy with his words in some parts of his last lecture (p. 192) as we do with most of his views in the other lectures, and with the earnest and eloquent conclusion of his last.

With most of what he says on the Letter and the Spirit in Scripture Exegesis (Lectures II. and III.), in the Church (Lecture IV.), and in Christian Worship and Life (Lecture VII.), we most heartily agree. We think, with him, "that creeds should be regarded as symbols of unity, not of division; as instruments of comprehension, not of exclusion" (p. 147). That they should open, not close, the door of admission to Christian communion of those who are united together, not so much by identity of opinion as by a living faith in a common Father, and in obedience to a common Master (p. 145).

Mr. Bartlett writes very wisely upon the impossibility of Mohammedanism being placed in any kind of competition or rivalry with Christianity, giving point to his observation by quoting Lord Houghton's well-known lines, commencing

Mohammed's truth lay in a holy Book,
Christ's in a sacred life.

His views upon Episcopacy, as an essential mark of the Church of Christ, and the refusal to recognise as Christian ministers, all who lack the imposition of Episcopal hands, may be gathered from the following extracts:

"But to those who believe that God reveals His will not once for all, but progressively, by the working of His providence on the course of history, it will not seem reasonable to suppose that the development of Christian life in new forms which dates from the sixteenth century, has been an infraction of the Divine plan, and that to accomplish that unity for which Christian people hope and pray, it is necessary to go back three hundred years. . . . Can we look at Christendom as it at present exists, and believe that, while the Eastern Church is a legitimate branch of the Church Catholic, the non-Episcopal communions of the West, with their manifold activities, their close contact with the life and thought of the present day, are outside the pale? Was the Christian faith more influential, was the Christian life truer and purer when the Church was outwardly one, than it is now?" (Pp. 96, 97.)

Upon the thorny subject of Evening Communion, he very wisely writes: "But still, if it is true that there are large classes of persons who are absolutely unable to attend in the earlier hours of the day, it is surely competent for every particular or national church, having authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority (and it is impossible to contend that Christ ordained early celebrations when He instituted His Supper in the evening); it is, I say, surely component for a Church or even for a particular congregation to revert to the earliest use, and to celebrate the Eucharist in the evening. For, as I tried to point out in an earlier lecture, the essence of the Eucharist lies, not in the mere ceremonial observance, but in the spirit of devotion to Christ, and of hopeful looking for His kingdom, and of brotherly helpfulness to our fellow-men; and these things depend not on the hour of celebration, but on the attitude of the heart towards God." (Pp. 169, 170.)

And to give one more extract, how true and how important the following passage: "But, it may be said, the Catholic faith surely is unchanged and unchangeable? It is unchanged, just as the tree is unchanged which has put forth the vital energy which makes it what it is, and has grown from a young sapling into a stately oak. It is unchangeable, and yet we are sure that as the ages roll by, and as social conditions change, and 'the thoughts of men are widened with the progress of the suns,' it will assume fresh proportions, and will put forth fresh shoots, and will imperceptibly adapt itself to its environment. Of all heresies the greatest and the most deadly is that which would limit God's revelation of Himself to one age or to one type of character, or to one system of thought. In Christ are all the treasures of wisdom and knowledge hidden. They are hidden that we may search them out, that we may expect ever fresh light and fresh knowledge to break forth from Him. 'I am verily persuaded,' said the Pastor of the Pilgrim Fathers, as they embarked in the *Mayflower*, 'I am verily persuaded that the Lord has more truth yet to break forth out of His Word.' 'It is not incredible,' says Bishop Butler, 'that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered.' 'O send forth Thy light and Thy truth, that they may lead me,' should be the prayer, as of each Christian man, so too of the Church at large. 'Lord, to whom shall we go? Thou hast the words of eternal life.'" (Pp. 149, 150.)

To sum up, admitting most fully that there are passages in these Bampton Lectures with which we cannot agree, that in his just and natural protest against the general tone of the popular Anglican theology of the day, Mr. Bartlett allows the pendulum to swing too much in the opposite direction (a result which might be foreseen, and may soon be more general than some think likely), we yet most heartily welcome this volume, and commend it to the careful perusal of the many who, in our judgment, seem to forget that the letter killeth, but the spirit giveth life,—that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth.

C. ALFRED JONES.

The Pastoral Epistles. By the Rev. A. PLUMMER, D.D., Master of University College, Durham.

The Epistle to the Galatians. By the Rev. Professor G. G. FINDLAY, B.A., Headingley College, Leeds. Hodder and Stoughton.

DR. PLUMMER'S treatment of "The Pastoral Epistles" is in every way admirable. The many difficult questions of criticism and exegesis in these pages are handled with a scholarly grasp and a breadth of sympathy which leave nothing to be desired. The introductory

