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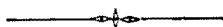
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Church, viz., in and through His divine Vicar, the Holy Ghost; or, in other words, Christ is really absent and really present; as regards the Eucharist as well as other acts of worship; Christ dwelling in the heart by faith, Christ in us the hope of glory, Christ teaching, quickening, sanctifying, giving effect to all ordinances; but not directly as the incarnate Son, but as the Third Person of the Holy Trinity.

If this be a correct view (and it is of course open to criticism), some of the doctrinal statements of the Reformed branch of Protestantism on the Eucharist seem to need reconsideration or explanation. The great men of the sixteenth century were so occupied with restoring the *Redeemer* to His proper place in the economy of grace, that they seem hardly to have bestowed sufficient attention on the administration of the Third Person in the same economy. Have their successors fully emerged from the penumbra in which, on this point, their predecessors moved?

E. A. LITTON.



#### ART. IV.—"THE CRUISE OF H.M.S. 'BACCHANTE.'"

*The Cruise of H.M.S. "Bacchante," 1879-1882.* Compiled from the private Journals, Letters, and Notebooks of Prince Albert Victor and Prince George of Wales, with additions by John N. Dalton. Two vols. Macmillan and Co. 1886.

IT is needless to point out the extraordinary interest with which this book is invested. Some half century ago it was indeed part of the accepted claptrap amongst those who passed for the more advanced school of political thinkers to pronounce, in their usual dogmatic fashion, that in these days of constitutional monarchy, the personal character and ability of a sovereign is a matter of very small moment to the commonwealth, and that in fact a decently respectable mediocrity would probably prove more suitable upon the throne than any exceptional eminence either moral or intellectual. The futility and shallowness of such speculations, however, has been abundantly proved by the happy experience with which the Divine Providence has since blessed our country. Such a reign as that of which we have now reached the jubilee, has at least taught us that what mathematicians would call the personal equation of our monarch has still as mighty an influence on the destinies of our land as any other social or political force amongst us. We have only to ask ourselves what England would have been by this time had our Queen been weak or selfish or tyrannical, to be convinced of the truth of this. And

indeed this conviction has been thoroughly brought home to the great mass of her subjects; witness the intense interest taken in every detail of her life, as set forth in the "Journal of our Life in the Highlands," and in the "Life of the Prince Consort." With these, the book now before us is well worthy to be ranked, presenting, as it does, the hope that her reign will not stand alone in our annals, but that her successors will follow in her footsteps.

In "The Cruise of H.M.S. *Bacchante*" we have a record of the life of the Prince whom we trust one day to hail as King, and of his brother during the period of their first absence from home—a critical time in the life of every youth. The first impression left upon the mind in reading it, is that of the *thoroughness* of the whole work. The book itself, with its careful editing and almost too voluminous details, is a type of the training undergone by the young Princes in their journey through the most interesting scenes which the world has to show. We find nothing scamped, nothing superficially or carelessly hurried through. Not only did the Princes, like their uncle the Duke of Edinburgh, thoroughly learn their profession, taking their share in every duty of the ship as much as any other midshipmen, keeping watch with their messmates, working out the ship's course, etc., but they were encouraged to record every evening the impression of the day in that journal which is the foundation of Canon Dalton's record of the voyage. Whatever place they visited, it was for no cursory or perfunctory inspection, but to be thoroughly imbued with the spirit of the locality, and to imbibe with the most intense appreciation the beauties and the interest of each. In illustration of this we may quote the words of their journal on their first arrival in Australia.

From tree to tree were hanging all sorts of creepers and parasitic orchids, and the dry calm air was filled with an aromatic or resinous odour; while beside the path which was cut through the wood were several strangely-shaped and brilliantly-coloured flowers growing. Cardinal Newman says somewhere that he often found it help him in realizing the *genius loci* when he first visited Rome to repeat over to himself, as he walked the streets of the Eternal City, "This is Rome, is Rome;" so we, as we wandered in these woods, scarce realizing where we were, repeated to ourselves, "This is Australia, is Australia."

It was getting dusk when we shoved off from the beach to row back across the smooth surface of the harbour, in which were reflected, as in a mirror, the rose, blue, green, and golden hues of the sunset; a few streaky clouds alone were in the sky, and on the water here and there were little scarcely perceptible cat's-paws made by puffs of wind. . . . So ended our first landing on Australian soil.—Vol. i., p. 447.

