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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

can act out his teachings. "You may give a man the compass and the square, but that gift does not of itself impart the skill to use them." Confucius and Mencius could speak well, and call loudly with voices sounding still to the nation drowning in sin and alienation from God, and sinking deep down in the slough of ignorance and superstition. But not even the sacred words of "the old time before them" could save the perishing and draw them out. And this double grace and energy—the teacher's grace, the Saviour's power—plunging in to save, and saving from death by His own death, and bringing, as He rose, safe to shore the lost: this, which alone satisfies the awakened conscience of the nation and of the individual—salvation, which Buddha repudiated the very thought of, save as coming from the lost himself, and that for men or women only after countless transferences of existence till the consciousness of being is lost; salvation, which Laotsu does not teach as by a Saviour, and China's greatest sage knew nothing of. This, with all its accompanying wealth of uplifting, regenerating, and purifying blessing—this is the light of Asia, the light of the world, the dawning of the morning star, the full sun seen in his strength. We cannot offer anything higher; we dare not stop short with any other message of glad tidings for the Farthest East.

ARTHUR E. MOULE.



THE BATTLE OF THE CRITICS: A WORD FROM THE RANKS.

IN the numbers of the *Contemporary* for February and March Dr. Emil Reich and Canon Cheyne have crossed swords, or rather, as it would seem, have thrown distant brickbats at one another, to the enlightenment of all those who are concerned with the words and history of the Bible. The phrase "crossed swords" would be out of place in this connection. On the part of the attacker there is no slashing, no sudden lunge at a vital spot; on the part of the defender there is no defence; only on each side brickbats, and yet more brickbats, which, falling, make a dust, but no more. Canon Cheyne suggests that Dr. Reich's article was written in haste: to a thoughtful reader of both articles there does not seem in this respect to be much to choose between the two; both bear evident traces of haste and of, what is probably worse, temper. And yet on such a matter as an inquiry into the origins of the Jewish and Christian Scriptures there would appear to be no room for such trivialities as jests on the per-

sonal status of an opponent, or questionings of his belief on matters "not before the court."

However, when great men are engaged, even with brickbats at long range, it behoves the standers-by, lookers-on, or laymen, of whose mind the love of truth is, according to Canon Cheyne, a characteristic, to attempt to discover something of what they are fighting about, with a view perhaps to themselves joining in on the same dispute, but at closer quarters.

The two principal points of Dr. Reich's article may be given in his own words—(1), p. 206: "The fault of the Higher Critics lies in an utter misconception of the matter at issue. They imagine, because they have been able to trace similarities, or even identities, between the purely external phenomena of Judaism or of Christianity and the religious ceremonials of ancient Babylonia, that they have thereby proved that Christianity and Judaism are nothing but cribs of what the Babylonians long before possessed"; (2), p. 212: "The real leaven of ancient history is represented, not by the huge empires of Assyria, Babylonia, Egypt, etc., but by the small border nations called the Hebrews, Phœnicians, and Hellenes." If the learned Doctor had devoted the whole of his article to the painstaking working-out of these two points, had left out his pleasantries, and relegated the whole of the Masai traditions to a separate article, Biblical students might have gained much from him.

Turning to Canon Cheyne's rejoinder, we cannot find that he has in any way replied to the two points of Dr. Reich's making, as quoted above. With regard to the Masai and their traditions, he says (p. 367): "Dr. Reich's assertion of the deadly blow struck by Captain Merker at Higher Criticism having been repelled." In my own copy I have underlined the words "having been repelled" and added "???" in the margin. A careful student will have no difficulty in arriving at the justice or otherwise of this marginal comment. In the Canon's article there is a good deal which is personal. Dr. Reich has complained that personality as a factor in ancient history, has been too much ignored. It may be added that personalities in Modern Criticism are too much in evidence.

