

The chapters of this biography which describe the passing of Mr. Forster's Education Bill are full of interest. Other very readable sections are those which relate to the Colonies and to Gordon at Khartoum. But for many admirers of Forster, the supreme interest of the work lies in the touching narrative of his closing days; in the prayers of his pain and weakness, in his listening to hymns and the reading of the Psalms, and other portions of the Word of God.

Short Notices.

Sermon preached in Westminster Abbey at the opening of the Lambeth Conference, on July 2nd, 1888, by the Archbishop of CANTERBURY. Society for Promoting Christian Knowledge.

ONE passage from this noble Sermon, rich in suggestions, may here be quoted. His Grace says:

Never more necessary than now to use the world as not abusing it. To abuse it gracefully is the temptation of the age, and to gild the abuse with philanthropy. The philanthropy of the Gospel without its Philotheism is popular. But its philanthropy will never live without its Philotheism, any more than the form of a Church will live without the spirit.

To say "Christianity is not a Theology" is in one sense true, because Christianity is a life. But it would be just as true to say Christianity is not a history, or Christianity is not a worship. But you cannot have the life without the worship, without the history, or without the theology. The spiritual life is the Life of God. As material life has its science of biology, so has spiritual life its science of theology. Without theology, Christian life will have no intellectual, no spiritual expression, as without worship it will have no emotional expression, without history no continuous development. Intellectual expression is necessary to the propagation and so to the permanence of the faith. To know it is the profession of the clergyman, and the most living interest of a cultured layman.

The Expositor. Vol. VII. Hodder and Stoughton.

This volume contains several admirable papers. We are particularly pleased with the one by Dr. Plummer, on the rendering of *τοῦτο ποιέτε*. From this welcome paper many of our readers will be glad to see an extract. We give it from the section which relates to Justin Martyr. The whole paper is good; and it will have special weight with many because Dr. Plummer is candid and impartial. Some readers, indeed, will think he might press a point or two rather more. We quote from the Justin Martyr section because we have always thought some Anglican divines, resisting notions now repeated in such organs as the *Church Quarterly* boldly enough, have been too timid in regard to Justin.

All the Greek Fathers, with the exception of Justin Martyr (it is said), treat the words as meaning "Perform this action." Dr. Plummer says:

"But does Justin Martyr really differ from the other Greek Fathers on this point? The fact that none of the others even notice the sacrificial rendering, at once creates a presumption that his words do not imply that he adopted it. Some of them had read Justin. If those who had read him had understood him to advocate so striking a rendering as 'Offer this sacrifice in remembrance of Me,' would not some of them have called attention to the fact? But let us look at Justin himself, and form our own conclusions as to his meaning:

“ἡ τῆς σεμδάλεως δὲ προσφορά, ἡ ὑπὲρ τῶν καθαιριζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθείσα, τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους, οὗ ἔπαθεν ὑπὲρ τῶν καθαιριζομένων τὰς ψυχὰς ἀπὸ πάσης πορνείας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν παρέδωκε ποιεῖν” (‘Trypho,’ xli.).

“Mr. Sadler, in contending for the rendering ‘Offer this,’ translates Justin thus :

“The offering of the flour commanded to be offered (προσφέρεσθαι) for persons cleansed from leprosy was a type of the offering of the bread of the Eucharist which our Lord Jesus Christ gave command to offer (δο, ποιεῖν) for a memorial (ἀνάμνησιν) of the sufferings which He underwent for those whose souls are cleansed from all iniquity’ (‘Comm. on St. Luke,’ p. 561).