And in like manner we everywhere find the *genius loci* responded to by the royal youths in a manner rarely met with

in the records of travel, and which places their journal in the very highest class of such records. It is not, indeed, too much to say that it has an interest on its own merits even surpassing that with which it is invested by its authorship. In reading it, the individuality of the writers, which at first is the leading thought in one's mind, becomes forgotten amid their vivid descriptions and profound reflections upon the scenes which they visited. Higher praise than this could scarcely be accorded to a book. This interest, moreover, increases from page to page. As the Princes grow in years, so their diary becomes more full of noteworthy matter, sometimes original, sometimes what they had heard during the day in conversation, and with constant references to standard authors, showing the wide and carefully selected range of their reading. Shakespeare, Tennyson, Wordsworth, Browning, Morris, and Kingsley are amongst these; while the quotations from Scripture are so numerous that it would be hard to find half a dozen consecutive pages without one at least, from the beginning of the book to the end. Indeed, by far its most striking characteristic is the deeply religious tone which marks it throughout. When on the last pages we read the Princes' reverent description of their Confirmation, we feel that few youths approach that holy ordinance in a fitter spirit. Their whole voyage would seem to have been one continued course of preparation for it. Whatever they see, whatever they experience, is always regarded from a religious standpoint. The services which they joined in, the hymns which they sang, the sermons they heard, are constantly being referred to with loving reverence and intelligence. In fact, to use a phrase which we fear has nowadays somewhat gone out of fashion, this book stands almost alone amongst the many like "Cruises," "Voyages," and "Wanderings" with which we have of late years been flooded, in being a thoroughly "Sunday book." Thus within a fortnight of their going to sea we find the following, which may be quoted as a specimen of their life on board, with its routine of naval duties, its healthy boyish sports, its appreciation of the beauties of nature, and the devotional feeling underlying and sanctifying all:

Oct. 4th.—A warm bright day, the usual Saturday routine, cleaning ship throughout, fire quarters, etc. In the evening, as before, high cockolorum, "sling the monkey," etc., and then to choir practice. A beautiful starlight night, with the moon behind a thin veil of cloud, through which also Mars is distinctly visible, shining with a ruddy hue; Jupiter in the west, with his four moons (which the officer of the watch persisted were seven in his glass), was very bright, and in the north was the Swan with its cross, a finer one even than the Southern Cross. Went forward on the forecabin, and there looked out on the waters as the ship ploughed her way through them, and all the stars glittered in between the spaces of the sails and rigging, and everything was silvered over by the light of the moon. "Quam magnificata sunt opera tua, Domine! omnia in sapientia

fecisti; impleta est terra possessione tua. Hoc mare magnum, et spatiosum manibus; illic naves pertransibunt. Sit gloria Domini in sæculum: lætabitur Dominus in operibus suis."—Psalm ciii. 24-31.

The Princes, it may here be observed, show a truly royal familiarity with Latin, and mostly quote the Scripture in that tongue. Their visit to the Destitute Children's Home at Sydney suggests the text, "Iste grex quidcommeruit?" (1 Chron. xxi. 17), and we read (vol. i., p. 607), "in the stillness [of the Australian woods], as you stand alone, seems to sound the echo of the command given to the forefathers of the human race when they stepped forth into a solitary world—'Crescite et multiplicamini, et ingredimini super terram et implete eam' (Gen. ix. 7)."

The burial of a young seaman who fell from the mast is most strikingly described:

A sailor's funeral at sea is almost more impressive than a soldier's ashore. He who has gone from their midst is always well known to everyone in the ship, where men are brought into such intimate contact every hour of the day and night, that they soon learn, even more readily than men in a regiment, each one the other's character and habits. When, therefore, on board a man-of-war, amid every token of respect, and with the white ensign half-mast high, the body of their comrade, beneath the folds of the Union Jack, is carried by his former messmates up from the after hatchway, down along the quarter-deck to the gangway, through the guard of marines with their arms reversed, and followed by the captain and every officer of the ship uncovered, there is not any of all the ship's company, then "conscious the more of One unseen, yet ever near," as they stand by bareheaded, upon whose ears the words of the Burial Service fall, who can remain untouched: "In the midst of life we are in death: of whom may we seek for succour but of Thee, O Lord?" . . . The sea, to which the little cluster of his chums and messmates gathered round the gangway then committed his body, was that evening of the darkest purple-blue, and over the whole height of heaven were spread at that moment bright and deep-coloured clouds, some angry and lowering, others of a delicate emerald and olive-green, and others again saffron and golden.

