

THE  
CHURCHMAN

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ART. I.—“THE CHURCHMAN” AND ITS READERS.

THE opening of a new volume, and with it a New Series, of THE CHURCHMAN gives a not unsuitable opportunity for a few words on a general subject closely connected with the aim and the characteristic contents of the periodical. That subject is the call to Evangelical Churchmen at the present time to see to it that, with due regard to the yet greater duties of life, they equip themselves adequately as students.

I address myself to them, not for a moment forgetting that THE CHURCHMAN does not appeal to them only, but asks the attention of all who belong to the large Centre, if I may call it so, of our Church, which, with many differences of viewpoint in detail, agrees in the cordial acceptance of the Reformation settlement of the main lines of our doctrine, worship and government. But I venture to claim for thoughtful and fair-minded Evangelical Churchmen, viewed in their ideal, a place very near the centre of that Centre. And it is with the earnest desire and hope that they may more and yet more realize that ideal that I offer the present brief remarks on their call in the direction of study.

THE CHURCHMAN, as I think all will allow who know it, aims in a special measure to promote and assist the student spirit. Not ordinarily addressing itself first to experts, it always addresses itself to educated and thinking readers. Let me add that it commonly addresses them, not as if it were a handy manual intended to save the trouble of wider reading, but as a help and stimulus to that very thing, extension of study. If I may instance the articles which it has so often contained on the criticism of the Pentateuch, and those others on the real Anglican Theology of Christian Priesthood and Sacrifice, or others, again, on the lives and on the teachings

of great Anglican leaders of past days, I think this will be felt to hold true. The magazine aims to inform, but so also as to stimulate to study.

This aim was never more important than now. I for one cannot conceal from myself the unwelcome fear that just at present Evangelical Churchmen are not by any means adequately remembering the call, for their own and their Church's sake, to study. One occasion I have for this fear is that I see much less than I could wish in the way of rising and promising authorship of the Evangelical Church sort. To be sure, it would be deplorable to think of study as pursued only for the sake of authorship. But a certain percentage of authorship ought to result from a large diffusion of study. Have we at present much reason to anticipate that the next few years will see as much production as we urgently need of the sort of literature, books and articles, which can only spring from a generation of Evangelical men at once spiritually-minded and accurately studious?

As I write, one book rises to my thought, written by a clergyman comparatively young, and which I have examined with great thankfulness on that very account. Whether its author would call himself by the name of any "school" I do not know. I only know that the work is one which I, as an old-fashioned son of the Reformation, am very glad to hail. It is a history of the Reformation,<sup>1</sup> written with much literary grace and vigour, with signs all along of wide and careful reading, and in complete sympathy with the great Movement as regards its moral and spiritual essence. I cannot go with all its positions; the author, for one matter, judges Archbishop Cranmer far too severely, to my mind. But the book as a whole seems to me remarkable for its combination of genuine reading with a sympathy, large and deep, with the Reformation both English and Continental.

But my point is that this able book *is* "remarkable," in the sense of its being a phenomenon far less normal than we would fain think it. We greatly need the multiplication of well-equipped students and writers—not setting but rising suns. We need young men of thought and reading, who shall undertake, from many sides, the hopeful, fruitful, elevating task of restating, for our present day, and so as to catch the modern ear, the true history of our Reformed Church position, and the mighty spiritual principles, unalterable as truth itself, without which the Reformation could not have been.

I am only too well aware of the innumerable obstacles to

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<sup>1</sup> By the Rev. J. A. Babington (Murray).

all this in the multiplication of Church activities and the general hurry of the times. But I am deeply persuaded that there is urgent need for some resistance to these obstacles by thoughtful men who have studious capacity, if there is not to be a great exinanition of the truest teaching and the truest living within our borders.

To promote the work of such men, to aid it, and of course also, as occasion offers, to receive contributions from it, which shall be fruitful in their turn, THE CHURCHMAN exists. May its labour and influence prosper! It will have, under the Divine blessing, if it is still guided on its old paths, results admirably free from all that is bitter, all that is really narrow, and full of what makes for established conviction on lines of truth too often now neglected or defamed, and for the peace, and strength, and order, and advance which are surely found upon those lines.

H. C. G. MOULE.

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ART. II.—ON SOME FORMS OF THE PSALTER: LXX.,  
P.B.V., AND DOUAY.

WHEN, some years ago, I was consulted by a missionary working thousands of miles away at the translation of the Scriptures into the vernacular of the tribes among whom he was teaching, I could but feel it a very high privilege to be allowed to contribute any little aid that might be in my power. When my friend went on to say that, since he knew no Hebrew, or but little, he was in the habit, when the wording of the English Bible did not seem clear, of relying on the LXX., I could only reply that, as a rule, our familiar old A.V. was a much safer guide. This led me into a fresh line of thought. Numbers of educated people, who make no pretensions to Hebrew scholarship, but are keenly devoted to the intelligent and reverent study of the Bible, will constantly, as they consult their commentaries, come across a note, "The LXX. reads this or that," or "interprets in such and such a way," where yet they are of necessity quite unable to estimate the amount of weight to be assigned to this authority. Certainly the LXX. is of a very high degree of importance, both for the criticism of the text and its exegesis, but it is a matter where very careful discrimination is needed. It seems worth while attempting to give a general idea to those who have not made a special study of the subject, as to the relation which the old Greek translation bears to the original Hebrew text. For this purpose it is convenient to examine the phenomena in some special book of the Old Testament, and clearly no more