“It will be observed that the words ‘of the offering’ between ‘a type and ‘of the bread’ are an insertion made by the translator. Justin does not say ‘was a type of the offering of the bread,’ but ‘was a type of the bread.’ It would have been quite easy for him to have written *τύπος ἦν τῆς προσφορᾶς τοῦ ἄρτου τῆς εὐχαριστίας*, but he has not done so ; possibly because the idea of ‘offering of the bread’ was not in his mind. Secondly, it is by no means certain that Justin uses *ποιεῖν* in the sense of ‘offer.’ The words *εἰς ἀνάμνησιν* are an intentional quotation of the words of institution, and they naturally draw after them the verb with which they are there joined, viz., *ποιεῖν*. The same may be said of the similar passage in chap. lxx. of the same Dialogue.¹ Thirdly, it does not at all follow that, if Justin himself used *ποιεῖν* in the sense of ‘offer,’ therefore he believed that St. Paul and St. Luke understood the word in this sense. The question before us is, not whether Justin considered the Eucharist to be a sacrifice, nor yet whether he uses *ποιεῖν* for ‘to offer,’ but whether his language is such as to show that he believed *τοῦτο ποιεῖτε* in the words of institution to mean ‘Offer this sacrifice.’ The first question must be answered in the affirmative, and very possibly the second also ; but the third must be answered in the negative. A sober and cautious inquirer will require something much more definite than these two passages to convince him that, in the interpretation of a crucial text such as this, Justin differs from all the other Greek Fathers, and that this difference is *never once alluded to by any of them.*”

The *Quarterly Review*, which we have just received from Mr. Murray, opens with a very interesting and informing article on Admiral Coligny. The writings of M. Delaborde, M. Bersier, Professor Baird (“Rise of the Huguenots,” reviewed in THE CHURCHMAN when published), and others, are noted ; and the article concludes thus : “The character of Coligny was essentially the product and the property of his creed. It is the immortal glory of French Protestantism that, in the days of Alva and Granvelle, of Catherine de Médicis, and the Valois and Philip II., she should have developed such a hero, ‘sans peur et sans reproche,’ as Gaspard de Coligny.” The *Quarterly* article on the Local Government Bill is excellent, and the same may be said of that on the House of Lords. “Scotland and Scotsmen in the Eighteenth Century,” “Reminiscences of the Coburg Family,” “Fifty Years Ago,” and “The Chinese in Australia” are very readable. The article on the “History and Reform of Convocation” contains a good deal of information, and we hope to recur to it. The key-note of the closing portion is, “The Church’s Synods having the power to *speak in the name of the Church.*” After reading these

¹ The number of idiomatic uses of the verb “to do” in English should put us on our guard as to dogmatizing respecting the meaning of such a phrase as “to do the bread” in Greek.

words, we noticed in an influential newspaper some comments on the *Quarterly* "instructive and opportune" article. The *Standard* (July 18th) says: "The Reviewer seems to think that if Convocation were now placed on a more popular basis, its functions might be greatly extended; and, of course, we come at last to the question of Ritualism and the authority of the Ecclesiastical Courts. It is an old adage, says the writer, "that with whom rests the interpretation of the law, with him rests the making of the law;" and he seems quite to sympathize with the feeling which prompts so many of the clergy to reject the authority of the present Ecclesiastical tribunal. The Bishops, he adds, are showing some reluctance to enforce obedience to it; and we do not require to be told what must be the end of such a state of anarchy as the situation is calculated to produce. How far the remedy suggested by the *Quarterly Review* would really prove effective is a question which can only be tested by experience. The only point of which we feel sure is this: that no Convocation would ever be accepted as the final arbiter in matters of ritual or doctrine in which the laity were not largely represented. It is doubtful if the present House of Laymen would be regarded as an adequate security for such subjects being properly considered. At all events, we can hardly believe that any mere addition to the number of Proctors chosen by the parochial clergy would be thought by the public at large to place Convocation on a sufficiently wide basis to justify its being entrusted with such powers as the *Quarterly Review* describes. That a purely Ecclesiastical Assembly should review the decisions of the Privy Council is a proposition very unlikely to recommend itself to the public opinion of the present day." Another *Quarterly* article treats of the "Game" of India. "The number of persons killed by snakes in India," we read, "is appalling. The returns for 1886 show that 22,134 human beings perished from snake-bite. On the other hand, the number of cattle killed by snakes is returned at 2,514. The serpent is therefore specially the mortal enemy of man in India, and death from the bite of a snake comes to be regarded as an ordinary incident in human life." The mortality from snake-bite in Bengal is much larger among women than among men. Women are "usually bitten in the early morning, when they go out unseen, before daylight, either to fetch wood from the fagot-stack or for some other domestic purpose. During the rainy season, when nearly all the rice-fields are under water, the snakes take refuge on the higher plots of ground on which the villages are built, and they hide themselves in the little wood-stacks and granaries in the courtyards of the houses; whilst not unfrequently they take up their abode in the house itself, where they are allowed to dwell with impunity, and sometimes fed with milk, until on some unlucky day the wife treads accidentally on the snake in the dark, and it turns upon her and bites her. From the bite of a full-grown cobra death ensues in a very few minutes; and the natives have no such remedies at hand as English science might use, but they put a vain faith in the fanciful charms and incantations recommended by their priests."