"O mother, praying God will save  
Thy sailor—while thy head is bowed,  
His heavy-shotted hammock-shroud  
Drops in his vast and wandering grave."

Then, the service being over, the marines fired three farewell volleys in the air, in token that he had in the exercise of his daily duties, just as much as if he had died amid the strife of war, fallen in the service of his Queen and of his country. The ship then stood on her course, and sailed steadily on all through the starlit night.—Vol. i., p. 258.

The diary, which is the joint work of the royal brothers, and is written throughout in the first person plural (though occasional lapses into the singular, and frequent mention of "George" and "Eddy" in the third person, enable us more or less to trace the share contributed by each), begins with their joining the *Bacchante* on August 6th, 1879. They were at this time

15 and 14 years old respectively, and had undergone the usual training for naval cadets at Dartmouth. The *Bacchante* is “a fast-steaming cruiser” (though her usual pace is described by the Princes as a “dignified crawl” of about six miles an hour), with a crew 450 strong. There were 15 midshipmen, including the Princes, and the following time-table shows that their training was no sham :

A.M. 6.0.	“Rouse Out” bugle for mids.
6.15.	Mids to drill.
6.45.	Breakfast.
7.30—8.	Drill.
8.30.	Quarters.
9.	Prayers.
9.30—12.	School.
12.	Dinner.
P.M. 1.30—3.45.	Instruction.
4.15.	Supper.
4.45.	Quarters.
5.7.	Drill.
10.	“Out Lights” (in gunroom, where the mids messed).

All this, it must be remembered, was besides the regular keeping of watch, by day and night in turn.

On Sunday morning, “Inspection over,” we read, “the sentry tolls the bell, and all find their way to their places on to the main deck for divine service” :

The first Sunday in the month there is a celebration of Holy Communion. In the *Bacchante* this always takes place on the main deck at a small oak table covered with a red cloth, from beside which also, instead of from the more formal pulpit or reading-desk, the prayers and lessons of the Sunday service are always read. Those who wish retire on deck, and the rest remain where they happen to be on their forms ; a canvas screen shuts off more than half the main deck. Occasionally there are early celebrations of the Holy Communion in the captain’s large fore-cabin at 8 a.m., which have been attended by about as many as the mid-day celebrations. After church service the men go to their dinners.

After evening quarters, evening service . . . and on the last Sunday in the month we had our *Bacchante* hymn for absent friends, as well as one of the regular hymns for those at sea. This we used to do the last Sunday in every month regularly as long as the ship was in commission ; and the men all sang the words with heart and soul, for their friends at home knew our practice, and we often thought they were joining too, though separated from us by thousands of miles.

The following is the *Bacchante* Hymn thus referred to :

Holy Father, in Thy mercy  
 Hear our anxious prayer,  
 Keep our loved ones, now far absent,  
     ‘Neath Thy care.

Jesus, Saviour, let Thy presence  
 Be their light and guide,  
 Keep, oh keep them in their weakness  
     At Thy side.

When in sorrow, when in danger,  
When in loneliness,  
In Thy love look down and comfort  
Their distress.

May the joy of Thy salvation  
Be their strength and stay;  
May they love and may they praise Thee  
Day by day.

Holy Spirit, let Thy teaching  
Sanctify their life;  
Send Thy grace that they may conquer  
In the strife.

Father, Son, and Holy Spirit,  
God the One in Three,  
Bless them, guide them, save them, keep them  
Near to Thee. Amen.

(Tune : Stephanos. Hymns A. and M.)

The first stage in the voyage was Sicily, where the Princes find much to say of the Punic wars (p. 16); thence *via* Madeira and Teneriffe to the West Indies. Here they obtained their rating as midshipmen, the last of all the naval cadets in the gunroom, their promotion appropriately closing "Eddy's birthday festivities," on January 8th, 1880. Everywhere they were of course welcomed with the greatest enthusiasm, especially by the negro population, who flocked round "the Queen's picanninies," in their rapturous delight clinging to and kissing the very carriages and horses which conveyed them. Nevertheless the chief impression left upon the Princes by their visit to this "earthly paradise" seems to have been one of sadness at the decay of so many once flourishing British colonies, owing to foreign competition. Thus at Martinique they write :

