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Rendel Harris.

BY ALEXANDER SOUTER, M.A., D.LITT., REGIUS PROFESSOR OF HUMANITY IN THE UNIVERSITY OF ABERDEEN.

AMONG British scholars of the present day there is no more striking personality than Dr. Rendel Harris. We are at once impressed by the spare physique, and the clear eyes so often lit up by flashes of humour or of enthusiasm. Then there is the kindly gaiety of the man which puts us at once on friendly terms with him. When you really get to know something of him and of his achievements, you are most impressed by his many-sidedness. You do not necessarily expect a champion of the Armenians to be a scholar. You do not expect a member of the Society of Friends to be a textual critic. You do not expect an anthropologist to be a President of the Free Church Council. Nor do you expect an expert in Oriental languages to be an enthusiast for religious liberty, or a man of the deepest piety, or a skilled detective to get on the track of the *Mayflower's* timbers. Yet he is all of these and more besides. Truly, he is the most astonishing among our scholars by his very diversity of interests, and it is no easy task merely to sketch his career and achievements.

James Rendel Harris is an English Quaker, a native of Plymouth. From the grammar school there he passed to Clare College, Cambridge, doubtless with an entrance mathematical scholarship; for we find that he ended his course as third wrangler in 1874, a year when there were forty-nine of them. In Cambridge, which worships its own examinations, such a man could not escape a fellowship of his college. But he was not merely a distinguished mathematician. Possessed of an interest in Biblical problems, he approached Dr. Hort for advice, and the young enthusiast met with respectful treatment at the hands of the greatest of all Cambridge New Testament scholars. In 1880 and 1881 he was examining for the mathematical tripos. Then he crossed the Atlantic and spent ten years in the United States, first as Professor at Johns Hopkins University, Baltimore, and afterwards at Haverford College. It was during that period, what we may call his mathematical period, that he began to publish. His first work was *The Teaching of the Apostles and*

the Sibylline Books (1885). He returned to Cambridge in 1893 as Lecturer in Palæography, a position which he held for ten years. For one year he was Professor of Theology in the University of Leiden, and about the same time he was appointed (first) Director of Studies at the Friends' Settlement for Social and Religious Study, Woodbrooke, near Birmingham. There he did most to create what is little short of a sublunary paradise for the scholar, minister, missionary, or social worker. In 1918 he was appointed Curator of MSS. at the John Rylands Library, Manchester, where he is to be found daily in a well-lit oak-wainscoted study, surrounded by treasures printed and manuscript.

Dr. Harris' travels have had a most important bearing on his studies. The Near East has been the theatre of his operations. How many visits he has paid to Turkey in Asia, to Egypt, and beyond, I do not know. My first encounter with him was soon after his return to Cambridge, about 1896 I think, when he gave an impassioned and fascinating lecture to the Cambridge University Nonconformist Union on the Armenian massacre that had recently taken place. He had been out on relief work to Urfa; of his experiences his *Letters from Armenia* (1897) are a permanent record. His transparent goodwill and active Christian benevolence are a quick passport to the hearts of these peoples. While working for their good, he has simultaneously been on the look out for manuscripts of Christian literature, and has many very interesting and important discoveries to his credit.

His publications, which number over fifty, are mainly concerned with the textual criticism of the Bible and kindred works. His *Study of Codex Bezae* (1890) is a most suggestive work, one of the few parts of the admirable series 'Cambridge Texts and Studies' that have long been out of print. About the same time he bore an honourable part in the discovery of the *Apology of Aristides*, and a year or two later was co-editor of the famous Sinaitic (or Lewis) Syriac palimpsest of the Gospels. But of all his works I have little

doubt that *The Odes of Solomon* will stand out as the most important. In a small and rather shabby Syriac MS. which he had purchased long before, and then laid aside, he found and gave to the world in 1910 one of the most valuable monuments of the spiritual life of the early Church. In the definitive edition, in two superb quarto volumes, *The Odes and Psalms of Solomon*, re-edited for the Governors of the John Rylands Library, by Rendel Harris and Alphonse Mingana (Manchester: at the University Press, 1916-1920), we are provided *inter alia* with a bibliography of over nine pages, showing how widespread an interest has been created by this discovery. Honorary degrees have been showered upon him, and, if rumour speaks true, more are to come.

Much of his recent work, *The Dioscuri in*

Christian Legend, The Cult of the Heavenly Twins, Origin of the Cult of Dionysos, Origin of the Cult of Apollo, Origin of the Cult of Artemis, Origin of the Cult of Aphrodite, Origin of Apple Cults, take one into regions where I at least am not able to follow him. But over all his work is seen the same profundity of recondite learning, the same fertility of imagination, the same attractiveness of presentation.

Yet the real man is greater than all his works. His secret is to be found, if at all, in other works, *Memoranda Sacra* (1892), *Union with God* (1895), *The Guiding Hand of God* (1905), *The Sufferings and the Glory* (1914). May this servant of God be long preserved among us to show that learning and piety can dwell together outside the priesthood of any church!

On the Laws of Growth in the Ministry.

AN ADDRESS TO MINISTERS.

BY PRINCIPAL E. GRIFFITH-JONES, D.D., THE UNITED COLLEGE, BRADFORD.

HORACE BUSHNELL, in his fine address on *Pulpit Talent*, gives an account of eight or ten qualities in a man which are necessary for the attainment of eminence in the ministry of Jesus Christ. Among these there is one which he calls the Growth-Talent, or the Talent for Improvability. He says what is very true, that there are men who never grow after they leave college. They grew up to a certain point, and there was an end of it. At school they excelled, and gave the highest promise in their first effort at preaching. But they were soon at their limit, and this limit they will never pass. They seem to have all the talents, and have them in full order, but somehow 'the law of increment' is wanting. Their capital is good enough, but it is invested so as to gather no per cent. of interest money; it is not cumulative. There is, he says, another kind of souls that mature more slowly and under a different law. 'Increment is their destiny. Their force makes force. What they gather seems to enlarge their very brain. Nobody thought of them at first as having much promise. Their faculty was thin and slow. They were put down as among the mediocrities. But while the other class are flagstaves only, these are

trees, going to create themselves like trees by a kind of predestined increment. By and by they are seen to move. Somebody finally speaks of them. Their sentiments are growing bigger, their opinions are getting weight, ideas are breaking in and imaginations are breaking out, and the internal style of their souls, thus lifted, lifts the style of their expression. . . . And finally the wonderful thing about them is that they keep on growing, confounding all expectation, getting all the while more richness and breadth, and covering in all their life, even to its close, with a certain evergreen freshness that is admirable and beautiful to behold.'

We can all supply from our observation instances of this great and beautiful law of Soul-growth. There are some signal instances among this company to-day. Looking back at our college days, we can all remember cases of men who were expected in those far-off days to do wonderful things in life. But they have not done so. Instead of fulfilling expectation, they have gone backward rather than forward. There are other instances of men who were not suspected in those days of concealing hidden talents beneath