I cannot find that Canon Cheyne's article is, when considered carefully and point by point, in any sense a reply to, much less a repelling of, what points of value there may be in Dr. Reich's article, summed up, as this is by the Canon, as "vague and paradoxical statements." But throughout this rejoinder there are certain illuminating sentences—"sky-rockets" one is tempted to call them—which seem to be emblematic, and to give some definite hint, amidst much surrounding darkness, of the positions already occupied, or

in the course of being occupied, by the advanced guard of the Higher Critics. At the risk of being tedious, I will quote some of these sentences, premising that, of course, in the case of each, as in the case of all "texts," the context should be studied to perceive its full drift.

P. 360: "One whom only under compulsion would I name in the same breath with those heroes, Jesus Christ" ("those heroes" are Lycurgus, Moses, Homer, David, the prophets).

P. 360: "We may admit that, in the transition period, many classical scholars made unwise historical conjectures through attaching too much importance to real or supposed linguistic facts."

P. 361: "I think that, owing to the backwardness of the mass of the Higher Critics, the text of the Old Testament, even as revised by 'moderate' scholars, is not sufficiently correct to sustain the weight either of Winckler's, or of Zimmern's, or of Hommel's, or of Jensen's new critical structure."

P. 362: "The outlines of a possible history of Israel, based on a combination of new facts with old, and illuminated by a criticism which, at any rate, presupposes some first-hand acquaintance with the primitive Eastern system of thought and belief."

P. 363: "I am myself one of those who hold the historical existence of a personage called Moses to be unproved and improbable."

P. 363: "It is, however, perfectly legitimate to say that the narrators of the lives of Abraham and Moses were, relatively to their age, themselves great personalities, and that they were all the greater because of their supreme humility in not giving a thought to personal fame."

P. 364: "I venture to say that it is (or ought to be) beyond question that the gaps in Jewish and early Christian tradition were filled up by the unconscious action of the imagination."

P. 367: "I may, however, warn the 'man in the street,' to whom Dr. Reich appeals, not to be in a hurry to draw controversial inferences from the new disclosures. Blind inexperience is sure to err in such matters."

P. 368: "The educated public will gain greatly by coming into closer touch with investigators of the Bible. It will learn what things are really settled, and will come to understand the fascination of the many unsettled important historical problems."

These nine quotations I leave without comment, believing that to many other minds, as to my own, they will be in themselves sufficiently suggestive.

At this stage the April *Contemporary* has come to hand, containing Dr. Reich's second article, which proves, to my great contentment, that in his first article he was only skirmishing, and that now, having drawn the enemy's fire, he will join battle. And to me at least it appears that a tremendous onslaught upon the ranks of the Higher Critics is now in making. But surely many readers of the *Contemporary* will wish the learned Doctor did not take our complete knowledge of the German language for granted. For the rest, he has now undoubtedly developed a strong attack; and the interesting question of the moment is, Will the Higher Critics meet him and answer him point by point, or will they take refuge in lofty sarcasms, in generalizations, and a plentiful stock of difficult epithets, such as "the blessed word paradoxical," etc.?

The one point which concerns my present purpose is that Dr. Reich seems to suppose that all whose business lies in the paths of Hebrew philology are under the thumb of the Modern Critics, and that there is no other school of thought among philologists in England. Certainly, among those who have chairs in the high places of the land, he is almost, though not entirely, right. The powers that rule the very sparsely-populated world of English scholars of the Hebrew language are all apparently on the same tack, although by no means unanimous as to how far the ball they aid in rolling may be allowed to run. The consequence is, I understand (though I hope I am wrong), that fewer men at Oxford and Cambridge now attempt to become Hebrew students than has ever proportionately been the case before. For, almost before he has mastered the Hebrew alphabet, the young beginner is ordered to accept without hesitation the scheme of the history and list of authors of the Old Testament as laid down in Professor Driver's "Introduction to the Literature of the Old Testament." One of two things I think generally happens: either he is enamoured of this food and swallows it, becoming himself a Higher Critic of the kind to frighten his sisters, and going deeper and deeper into the matter as served up for him in many books and magazine articles, and so never finds time to work at the words for himself, and therefore never becomes a Hebrew scholar. Or, misliking the taste, and refusing to accept it as ordered, he soon despairs of making head unaided against such a sea of troubles, so that if you meet him ten years on, he will say: "Hebrew? No. I am sorry to say I dropped it after learning the letters. Truth to tell, the modern critical literature was more than I had the courage to face!" And yet there are a certain number of men who are working steadily, digging, plodding laboriously among the words them-

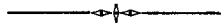
selves, who do not submit, who are working on in the hope that the rope which the critics are weaving is getting nearly long enough for a certain purpose. Such men grumble a little one with another, and are looking for leaders.