We should be less than Englishmen, less than men, if we did not feel a thrill of pride while sailing here. It was in these waters that Rodney, on the glorious 12th of April, 1782, . . . destroyed the French fleet . . . thus saving the whole West Indies. . . . The battle began at 7 a.m., and lasted till 6.30 p.m. The loss of the English was 261 killed and 837 wounded; the French loss was 14,000 taken or killed, and of these 5,400 were French troops. On what a scene of crippled and sinking, shattered and triumphant ships, in this very sea, must the conqueror have looked round from the *Formidable's* poop, while the French admiral was with Rodney in the cabin below, and not, as he had boastfully promised, with the English admiral on board his own *Ville de Paris*. . . . The air yet, even in clearest blaze of sunshine, seems full of ghosts—the ghosts of gallant sailors and soldiers. Truly here

"The spirits of our fathers  
Might start from every wave;  
For the deck it was their field of fame,  
And ocean was their grave"—

start and ask us, their sons : "What have you done with these islands

which we won for you with precious blood?" And what could we answer? We have misused them, neglected them, till at the present moment, ashamed of the slavery of the past, and too ignorant and helpless to govern them as a dependency of an overburdened colonial bureau in London, now slavery is gone, we are half minded to throw them away again, and "give them up," no matter much to whom. But was it for this that these islands were taken and retaken, till every gully and every foot of the ocean bed holds the skeleton of an Englishman? Was it for this that these seas were reddened with the blood of our own forefathers year after year? Did all those gallant souls go down to Hades in vain, and leave nothing for the Englishman but the sad and proud memory of their useless valour?—P. 108.

Of the idleness and childishness of the emancipated negro they speak in familiar language; but the prosperity of the imported "coolies" is less generally known:

The coolie immigration has enabled the Government to open up the resources of the island [of Trinidad] most wonderfully. So intimate and mutually beneficial is the connection which binds together the several portions of the British Empire. . . . At the end of the five years for which they contract, Government is bound to find them a free passage back to India; but so contented are they with their lot here that but few avail themselves of this, and they prefer to exchange it for a Government grant of ten acres of land, and settle down on their savings in Trinidad, where they form entire villages of their own, and the savings they amass are really extraordinary. . . . Every year ships take back to India returning coolies, with, on an average, £7,000 to £8,000 between some 400 and 500 souls, exclusive of quantities of jewellery, often of great value. And, strange as it may appear, incoming ships bring back many coolies who have spent or lost their money, who are returning in order to get more; and not only that, but bring relatives and friends with them. . . . The contrast between the poor, abject, slouching, half-starved individual who crawls on board ship at Garden Reach, Calcutta, and the erect, self-important man who struts about his West Indian home, clothed in gaudy raiment, with a goodly balance at the local savings bank, is immense.

From the West Indies the Princes returned by way of Bermuda, where they were much struck with Shakespeare's accurate local touches in "The Tempest," a point we have never before seen referred to, and so reached England on May 3rd, 1880, their return being saddened by the grievous news of the loss of the *Atalanta* with all hands, to which they refer in terms of deep feeling.—(Vol. I., p. 197.)

The Princes' run ashore was not of long duration. By July 19th they were again off to sea, for a cruise with the Channel and Reserve Squadrons, first to Ireland, then by Vigo, Madeira, and Cape de Verde Islands to South America, whence they hoped to make their way into the Pacific. While at the Falkland Islands, however, the squadron was ordered in all haste to the Cape of Good Hope, where the Boer war was just beginning, and where they remained from February to April, 1881, when they sailed for Australia. During their passage through "the roaring forties" the rudder was disabled by a sea, and the ship



for a while in great danger, which obliged them to make for the nearest Australian port, King George's Sound, instead of landing as proposed at Melbourne. We have already quoted their record of the feelings with which they first trod the soil of the great Island Continent; no other place seems to have affected their imaginations more strongly. They visited all the four States into which it is divided, and partook of every phase of the vigorous colonial life, from balls in the city to kangaroo hunts in the bush. The chief local questions, Religion, Education, Free Trade, and above all Federation, are each commented on in their journal, and on leaving, they write thus:

As the shores of Australia recede from our view, we are conscious of very mingled feelings. . . . "*Abundantia diligentibus te! Fiat pax in virtute tuâ, et abundantia in turribus tuis. Propter fratres meos, et proximos meos, loquebar pacem de te . . . quæsiui bona tibi*" (Ps. cxxi. 7, 8). After England, Australia will always occupy the warmest corner in our hearts. We need scarcely say "after England," for are not both part and parcel of the same dear country? What is ours is theirs, and what is theirs is ours. As our past history is theirs, so may their future be bound up with ours, from generation to generation!—P. 626.

