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of the whole passage when thus rendered appears to be that the Fatherhood of God is the source from which every other father draws his fatherhood,—its name and idea. From the Universal Father every family, *ἐν οὐρανῶς καὶ ἐπὶ γῆς*, with its head (father), derives its name. (ii.) Some scholars favour the rendering of the A.V., asserting that the usage of the adjective indicated above does not always apply in the New Testament. Chap. ii. 21, where the best critics read *πᾶσα* without the article, is adduced, but this passage is not decisive. If we adopt the rendering “whole family,” which would make the grammar of the original contrary to classical usage, the meaning of the Apostle will

be that the whole family of angels (in heaven), and of the spirits of just men, if heaven may here include Paradise, and of truly Christian men (on earth), is one under the great spiritual Father, from whom the name of children is derived—children in His one family. It is said that this view—or one akin to it—is more in keeping with the context than (i.), but it seems to us to fall short of the Apostle's meaning. It seems a fuller and grander conception to think of every family in heaven and earth (angels and men) as drawing their several fatherhoods from the Fatherhood of Him whose offspring man is (Acts xvii. 28, 29)—the gracious All-Father.

F. M'KENZIE.

The Religious Literature of the Month.

BOOKS.

MESSRS. MACMILLAN have just issued the new edition of **S. Clement**, which the late Bishop Lightfoot had substantially completed before his death, and which forms Part I. of his Commentary on the Apostolic Fathers. This new edition is in two handsome volumes, and contains the Appendix of 1877 worked up into a whole with the original edition of 1869. Three new essays are added: “Clement the Doctor,” “Early Roman Succession,” and “Hippolytus,” together with an autotype facsimile of the Constantinople MS. Bishop Westcott contributes a short preface (8vo, 32s.) From Messrs. Macmillan come also two volumes of **Sermons** by the late Bishop of Durham, noticed elsewhere.

MR. FISHER UNWIN has published a new edition (8vo, 7s. 6d.) of **The Two Kinds of Truth** (noticed in THE EXPOSITORY TIMES, vol. i. p. 263), with an Introduction, which should have accompanied the first edition, it is so lucid and guiding.

MESSRS. T. & T. CLARK have published the second and last volume of **Delitzsch's Isaiah** (8vo, 10s. 6d.), translated by Professor Banks and the Rev. James Kennedy, B.D.; and the last volume of **Schürer's Jewish People in the Time of Jesus Christ** (8vo, 10s. 6d.), translated by the Rev. John Macpherson, M.A.

From MESSRS. LONGMANS we receive **Canon Luckock's The Intermediate State between Death and Judgment** (crown 8vo, 6s.).

MESSRS. HODDER & STOUGHTON have issued a new volume of **Professor Agar Beet's Commentaries**—Ephesians, Philippians, Colossians, and Philemon (crown 8vo, 7s. 6d.). We have already marked our estimate of this volume by placing it in the “Guild.”

From the RELIGIOUS TRACT SOCIETY there come two additions to the Bypaths of Bible Know-

ledge Series, viz., **Early Bible Songs** (crown 8vo, 2s. 6d.), and **Modern Discoveries on the Site of Ancient Ephesus** (crown 8vo, 2s. 6d.). The former is by the Rev. A. H. Drysdale, M.A., the latter is abridged, with access to additional MSS., from the late Mr. J. T. Wood's volume on the subject, long since out of print.

MESSRS. CASSELL & COMPANY have sent **Signa Christi: Evidences of Christianity set forth in the Person and Work of Christ**, by the Rev. James Aitchison, M.A., Minister of Erskine Church, Falkirk (cr. 8vo, 5s.); and **Bishop Barry's Lectures on Christianity and Socialism** (crown 8vo, 2s. 6d.).

MR. C. H. KELLY (the Wesleyan Methodist Book-Room) sends **The Mission of Methodism**, being the Fernley Lecture for 1890, by the Rev. Richard Green (8vo, 3s.).

MESSRS. D. WYLIE & SON, Aberdeen, have issued a new and cheaper edition of **Dr. Stewart's The Divinity of Christ** (crown 8vo, 1s.).

From Glasgow (London: A. W. SHEARING, Exeter Hall) we have the yearly volume of **The Guide** for 1890. Sub-title: A Help to Personal Progress (4to, 2s.).

MR. B. T. BATSFORD, 52 High Holborn, has published **Three Christian Tests**—The “Germ” Test, the “Color” Test, the “Brotherhood” Test—(crown 8vo, 1s.).

From the CAMBRIDGE UNIVERSITY PRESS comes another volume of the “Smaller Cambridge Bible for Schools,” **The Acts of the Apostles**, edited by Dr. Rawson Lumby (1s.).

MR. THIN, Publisher to the University, Edinburgh, has sent out a translation into English metre of **The Book of Job and the Song of Solomon**, by “Talmid.” Another Rendering of the **Song of Songs** is by the Rev. W. C. Daland, M.A., of Leonardsville, N.Y.