We heartily recommend Canon David Stewart's essay, read at the Ipswich Clerical Conference in June, and published by request: *The Relation between Christian Work and the Coming of the Lord* (Elliot Stock). In tone and treatment admirable.

The *C. M. S. Intelligencer* contains an excellent article, by the editor, on the recent Conference on Missions.—In *Blackwood* appears an interesting review of "Robert Elsmere," and an able paper on the conspiracies of the nobles under Mary Queen of Scots.—The *Leisure Hour* is a good

number.—In the *Art Journal* appear, as usual, some very interesting short papers, with illustrations. The etching is excellent. Altogether, this is an attractive number.

The *Church Sunday-school Magazine* contains the sermon preached at the Festival Service by the Bishop of Marlborough. We quote a passage: "Strive after the most accurate knowledge, strive intellectually to gauge the definite doctrines of Christ's Church, but never forget that you are, as Sunday-school teachers, as definitely spiritual persons as the Bishops and clergy of your Church. We are, of course, spiritual persons in a peculiar way in our ministerial offices, but you must never forget that a baptized Christian is a spiritual person. This is one of the things which I have tried to drive home for years upon my people. God gives spiritual gifts of two different orders—those which are to sweeten and adorn the personal life of the believer, and also those which are not to be used for the adornment of the personal soul, but for the body of Christ, which is His Church. You, by becoming Sunday-school teachers, have sought that spiritual gift which is to make you faithful teachers, able exponents of the doctrines of the Church of Christ. Before you prepare your lesson, and before you go to school, recollect that you must ask for this gift of the Holy Ghost, the gift of teaching, and pray that God may stir it up, that as spiritual men and women you may minister your spiritual gifts." The Bishop adds: "I long for the day when you will have a well-recognised place as teachers in our Church. I would give you direct representation at the diocesan conference. I would do all that I could to make you and the Church realize that you are spiritual persons doing a spiritual work, admitting you by a service of holy dedication, and giving you representation in our councils."

The General Missionary Conference, an interesting pamphlet, is a supplement to the *C. M. S. Intelligencer*, giving brief reports of the recent "General Conference." Here is a specimen extract, in which reference is made to Professor Drummond's charming book:

"Professor Drummond, who next came forward, and who has written the most fascinating of recent African books of travel, received quite an ovation. He said that he would add a traveller's testimony to the value and success of the work going on in Africa. This opening statement of his should be borne in mind in connection with a very solemn question which he asked later on. The kind of stuff of which missionaries are compounded, he thought, might be discerned from the fact that poor Bain, fever-stricken and broken down, had put his foot on board the steamer on Lake Nyassa to journey home for furlough, and to be present at that conference; but when he heard of a fresh Arab raid he took his luggage back, that he might stand by the poor terrified natives. Mr. Drummond told again the story, which is so graphically narrated in his book, of the missionary graves he saw on the banks of Lake Nyassa, and then it was he asked his question, 'Are the missionaries unanimous that it is right to go on in the face of what is plainly a barrier of God in these regions against men being there at all?' Many a night, he said, he lay looking at the stars and pondering over that question, and it had haunted him every day since his return. Till we had evangelized safer portions of the globe, was it well to fight that African fever, which no one ever escapes, or gets the better of, or is cured of? He most impressively insisted upon the need of abounding love, as well as faith, in an African missionary. The strain upon character and spiritual life was tremendous, and there must be a profound love for and sympathy with the native in order to sustain a missionary in his task. The natives, too, were critical, and they watched every act of the missionary's life."