From Brisbane, being unfortunately unable to visit New Zealand, the Princes sailed straight to Fiji, and thence to Japan, where, like all recent travellers, they dwell with mingled regret and hope upon the extraordinary break up of the old civilization which has taken place during the last few years. The decaying shrines of the disendowed Buddhist faith especially struck them. Over one of these they were conducted by "the Rev. Mr. Akamatsu, one of the priests, who has studied Christianity at Oxford and Cambridge, and returned as zealous a Buddhist as ever." We read: "It was a new sensation to be able to talk perfectly freely in English to an Oxford man who was also a Buddhist priest. One point he kept insisting on was that Buddhism was not a religion, but a philosophy . . .; be pure and kind, patient and contented, be earnest, not lazy in thought . . . this, he said, was philosophy, not religion, and was the same law as we called the indestructibility of force." In another shrine they saw a giant statue of Buddha, fifty-three feet in height, erected in 1252. "There is only one other statue," the journal says, "that of the Christus by Thorwaldsen over the high altar in the Fru-Kirke at Copenhagen, that has ever impressed us more than this one does":

The calm dignity and unselfish benevolence of Buddha as one who is possessed of the true light of wisdom, is not surpassed even by that expressed in the face and attitude of our Saviour. Each alike is intended to welcome toiling humanity and set before them the ideal for their aims. "Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos" is the promise that breathes from each teacher. But as the sitting

Buddha of Eastern Asia personifies the rest and passionless repose won by contemplation, so the up-standing and forward-moving Christus exhibits rather the ideal of Western Europe, the rest of satisfaction born of action and progress, His arms and hands strengthened by rough manual work, yet outstretched to welcome all who "follow Him" in the workman's life.

What are we set on earth for ? but to toil,  
Nor seek to leave our tending of the vines,  
For all the heat o' the day till it declines,  
And death's mild curfew shall from work assoil.

China was next visited ; and here too, well-worn as the subject is, the Princes find many little things to say which, so far as we know, have not been said previously, as again at Singapore and Ceylon, which they took on their way homewards. But we must pass over these, and hasten on to that which is by far the most interesting portion of the work, the chapters relating to Egypt and Canaan. Their first view of these sacred regions was at the entrance of the Gulf of Suez.

"On March 1st," says the journal, "at 5.30 a.m., just before sunrise, looked out through the starboard ports over the surface of the wan water, just crisped by the north wind, at the long ridge of hills of the Sinaitic peninsula, which then stood out, clear cut, in dark præ-Raphaelite blue against the saffron sky behind":

As we watched, up, over Mount Serbal, rose the sun : "Let God arise, and let His enemies be scattered : let them also that hate Him flee before Him . . ." These are the words of Ps. lxxviii., one of those read at this morning's matins in the breviary. After the sun was up, the Sinaitic hills became, by reason of their being flooded in his glory and light, much more indistinct, and then looked like the Delectable Mountains, pencilled outlines only in a sea of luminous glory. "The chariots of God are many times ten thousand, even thousands of the blessed, and the Lord is among them, as in Sinai, so in the Holy Place."

Egypt was most thoroughly seen, mostly under the guidance of the greatest of living Egyptologists, Brugsch Bey, "from whom we have heard twenty times as much as any guide-book could impart;" and the 200 pages which are given to it are full of original matter, by far the best and clearest account of ancient Egyptian religion and history that has as yet been published. The most interesting account of the Pyramids, of Thebes, of the great dynasties of Egypt, amongst whose captives even Chinese have lately been found represented on the monuments, we must leave our readers to find for themselves, and pass on with the Princes to the Holy Land. Here again they enjoyed advantages beyond those of any previous traveller, even their own father in 1861, and at Hebron especially made notable discoveries. Their description of Jerusalem contains much that is quite new, and shows keen observation. They were chiefly struck by the great depth of

the valleys around the city, "so far beyond what any description or picture had prepared us for." On Palm Sunday they walked "along the road by which, as on this day, our Lord approached the Holy City . . . and the very stones in the great Temple wall were heard to cry out in echo to the cheers of the crowd." They had also an opportunity of witnessing the celebration of the Passover in the house of the chief Rabbi of the Sephardim. To quote the journal :

The account given of the Exodus, and Psalms cxiii. and cxiv., were then chanted in a monotone in the original Hebrew. This part of the service is called the Commemoration, or "shewing forth" of the Lord's deeds on their behalf. The Rabbi then raised the bread and showed it (like the Host), saying, "This is the Bread;" and the wine, saying, "This is the Wine;" and in the same way the herbs "of the Lord's ordinance." The hands were then washed a second time. Then the third cup was drunk, each member of the family reclining a little back from the table, in symbol, we were told, of ease and the new won freedom of their ancestors from slavery. This would appear to have been the moment when St. John asked, leaning back, "Who is it?" (St. John xiii. 25). Then the chief Rabbi again took bread and brake it, and gave it to all that were with him, and dipped it into the dish with the haroseth and the lettuce. The family dipped together two by two, smiling and bowing each to each while so doing (St. John xiii. 26).