The following pamphlets are worthy of notice :—**A Life Story**, by the Rev. Frederick Whitfield, M.A. (Nisbet, 2d.); **From the Deluge to the Christian Era**, by the Rev. Theodore Budd (Norwich: Fletcher & Son); **The late Professor Evans: A Sketch** by H. J. R. Marston, M.A. (Durham: "Advertiser" Office, 3d.); **Cardinal Newman and his other Gospel**, by the Rev. R. M'Cheyne Edgar, M.A. (Dublin: Humphrey & Armour, 4d.); **The Sure and Certain Hope**, by the Rev. H. Whittaker (Partridge & Co., 1d.); **The Pneumatomachy of the Day**, by Charles Ingham Black, D.D. (Skeffington & Son); **God or Self?** by the Rev. Samuel M'Comb, B.D. (Elliot Stock); and **The Evangelical Faith**, by the Rev. Marshall Lang, D.D., the Rev. John Smith, M.A., and the Rev. John M'Neill (Aberdeen Y.M.C.A., 1d.).

MAGAZINES.

The Devout Jew.

THE BAPTIST MAGAZINE has an important article by the late Dr. Trestrail on "The Position and Prospects of the Jews." Dr. Trestrail does not doubt that there is salvation for the Jew who holds fast to Moses and the Prophets. "Extinguish this hope, and we begin to cherish fears of the safety of the godly patriarchs and prophets. Neither must we forget that the ground of pardon and justification in the sight of God is the same in both Dispensations, and that 'in every nation he that feareth Him and worketh righteousness, is accepted by Him.'"

The Ethical Theory of Messianic Prophecy.

"Non multa sed multum" is the motto of the CANADIAN METHODIST QUARTERLY this time. There are only three articles and a few book notices in this substantial volume. The place of honour and most of the space is given to an article on "Messianic Prophecy," by Professor G. C. Workman, who is known on this side by his scholarly book, *The Text of Jeremiah*. Dr. Workman describes the theory which he discusses and expounds as the "Ethical Theory of Messianic Prophecy." "In the Book of Revelation (xix. 10), the writer significantly says, 'The testimony of Jesus is the spirit of prophecy.' This pregnant statement is all important for the purpose of helping us to obtain a true conception of the aim and soul of prophecy. The spirit of prophecy is not *prediction*, but *testimony*; and the spirit of the Old and New Testament prophecy alike is the *testimony* of Jesus Christ. As the Divine Spirit was the efficient cause of prophecy, so the coming Messiah was its essential theme. Therefore the spiritual witness or testimony borne to Jesus, as its fundamental theme, is the sum and substance of Messianic Prophecy."

A Theology in Stone.

To the Christmas Number of the ENGLISH ILLUSTRATED MAGAZINE Archdeacon Farrar contributes an article under

the title of "Nooks and Corners in Westminster Abbey," and it is most admirably and characteristically illustrated by Herbert Railton. After quoting from Walpole, Burke, Waller, Jeremy Taylor, Congreve, Watts, Scott, Voltaire, and Macaulay, Dr. Farrar says:—"But it is evident that one great fact about the Abbey had been for generations forgotten or overlooked, since neither these visitors nor any others allude to it. Yet that fact was absolutely predominant in the minds of the original builders. It is that the Abbey is meant to be a *theology in stone*. Of the myriads who yearly enter it, probably not one in a thousand intelligently appreciates the sacred symbolism of the building, or catches the intention of its structure. That intention was to convey, predominantly, the two great central truths of Christianity—the Trinity and the Atonement; and, subordinately, the other main doctrines of the Creed. This, and nothing less than this, is the significance of the triple length—nave, choir, sacarium; of the triple width—aisle, nave, aisle; of the triple height—arch, triforium, clerestory. And to fill the minds of the worshippers with the thought of the Incarnation and Death of Christ, it was built, as Matthew Paris says, "*novo compositionis genere*," namely, cruciform.

"The Hereafter."

In the EXPOSITOR Professor Agar Beet concludes his articles on "the Future Punishment of Sin." After noticing a number of books, he gives testimony to the worth of Fyfe's "The Hereafter," saying, "I heartily recommend his book as by far the best on this supremely difficult subject." Mr. Beet touches upon a subject which demands investigation at present, but needs most careful handling. We mean—

Life and Immortality.

"That human consciousness will not cease at death is plainly taught, and everywhere assumed, throughout the New Testament. In this sense, the soul of man may be said to be immortal; it will not be dissipated by the stroke of death. But from this, and from the teaching of the New Testament about the endless blessedness of the saved and about the sufferings of the lost, many have inferred and have asserted that the soul of man is by its own nature and constitution indissoluble, that human consciousness is, except in such intervals as sleep, essentially permanent; and this assertion has been used as an argument to prove the endlessness of the sufferings of the lost. But it is worthy of note that such argument is never used in the Bible. Man is said in Genesis to have become, at his creation, 'a living soul.' But we are never taught, in so many words or in words equivalent, that the life then given is an inalienable possession. The introduction of this argument, foreign as it is to the thought of Holy Scripture, has greatly complicated the subject before us.