The Higher Critics, on the other hand, are very contented with things as they are from year to year developing. All that is modern and startling they welcome; all that is ancient in tradition, commentary or textual criticism they are instinctively suspicious of. They have set up a number of somewhat complicated codes, of dates ever getting later, until the *crowding* is now considerable; of nameless men, with regard to whom history and tradition are alike strangely silent, who, however, did more wonders in the way of redaction and compilation than any other literary heroes since the world began. They have set up, moreover, an intricate system of grammatical rules and, if one may so say, of dictionary rules. They have set up this vast edifice in our own generation, and they say to an admiring world of people who understand neither Hebrew nor the principles of scientific criticism: "This much, you make take it from us, who know what we are talking about, is done; how much further we may take you we can't tell you for certain yet. But meanwhile, before you can hope to understand the Bible at all in English, much less in Hebrew, you must study our edifice and 'take it as built!'" On the other hand, to a man who thinks he knows a little Hebrew, and who comes to them for explanation of apparent exceptions to their rules, and of difficulties in the way of their arguments, they are equally decided in their reply, not to say abrupt: "The text is obviously corrupt"; "A late Aramaic loan-word"; "A word in such a late book as Job cannot be quoted to explain a usage in Genesis"; "No scholar nowadays requires the Authorized Version or Luther." And yet, and yet, and yet! these things are *not* settled. There is much patient digging, even to the roots of the words and to the roots of the historical matter, to be done yet. We are not, as the man in the street who listens to the Modern Critical Schools would think, nearing the end of things in Biblical criticism. In this paper I am attempting to steer clear of all that a reader who knows no Hebrew would find unintelligible; but at the same time I confess myself to be, and to have been for many years, a hard-working digger in the philology of the Hebrew language; and I hope I may say that I have reason for the belief that is in me.

There are, of course, in all this matter deeper issues involved. Of these I would say, What if the whole basis of the Modern Criticism, in its methods of dealing with Old Testament

history in relation to "signs and wonders," be in the ages to come proved to have been fundamentally wrong? What if, judged in the light of science, properly so called, which uses *all the data*, it be found that the underlying hypothesis is in error? The true opponents of the present-day Modern Critics have not yet arisen, but they will appear in the generations following. In our days the world of scholars has been, as it were, taken by surprise, and stormed by brilliant and startling theories. But there have been brilliant and startling theories before, in times now long past, which have needed for their adjustment to their proper sphere long years of careful criticism of the critics and sober judgment. Let me put the case of the sober-minded opposition to the ultimate deductions of the modern school—an opposition which I consider to be not a possibility only, but a certainty of the days that are coming. The resurrection of Christ from the grave is a historical event with which critical science has to deal. Can anyone prove that this historical event was not preceded by a long train of historical events of a like order, used to teach the Jews, and through them the world, of that central event which was to come, such events being not supernatural in the commonly accepted view of the world, but belonging to that higher nature of God's scheme of the universe, which is at present beyond our power of testing?

H. W. SHEPPARD.



TEMPERANCE WORK IN THE CHURCH.¹

THIS is a book which has long been needed, and it will prove extremely useful, not only to the clergy, but to all who are actively engaged in various forms of Christian work. It seems to meet a long-felt want—that of a short, clear, comprehensive manual which explains quite definitely, but at the same time temperately and judiciously, what should be the attitude of the Church towards the great temperance problem, and which, moreover, does this with that weight of authority which comes from one who has full knowledge, and at the same time occupies a high and responsible position.

The Bishop of Croydon possesses both these qualifications. He fully understands the subject in all its various aspects: he has been personally engaged in temperance work for nearly five-and-twenty years, and he shows that he is thoroughly

¹ "Intemperance," by Henry Horace Pereira, Bishop of Croydon London: Longmans, Green and Co., 1905.