The holy places they visited under the guidance of Captain Conder, chief of the Palestine Ordnance Survey, Bethlehem first, then Hebron, and Mar Saba. "Before turning in," says the journal (p. 628), "we looked at hymns 132, 133, A. and M., written by St. John Damascene at Mar Saba 1,100 years ago; and at hymn 254, 'Art thou weary, art thou languid?' also written in this monastery." After traversing the little-known regions east of Jordan, they journeyed on through Samaria into Galilee. At Gilboa they vividly realized Saul's overthrow from a tactical point of view. The army of the Philistines was at first drawn up on the northern side of this valley of Jezreel, and Saul with his men on the heights of Gilboa fronting them :

The night before his death Saul stole across the valley away from his own host and up one of the passes to get round to Endor, in the Philistines' rear. While he was thus absent the Philistines moved across the valley on that very night, and outflanked his position on Gilboa. When the morning broke Saul therefore found himself hemmed in. . . . There was no escape for his men . . . except by rushing over the jagged ravines of these cliffs, or precipitating themselves on to the rough blocks of basalt below. It was a veritable Majuba Hill to them.—P. 667.

Nazareth was approached "over a very English-like grass common."

The paths resemble those in Devonshire, and run zigzagging between clumps of dwarf oak and hawthorn. The grassy glen is all aglow with poppies, dandelions, blue and purple flowers, clover, mallows, a large yellow flower like a primrose, much so-called rose of Sharon, and

meadow-sweet, and with the grasshoppers' chirping, the rocks peeping out from the brushwood at the sides of the valley, and the stonechats mewing, the effect altogether is intensely homelike and English. The paths are smooth and different from any we have met with in Palestine . . . . The olives, like hoary willows here and there, are the only things which remind us that we are not in England, but "beneath the Syrian blue."

On reaching Nazareth, the Princes write :

We went into the chapel, where there happened to be a child's funeral going on. The little body was lying in an open coffin in front of the screen, and the Greek priest beside it was intoning, amid the incense-burners and the sorrowing friends.

"Thou hast filled a mortal bier,  
Jesu, Son of Mary, hear."

"Tu ad liberandum suscepturus hominem non horruisti Virginis uterum. Tu devicto mortis aculeo aperuisti credentibus regna celorum." We came here full of thoughts of the Virgin mother, in an ecstasy of joy at the prospect of her child that is to be—we find another Nazarene mother grieving for her child that is dead.

From Galilee their route was by the sources of the Jordan to Damascus and Baalbek, finally embarking at Beyrout.

The land was soon out of sight. On October 9th, 1193, Richard Cœur de Lion took leave of Palestine, watching with tears its receding shores, as he exclaimed, "O Holy Land, I commend thee and thy people unto God!"—P. 735.

The only drawback to the perfect enjoyment of this trip seems to have been the vexation constantly awakened by the sight of Turkish misrule, which is constantly being referred to.

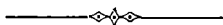
The Turkish Government shows more than an utter carelessness for all antiquities. . . . The Baroness Burdett Coutts proposed to spend £25,000 on a subterranean aqueduct to carry the water to Jerusalem once more, but the Turks would have none of it. . . . If the Turks hold Palestine long enough they will succeed in making the country a desert. Villages inhabited a few years ago are now completely deserted. The roads are utterly neglected.—P. 594.

With their departure from Palestine the transcendent interest of the voyage comes to an end. After a pleasant week at Athens with their royal cousins, the Princes returned home *viâ* Corfu, Sicily, and Gibraltar, to be confirmed, on August 8th, 1882, by Archbishop Tait, whose words to them on that occasion were the last he ever lived to speak in public.

