

informed in the second volume recently published, Buddhism will be handled in a series of articles, each article describing the Buddhism of a particular country, and written by one who knows it as practised in that country. For one man to describe the religion as practised everywhere is either to commit many mistakes or to be content with a colourless compendium. Dr. Hackmann has a real knowledge of the subject; and he has worked his book on right lines, giving first of all an account of Buddha himself, then sketching the development of the doctrine, and last of all describing the Buddhism of each country separately. To do this he has, of course, been dependent on literature. But he knows the literature, and he knows the subject well enough to know how to use the literature. On the whole we reckon it just as good a manual as could have been produced by one man, and heartily recommend the book as an introduction to a most fascinating subject. The title is *Buddhism as a Religion* (Probsthain; 6s. net).

The Manual for the Sick.

When Canon Brightman prepared his translation

of the *Preces Private* of Bishop Andrewes, he intended to include *The Manual for the Sick* in the same volume with it. But the Manual had to be omitted to keep down the bulk, and now it is issued separately (Rivingtons; 3s. 6d. net). It is better so. It could by no stretch have been called a Manual if it had been bound up with the *Preces*.

Contemporary Quotation.

Of what use are Dictionaries of Quotation? Who uses them, and for what purpose? The making of them must be delightful. One has the pleasure of reading poetry along with a sense, however vague, that there is profit in the reading. But who uses them when they are made? Is it the journalist, conscious that his leader is not very literary? Or is it the preacher, ballasting earnestness with elegance?

Whoever uses them, they are used. Messrs. Sonnenschein have quite a library of them, and some of the volumes have run up into many editions. Here is a new and cheap edition of Helena Swan's *Dictionary of Contemporary Quotations (English)* (3s. 6d. net).

Studies in Pauline Vocabulary.

BY THE REV. R. MARTIN POPE, M.A., WIMBLEDON.

3. Of Boldness of Speech.

IN a discussion of the 'good degree' (1 Ti 3¹³), we noted that a further achievement of a nobly-filled diaconate was 'much boldness (*παρρησία*) in the faith which is in Christ.' The word is not less interesting because it is by no means an *ἀπαξ λεγόμενον*, but a very familiar term in the Apostle's vocabulary and indeed in the New Testament generally. The deacon learns the value of a joyous fearlessness of utterance in matters of 'the faith,' the faith which lives, and moves, and has its being 'in Christ.' Even more striking is the passage above quoted, where the Apostle is contrasting the old order and the new, the old with its ritual which kept God at an awful distance and veiled His glory, and the new with its *ἐλευθερία*, its freedom

ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα (2 Co 3¹²).

of action and access and movement for the soul. 'Where the spirit of the Lord is,' cries the enthusiastic Apostle in memorable words, 'there is liberty' (*ἐλευθερία*). And *ἐλευθερία* is the atmosphere in which *παρρησία* blossoms like a white rose of the garden amid the pure airs of the countryside. Neither word, indeed, is specifically Biblical. Plato, in the *Republic* (557B), brings the two together in his discussion of a democracy: 'Does not liberty of act and speech abound in the city?' (*ἐλευθερίας ἢ πόλις μεστὴ καὶ παρρησίας*). But there is a peculiar beauty and power in the words when brought into relation with the *civitas Dei*.

Παρρησία is a term which Christianity has

borrowed from classical Greek only to invest it with a new and more glorious meaning. Indignation might drive a Juvenal into verse; but it is a full heart, conscious of the richness and transforming energies of a new evangel, that moves the Christian to frankness of speech. We use great 'plainness of speech' is the familiar and delightful, A.V. rendering. The Vulgate is here somewhat colourless, and gives us *fiducia* as its rendering. This is a case which illustrates the truth of the late Bishop Westcott's saying, 'Latin is all angles: but Greek has no angles at all.' And he went on to quote *Verbum caro factum est*, protesting against the inadequacy of subject and verb. *Fiducia* hardly conveys the idea of boldness of speech. The fact is, Latin cannot give us an equivalent for the term. The *παρρησία* of Peter and John (Ac 4¹³) is wrongly translated *constantia* (Vulg.); for what the priests and elders marvelled at was not so much the courage of Peter and John, but the fine boldness of their oratory, the surprising eloquence of ἀγραμματοὶ καὶ ἰδιῶται. This, however, is what the first enthusiasm for the gospel produced. One of the gifts of God enumerated by Clement (i. 35²) is 'truth with boldness' (ἀλήθεια ἐν παρρησίᾳ), truth openly and plainly declared, without economy or obscurity; similarly, in the epistle to Diognetus xi. 2, we have the expression *παρρησία λαλῶν* indicating the clearness and intelligibility of the gospel. But the Apostolic Fathers do not use the word so freely as the New Testament writers. Sometimes we ask ourselves whether the New Testament writers mean to express by the word the candour which leaves nothing obscure or unintelligible; or the boldness which utters the truth and the whole truth: probably both ideas are conveyed in the word, and the exact *nuance* has to be caught from the context. Παρρησία certainly is contrasted in Jn 16²⁵ with ἐν παροιμίαις, and means there, as in Jn 10²⁴, 'clearly' and 'unambiguously,' ohne Umschweife, as Preuschen puts it (*Handwörterbuch zu den Schriften des N.T.*, p. 878). But in St. Paul's Epistles we get passage after passage, like Eph 6¹⁹ (ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου), where the word undoubtedly indicates that right of free speech which, as Lightfoot remarks (see note on Ph 1²⁰), is the badge, the privilege of the servant of Christ.