chapter is an impartial and careful summary of the possible objections to the authenticity of these Epistles, and here throughout Dr. Plummer keeps tolerably closely to the line of argument laid down by Dr. Salmon in his "Historical Introduction," a work to which Dr. Plummer renders a well-deserved tribute of praise. As Dr. Salmon there points out, the burden of proving from internal evidence that St. Paul's life necessarily ends with the record of St. Luke in the Acts, rests upon those who assert it; whereas those who maintain that these Epistles—for the events of which the Chronology of the Acts leaves no room—were written after the close of that book, can point to the exceedingly strong *external* evidence of their authenticity as an additional proof of their position. As Dr. Plummer briefly puts it, "Granted that the question of St. Paul's release or non-release be from *internal* evidence, merely an hypothesis, still there remains the strong positive *external* evidence as to the authenticity of these epistles, and this raises the hypothesis of the release to a high degree of probability." In all epistolary documents, such incidental touches as the mention of the *φελόνη* (Dr. Plummer approves of the rendering "cloak") and the many personal allusions and greetings given here are strong evidence against possibility of forgery. Moreover, the acceptance of the fact that these Epistles were written at the close of the Apostle's life, and with a different purpose from his previous writings, evidently accounts for any variation of style and vocabulary. Dr. Plummer's expository remarks on "The Christian Ministry," "Slavery," "Polygamy," "Non-Christian Literature," "Prayers for the Dead," "Inspiration," are models, alike from the freedom of treatment and breadth of view displayed, as from the spirit of kindly Christian charity which pervades them. He possesses the gift, somewhat rare amongst commentators, of seeing behind the letter—the outward form necessitated by different times and circumstances—to the spirit ever living, ever unchangeable. Nowhere is the exposition forced to meet the needs of these later days: all is natural, the sequence of thought perfectly obvious. Does St. Paul warn Timothy against the Judaizing Gnosticism which treats conduct as of no value, accounting intellectual enlightenment as the one thing needful? So Dr. Plummer points out that in modern society—instances are not far to seek—the most notorious scandals in a man's private life are condoned if only he is recognised as having talent. Again, where he makes use of St. Paul's celebrated citations from profane literature, it is not, as is most common, to prove that the Apostle was well read in classical literature—a point of more interest than importance—but rather to call attention to the Christian duty of self-culture in general, which he emphasizes by a striking quotation from the writings of J. H. Newman. To Biblical students in general, to candidates for Holy Orders, and especially to those who of necessity are compelled to confine themselves to the limits of a Theological College—in modern days an increasing percentage—we earnestly commend Dr. Plummer's weighty and solemn words, believing them to be just now of incalculable importance: "We dishonour rather than reverence the Bible when we attempt to confine ourselves and others to the study of it. Much of its secret and inexhaustible store of treasure will remain undiscovered by us until our hearts are warmed, our intellects quickened, and our experience enlarged by the masterpieces of human genius" (p. 235). It is somewhat rare to meet with a work of Biblical exposition and criticism where the interest is so sustained throughout as it is in this volume before us. Doubtless this in part arises from the fact that St. Paul in these Epistles is discussing many of those social and religious problems, but in their infancy then, which confront and perplex us in mature age to-day. But still we venture to think that very much also is due to the manner in which Dr. Plummer

has fulfilled his task, bringing to it all the manifold resources of a widely-cultured and sympathetic mind.

The other volume of the "Expositor's Bible" now before us is a fairly good specimen of the series. Professor Findlay's exposition is always striking and trenchant. The "rationalistic" explanations of Baur and Renan are ably refuted, often by simple appeal to acknowledged facts, *i.e.*, Renan's endeavour to account for the events of the Apostle's journey to Damascus on a non-supernatural basis. The divisions of the subject-matter and the headings of the various chapters, giving at a glance the key-note to the contents, are likely to prove of great service to the average reader. As a matter of detail, it seems a pity, as there is no corresponding advantage gained, to speak of "Paul" and "Luke." The modern spirit is by no means so abounding in reverence, that we can afford to further the demolition of what remnants still survive.

R. W. SEAVER.

Short Notices.

Some Features of Modern Romanism. S.P.C.K.

THIS is an interesting little book, and may do good service in many quarters. To that part of it which relates to Lasserre's "Translation of the Gospels," when it appeared in the *Anglican Church Magazine*, we called the attention of our readers. The chapter headed "Worship of the Sacred Heart of Jesus and of the very Sacred Heart of Mary" contains several painful passages, extracts from authoritative documents.

The *Art Journal* for February is a very good number; in some respects above the average, which is saying a great deal. (Virtue and Co.) For the first time the *Journal* has a coloured frontispiece, a brilliant water-colour by Ludwig Passini, successfully produced by the Royal Female School of Art, Bloomsbury. Mr. Loftie continues his papers on Windsor Castle; and "Frank Holl and his Works" is very attractive.

In *Blackwood* appear, as usual, some excellent papers. "Scenes from a Silent World," by a Prison Visitor, is, as before, of pathetic power. An account by an eye-witness of Major Barttelot's camp on the Aruhwimi is deeply interesting. The writer thus describes Tippoo Tip:

After the light complexion of the other Arabs, I was somewhat surprised to find Mr. Tippoo as black as any negro I had seen; but he had a fine, well-shaped head, bald at the top, and a short black beard, thickly strewn with white hairs. He was dressed in the usual Arab style, but more simply than the rest of the Arab chiefs, and had a broad, well-formed figure. His restless eyes gave him a great resemblance to the negro's head, with blinking eyes, in the electric advertisements of somebody's shoe-polish, which adorned the walls of our London railway stations some years ago—and earned him the nickname of "Nubian blacking."

The Editor of the *Church Missionary Intelligencer* has given a clear and striking account of the work at Uganda from the beginning.

An interesting and stimulating book is *John G. Paton, Missionary to the New Hebrides*. Here and there, perhaps, might well be a little abridgment; but the story is eminently real, and has some pathetic passages. (Hodder and Stoughton.)