So terminates one of the most remarkable books that has come out for a long time, and which we hope that this review may induce our readers to peruse for themselves. They will find themselves well repaid, for we have been unable to give more than the merest outline of its contents, and have been obliged to omit many points of interest—such, for example, as the apparition of the Flying Dutchman (vol. i., p. 551), and

the Princes' outspoken dislike of the Indo-Chinese opium trade, and Disestablishment, which we frequently meet with. We have, moreover, confined ourselves strictly to those parts of the work contributed by the Princes themselves, and can merely refer to the numerous excursus with which Canon Dalton has illustrated it. These, nevertheless, are most ably written, full of power and accuracy, and often of rare interest. We may mention especially that on the West Indies (vol. i., p. 116), that on imperial federation (vol. i., p. 538), that on China (vol. ii., p. 239), and those on the Eastern question (vol. ii., pp. 735, 748). Altogether, Canon Dalton's editing deserves the highest praise. There are very few misprints; and the only faults of the book are the lack of an index and the portentous bulk, which we fear will effectually preclude its being so well known as it ought to be. Volumes such as these, too big to hold in the hand, or to read except at a table, and too costly to be generally purchased, will never nowadays gain the place to which their merits entitle them. We hope that before long we may see them published in some cheaper and handier form, like the "Life of the Prince Consort" (of which, by the way, we are frequently reminded in the sentiments expressed by the Princes). The book is far too good to be merely tasted through the medium of reviews.

EDWARD CONYBEARE.



#### ART. V.—"THE RESULTANT GREEK TESTAMENT."

*The Resultant Greek Testament.* By RICHARD FRANCIS WEYMOUTH, D.Lit., Fellow of University College, London. Elliot Stock: 62, Paternoster Row.

THIS is a very useful work. It exhibits in a compact form the results of modern critical research as applied to the text of the Greek Testament. Dr. Weymouth does not profess to give us a text based on an independent collation of MSS., Versions, and Patristic citations. His aim has been far less ambitious and more modest; it has been simply to produce a text which shall represent as far as possible the consensus of the principal editors—"that in which (roughly speaking) the majority of them agree." But at the same time he is careful to inform us that he has not merely counted names, but has weighed the reasons which may have influenced an editor in adopting a particular reading. Thus, for instance, "since Lachmann's time and since the earlier portion of Tregelles's Greek Testament appeared, fresh MS. evidence has come to

light, some of the most valuable uncials (the Codex Vaticanus and others) having been more carefully collated, and some hitherto unknown (notably the Codex Sinaiticus) having been discovered;" and it is but reasonable to suppose that the judgment of these critics would have been modified in some instances by the new material thus supplied, had they had it before them.

Every reader can judge for himself with what success Dr. Weymouth has accomplished his task; for the evidence is put clearly before him. "In the upper inner corner of each page all the authorities for that portion of the text are named;" while on the other hand, "The footnotes contain the readings which have won less numerous or less weighty suffrages." Instead of having to consult half a dozen different editions, the student can now tell at a glance what is the reading of Lachmann, or Tischendorf, or Tregelles, or Westcott and Hort, and how far their agreement extends.

The idea, indeed, is not altogether new. Dr. Scrivener had already furnished the groundwork of such a comparison in his Cambridge Greek Testament, but he did not attempt to construct a text; he merely issued a careful reprint of Stephens's third edition of 1550, contenting himself with placing at the foot of the page the various readings of Lachmann, Tischendorf, and Tregelles.

An attempt to produce a resultant text had also been made in the Cambridge Greek Testament for Schools and Colleges. There, however, the basis of the text is narrower; it rests upon the consent of Tischendorf and Tregelles. When these two editors are at variance, a determining voice is allowed to the text of Stephens, where it agrees with either of their readings; and to Lachmann only where the text of Stephens differs from both. This is the general principle followed, provision, however, being made for the due recognition in the Gospels of the Sinai MS. (Ⲭ) which was discovered too late to be used by Tregelles except in the last chapter of St. John's Gospel and the following books.<sup>1</sup>

Dr. Weymouth's critical authorities are more numerous. He has not only availed himself of the labours of the editors already mentioned, the great masters in this field of criticism, Lachmann, Tischendorf, Tregelles, and Westcott and Hort, but he has also made use of Alford's Greek Testament; of the Bâle edition of 1880, by Dr. Stockmeyer, and Professor Riggenbach; the readings (so far as they can be ascertained) adopted by the New Testament Revision Company; Bishop Lightfoot's and

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<sup>1</sup> The text of Westcott and Hort had not been published when the earlier volumes of the Cambridge Greek Testament were issued.

Bishop Ellicott's edition of St. Paul's Epistles; and Dr. Bernhard Weiss's text of St. Matthew's Gospel, published in 1876.