We may note in passing that the author of the Epistle to the Hebrews (cf. 3⁶ 4¹⁶ 10¹⁹ 10³⁵) appears to broaden out the meaning, as when he

says, 'having therefore *boldness* to enter into the holy place,' and, 'let us draw near with *boldness* to the throne of grace'; but it may be doubted even in such passages whether *παρρησία* really loses its connotation of speech or the utterance of words. Freedom of access to God goes along with freedom of speech: both are gifts of 'the better covenant.'

With these facts before us, it may be relevant to ask the question, is *παρρησία* a characteristic of modern religious life? Both our Lord and His Apostles place a remarkable emphasis on our powers of speech and conversation, not only because of the temptations and perils that beset us in this form of self-manifestation, but mainly because they knew that the language of the lips was an all-important element in the Christian service. 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' We publish ourselves not only in our set utterances, but in the casual table-talk and conversation of our daily lives. For the most part we avoid direct allusions to religion, its vital experiences and claims. Often this is due to a healthy hatred of unreality and cant, often to a feeling that reticence best befits matters of sacred import and all intimate concerns of the soul. But there is a grave danger lest we should go too far in this cultivation of silence, and lose that gift of buoyant and natural testimony which entered so largely into the early life of Christianity. Christianity had nothing to conceal, though her enemies made much of her secret *sodalicia* and strange rites. 'Come and see' was always her invitation to the questioning mind. The *disciplina arcani* is alien to her spirit, and Tertullian was a mistaken exponent of the religion which he sought to defend, when he stated that Christians could not on evidence reveal the mystery of the Lord's Supper.¹ 'The truth as it is in Jesus' was spread by the testifying powers of the 'saints,' servants of Christ who indeed were far from perfect, but were yet conscious of the mighty change He had wrought in them. Commenting recently on the lives of the early Methodist preachers, Professor A. Caldecott² made the following statement: 'Religion is for the race and not for the individual soul (only): the flow of spiritual grace seems impossible where the habit of reticence prevails. I cannot but ascribe the wide range of Methodism

¹ See Gwatkin, *Early Church History*, i. 188.

² See *The Religious Sentiment*, by Rev. A. Caldecott, p. 4.

in the Christendom of to-day to its conviction that the bearing of testimony to the realities of the spiritual life is perfectly natural in itself, and a means by which the Holy Spirit extends His grace from soul to soul.' It is not every one that has the authentic gift of testifying; but how few professing Christians ever realize that the practice of *παρρησία* is too easily neglected? The power is latent in every true Christian heart, though for reasons of temperament, natural shyness and diffidence, it may never come to development. There are Christian men and women who (to quote Dr. A. Maclaren) 'can talk animatedly and interestingly of anything but of their Saviour and His Kingdom.' Why? Because their hearts are not full. 'The real reason for the unbroken silence in which many Christian people conceal their faith is mainly the small quantity of it which there is to conceal.' Undoubtedly, the secret of the Apostolic *παρρησία* lay in the fact that they were men full of their subject: the tongue became eloquent because the springs of their being had been reinforced by a new Divine energy. They were emancipated too: 'delivered from the bondage of corruption into the liberty of the glory of the children of God'; and their first instinct was to declare their joy. As Charles Wesley puts it in one of his hymns:

What we have felt and seen,
With confidence we tell
And publish to the sons of men
The signs infallible.

And similar outpourings of souls, 'disburdened of their load,' find expression in the characteristic hymns of Methodism.

Another element in the *παρρησία* of the Apostles, especially of St. Paul, was the passion for the souls of men. They spoke the *ἔπεα πτερόεντα* of conviction, of warning, of persuasion, of strong faith and fiery love, because they felt the infinite peril of the ignorance, darkness, and degradation of the society in which they moved 'as luminaries, holding forth the word of life.' Their one desire was so to speak as to arouse in the hearts of their hearers a sense of sin, and to give them thus awakened a vision of Christ.

Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How should I tell or how can ye receive it,
How, till he bringeth you where I have been?

Therefore, O Lord, I will not fail nor falter,
Nay, but I ask it, nay, but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.
(Myers' *St. Paul*.)

It is perhaps the thought of a fruitful service of witness-bearing, free from the taint of self-seeking, which inspires St. John, in one of the two passages of the Epistles (1 Jn 2²⁸; cf. 1 Jn 3²¹) where he uses *παρρησία*, to say, 'And now, my little children, abide in him: that if he shall be manifested we may have *boldness*, and not be ashamed before him at his coming.' If we are to carry our free unreserved utterance over into eternity, even into the Presence of the Judge and not shrink from Him 'like guilty things ashamed,' it will be on account of the brave witnessing for the truth to which both the Giver and the Gift of the gospel inspires every single-minded and self-effacing servant of Christ.

Entre Nous.

THE SECOND VOLUME.

Professor W. L. Davidson.

I hasten to congratulate you most heartily on Vol. II. of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. There is no falling off here; and, indeed, in some respects, this volume is superior to its predecessor, if that were possible. The book is magnificent, and is going to occupy a unique position; and you deserve the highest praise as well as the sincerest gratitude.

Dr. Rendel Harris.

This new volume of Religion and Ethics is splendid. Schrader on the Aryan Religion is worth all the money. If the series evolves like this, it will be the best thing of the kind ever produced in England.

Dr. J. P. Lilley.

May I add that Vol. II. is certain to commend the Dictionary to a very wide circle.