"This complication is the more serious, because, in the New Testament *life* means much more than conscious existence. Wherever this word refers to existence beyond the grave, it denotes the normal and blessed state of the servants of God. The future state of the lost is never spoken of as *life*. Even while living on earth, the wicked are said to be 'dead';

'he that disobeys the Son will not see life'; the doom of the unsaved is 'the second death'; immortality is the reward of well-doing. Consequently, they who speak of the soul of man as essentially immortal, and of the lost as living for ever, give to the words *life* and *immortality* a meaning not found in the Bible, and make assertions in direct conflict with its teaching. Thus have arisen much confusion and error."

Professor Harper of Yale.

In Dr. Walker's absence the FREE CHURCH OF SCOTLAND MONTHLY is certainly not falling off in interest. But one of its most readable features is the Editor's letter from America. Its frankness is quite refreshing. Dr. Walker speaks with much enthusiasm both of Princeton and of Yale. Of the Professor of Hebrew at Yale he says:—

"Professor Harper is at present the best known man in Yale. He is a young man of thirty-four, and his chair is that of the Semitic languages. I heard him teach a class in Hebrew, and I was not surprised at the enthusiasm which he has awakened. He is under call to take the presidency of a great College which the Baptists are establishing in Chicago, but the hope is that he will remain where he is. Dr. Green of Princeton and he are engaged at present in a friendly controversy over the Pentateuch, the controversy being carried on in the pages of a periodical which Harper edits, called *The Old Testament Student*. [This is a slip for *Hebraica*. Professor Harper edits both *Hebraica* and *The Old and New Testament Student*.] No one, he told me himself, has been his teacher. He took to the Eastern tongues instinctively."

Alexander Vinet.

There are signs that the name of Alexander Vinet will yet be lifted up in this country to that place of honour which is its due. A short sympathetic paper by Principal King is printed in the BRITISH WEEKLY PULPIT for 11th December, and the most readable of all the articles in this month's CONTEMPORARY (unless perhaps Professor Sayce's "Oriental Archæology") is by M. Gabriel Monod, under the title given above. It is impossible here and now to touch upon the points of it. But it is with peculiar pleasure we notice that, among the list of authorities for the life and writings of Vinet, M. Monod places Miss Lane's book first (T. & T. Clark, 1890, 7s. 6d.); for our own notice, though appreciative, was all too brief to do justice to its merits. "Miss Lane's book," he says, "will certainly do much to popularise Vinet in England. To appreciate Vinet you must know his life, you must be made acquainted with his character—the character of one of the noblest souls that ever lived; and Miss Lane is an excellent guide. She has read everything that Vinet has written, and everything that has been written about him. She has thoroughly understood him and, what is better, she has thoroughly loved him, which indeed is the best way of understanding."

The Church Bells Portrait Gallery.

The December issue contains portraits and sketches of the life of the Bishop of Manchester, the Dean of Windsor, the Dean of Westminster, and W. Paget Bowman, M.A.

"Work Down."

THE MISSIONARY REVIEW OF THE WORLD, the greatest of all the missionary magazines, is particularly strong in "Editorial Paragraphs." Here is one:—

"Mr. Meigs finely said, at the late National Missionary Convention in Indianapolis, that the object of that gathering was to 'work down the missionary spirit.' He explained that usually missionary interest first struck the *head*, and after a while got as far as the *mouth*, then the *heart*, *conscience*, and *will*, by and by the *pocket*, and last of all the *legs* and *feet*. Blessed are they on whom the missionary spirit works down far enough to produce those winged sandals—the alacrity of a messenger of the Gospel!"

Et Multi?

To speak of Editorial paragraphs that are breezy and invigorating, and pass by the KNOX COLLEGE MONTHLY of Toronto, would be unpardonable. But when we remember what former paragraphs have done to former carpers, we hesitate to quote the following and put in an interrogation anywhere:—

"Another book that fairly bristles with points is a new polemical work by the redoubtable Dr. Watts of Belfast. This time it is the *New Apologetic* that comes under the professor's slashing pen. The secondary title, *The Down Grade in Criticism, Theology, and Science*, augurs ill for Dods, Bruce, Drummond, *et multi*. If anything of "Apologetic" remains, "New" or "Old," we shall report next month."

Browning's Argument for the Incarnation.

THE UNITED METHODIST FREE CHURCHES MAGAZINE, in a new wrapper for Christmas, opens with an excellent short paper on Browning. Reference is made to Browning's argument, chiefly in "Saul," for the Incarnation of Jesus Christ, thus: Whether we accept a real Christ or not, we are bound to admit that He exists as an idea in history, in the Church, and in the minds of men. In "A Death in the Desert" Browning asks the unbelievers what gave *origin* to the *idea*; and the reply is, "Ourselves can love and would be loved; therefore, *we ourselves create the love*." In other words, our want of a real Christ has led us to image an unreal Christ. Now Browning's argument is this—If the want of a Christ led to the creation of an idealised Christ, then such want is the strongest argument for the existence of a real Christ. Hence in "Saul" we have these lines—

"'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. O! Saul, it shall be
A face like my face that receives thee: a man like to me
Thou shalt love and be loved by for ever: a hand like this hand
Shall throw open the gates of new life to thee! See the
CHRIST stand!"

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