On these authorities, Dr. Weymouth constructs his text, but he has further given, for the sake of comparison, all the readings of Stephens's third edition (folio, 1550); in many places, and chiefly where it agrees with his text, the readings of the Complutensian Polyglot; those of the *Editio Princeps* of Erasmus, 1516; and the most important in Stephens's margin. He has also noticed the few instances in which the readings presumed to underlie the English Authorized Version as well as those in which the Elzevir edition of 1633 (the so-called "Textus Receptus") differed from that of Stephens; and he draws attention to the fact that in many hundreds of passages "either Erasmus or Stunica adopted, or Stephens himself inclined towards, those very readings in favour of which, with fuller knowledge of the evidence, the consensus of modern editors has decided."

It will be seen, therefore, that the basis of Dr. Weymouth's comparison is wider than that of those who have preceded him in the same field. At the same time the selection of his authorities strikes one as somewhat arbitrary; and without laying stress on the objection that has been urged, that "some of the editions above enumerated can hardly claim to be admitted as authorities," and whilst admitting the force of Dr. Weymouth's reply that he fails to see "that only those scholars who have devoted a large part of their lives to the study of manuscripts can form a judgment of any value on the *results* of such study," I venture to think that critics like Meyer, for instance, and Delitzsch (on the Epistle to the Hebrews) were not less worthy of notice than some of those to whom Dr. Weymouth appeals.

It may be interesting to compare this "Resultant Text" in a few crucial instances with two other "Resultant Texts"—that of the Cambridge Bible for Schools, so far as portions of it have appeared, and the text which, in the instances I am about to give, it is quite certain had the support of the Revisers.

Matt. i. 25.—All have "a son" instead of "her first-born son."

Matt. v. 13.—All omit the doxology at the end of the Lord's Prayer; and in verse 44, all omit the words "bless them that curse you, do good to them that hate you," and the words "that despitefully use you."

Matt. vi. 1.—All have "righteousness" instead of "alms."

xviii. 11.—Omitted by all.

In Luke ii. 14, the reading of all alike is εὐδοκίας, not εὐδοκία, "peace among men in whom He is well pleased," as the Revised

Version expresses it. This has always been the reading of the Western Church, and is found in a passage of Origen.

Luke vi. 1.—All omit *δευτεροπρώτω*.

Luke xi. 2-4.—The Lord's Prayer: all three are alike, and all give the shorter form.

In John v. 3, 4, the words "waiting for the moving of the water . . . whatsoever disease he had" are omitted by all.

Acts ii. 30.—All omit the words "that He would raise up the Christ according to the flesh."

viii. 37.—The words of Philip to the eunuch, "If thou believest," etc., together with the eunuch's reply; and in ix. 5, 6, the words "It is hard for thee . . . and the Lord said unto him" are omitted by all.

xx. 28.—The Cambridge text agrees with Dr. Weymouth in having *Κυρίου*, whilst the Revised retains *Θεοῦ* as in the Authorized Version.

In Romans v. 1, Dr. Weymouth has *ἔχωμεν*, in this agreeing with the text of the Revised Version. The Cambridge Greek text of this Epistle has not yet been published, but the editor, the Rev. H. C. G. Moule, in his Notes on the English Version of the Epistle, has declared himself in favour of the Received reading, *ἔχουμεν*.

In the celebrated passage 1 Tim. iii. 15, which has been the subject of so much controversy, Dr. Weymouth has *θεῶς* with the Revisers, and with every modern editor of note. The Revisers' margin, "The word *God* in place of *He who* rests on no sufficient ancient evidence," is an unquestionable fact, and the reading *θεῶς* admits of the amplest justification, as has been shown by Dr. Vaughan in his "Authorized or Revised?"

In Hebrews iv. 2, Dr. Weymouth has *συνκεκρασμένους* with the Revised Version. Tischendorf, however, has here *συνκεκρασμένος*, and this has been defended by Delitzsch, and is, it appears to me, on every ground the preferable reading.

In 1 John iii. 1, all alike insert *καὶ ἐσμέν*.

It is needless to remark that the notorious interpolation in verse 7 is rejected by all.

Dr. Weymouth's work has been done with the most conscientious care, and, so far as my observation has extended, with remarkable accuracy. His book may be confidently recommended to readers who wish to see at a glance what the present state of the text of the Greek Testament is, as determined by the consensus of the most competent editors.

J. J. STEWART PEROWNE.

