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Literature.

THE PREPARATION FOR THE GOSPEL.

Oxford: *At the University Press*, 4 vols., £5, 5s. net.

EUSEBIUS of Cæsarea was the author of two great apologetic works. The title of the one (turned into Latin) is *Praeparatio Evangelica*; the title of the other *Demonstratio Evangelica*. Eusebius no doubt intended these to be parts of one work, to which he gave the title of 'The Demonstration of the Gospel,' and of which the part to be entitled 'The Preparation of the Gospel' was to deal especially with the objections which were urged by both Greeks and Jews against the Christian Religion. The two works, however, exist separately, and one of them has appropriated the general title. It is with 'The Preparation of the Gospel' that we have at present to do.

The *Preparation* was written in fifteen books, and they have all been preserved. This is Lightfoot's summary of their contents: In the first three books Eusebius attacks the mythology of the heathen; in the next three he discusses the oracles, the sacrifices offered to demons, and the doctrine of fate; in the three following he turns to 'The Hebrew Oracles,' explains their meaning, and quotes heathen writers on their behalf; in the tenth to the thirteenth books he argues for the priority of the Hebrew Scriptures, charges the Greek philosophers with plagiarism, and shows that all that is best in Greek speculation agrees with the Hebrew writings; the fourteenth book is occupied with the contradictions of the Greek philosophy, and the fifteenth with its errors.

The value of Eusebius' work—its value to us—does not lie in its apology for Christianity. It lies in the circumstance, little thought of by Eusebius himself, that in it he has preserved quotations from works that otherwise would have been completely lost. Bishop Cotton says: 'The book is almost as important to us in the study of ancient philosophy as the "Chronicon" is with reference to history, since in it are preserved specimens from the writings of almost every philosopher of any note whose works are not now extant.' But there is more than that, there are most interesting fragments of poetry; and there are also long extracts from once eminent historians, whose histories have otherwise perished. To take but one example

of the latter: how valuable are the extracts preserved by Eusebius of the work of Alexander Polyhistor 'Concerning the Jews.'

Now this great work of Eusebius of Cæsarea has at last found a competent editor. In four handsome volumes, or rather in five, for the third volume is divided into two parts, an edition has just been issued from the Oxford Press. The editor is Dr. E. H. Gifford. The first two volumes are occupied with the text, the third with the translation, the fourth with notes. Dr. Gifford's original intention was to produce a translation only. But Professor Sanday, recognizing that in Dr. Gifford Eusebius had found an ideal editor, encouraged him to revise and edit the text also. The notes are mainly the outcome of the revision of the text. Not that they deal mainly with textual matters; they do not; they deal with matters which, in Dr. Gifford's own words belong to theology, history, poetry, philosophy, archæology, astronomy, and ethnology. But they are built upon the edition of the text, not upon the English translation. And we suppose that but for Dr. Sanday's timely encouragement, we might not have had the exceedingly valuable fourth volume any more than the text itself.

Dr. Gifford says modestly that to edit Eusebius' *Preparation for the Gospel*, the editor should be not only a student of ecclesiastical Greek and a theologian, but also historian, poet, philosopher, archæologist, astronomer, and ethnologist. The reviewer of Dr. Gifford's work has also to be all these things, with the little more that is needed for reviewing. We shall not make the claim. But we think we are able to see that this work has been done in such a way that it will not require to be done again in our time at least. We are able also to recognize the immense boon that this edition will be to workers in many different fields of study. We have even gone through the book for errors, and have been rewarded with a misspelling (Ermann) on the last page of the last volume. To Dr. Gifford himself it must be a matter of extreme satisfaction to see this great work accomplished before he dies. In the name of the great band of fellow-workers, whose work it will lighten and gladden, we offer him our hearty congratulation.

One interesting point may be noticed in conclusion. In the introduction to the translation, Dr. Gifford discusses the meaning of the name which Eusebius gives himself—Eusebius Pamphili (Εὐσεβῖος ὁ Παμφίλου). We think he has proved for the first time conclusively that the name is a testimony of filial reverence, that it means Eusebius the son of Pamphilus, and that it signifies that henceforth he would call no man 'father' save this best and dearest friend of his early manhood. He has also gone a good way to prove that Pamphilus had adopted Eusebius. For Pamphilus had a library which seems to have been unrivalled amongst Christians, and we know that Eusebius became the possessor of that library. It is probable, therefore, that Pamphilus had made Eusebius his heir, and the only way in which a childless individual could acquire an heir was by adopting him.

Among the Books of the Month.

Three little books have appeared at intervals recently, all meant to help the preacher to make his sermons light, if he cannot make them short. These three little books are now gathered into one book. Its title is *The Preacher's and Teacher's Vade-Mecum* (Allenson; 2s. 6d.). It is right honest and good work, to be despised by nobody. The author is Mr. J. Ellis.

FROM LETTER TO SPIRIT. By Edwin A. Abbott (*A. & C. Black*. 20s. net).—What a gift of writing Dr. Abbott has! It must take longer to write a book than to read it, yet we have scarcely finished the reading of one of his volumes, when another is put into our hands. What a gift of scholarship, he has too—patient, minute, exacting scholarship! What a combination of gifts it is—thorough scholarship and prolific writing in one! Nor is this all. Dr. Abbott has the far rarer gift of indifference to public applause. His work has not been recognized. Scholars have not taken to it; the public has not heard of it. Men have been shy to recognize even the central claim upon which the work is all fashioned. It is the claim that the variations in the Gospels are due to translation. There were Hebrew or Aramaic original Gospels, and every evangelist translated them as best he could, making innumerable mistakes in the pro-

cess, and adding or omitting as it seemed good to him for the uses of edification.

The great subject investigated in this volume is the *Bath Kōl* or supernatural word at the baptism of Jesus. We have often had volumes exclusively written upon the Temptation of Christ. We cannot recall a volume occupied exclusively with the Baptism. But here is a volume, and a very large one given to a single sentence in the story of the Baptism, and yet it is all of the strictest and severest learning, no exhortation, no homiletics, no padding of any kind.

Is it a literary curiosity? But what if it is scientifically right? We wish our New Testament scholars who are also scholars of Hebrew, and who have leisure, would lay aside their inconvenient modesty and deal with this book thoroughly on its merits. Dr. Abbott is not a man to be ignored. Moreover, the strength of his position lies in the accumulation of particulars. He must be examined page by page and point by point. We wish they would tell us, for example, whether or not the very existence of the 'dove' at the Baptism is due to a confusion with the name 'John.' John may be Jonah, and Jonah means 'dove.' Did the original Gospel say no more than that 'the Spirit in the eyes of John (the Baptist) rested on Jesus'?

The most wonderful of all city missions is the Jerry M'Auley Mission of New York. Its story is told in a book issued from the 'Bright Words' Office in Rothesay. The title is *Jerry and his Mission*.

THE CARDINAL VIRTUES. By the Rev. W. C. E. Newbolt (*S. C. Brown*. 3s. 6d.).—Having to select nine sermons for publication, Canon Newbolt did wisely when he selected those that were distinctively ethical. It is true there is in all Canon Newbolt's ethical preaching some flavour of the Middle Ages. But it is only a flavour; they are the ethical sermons of a preacher who lives in the heart of London to-day. 'My brethren,' he says, 'in view of the great virtue of Justice, have you considered the great question of running into debt? You are afraid to steal, and therefore you run into debt to satiate your craving to possess. And people who can ill afford it are deprived of their means of livelihood while you hold what is really their property. They wait for your convenience, still they wait, and at last perhaps they see him who holds their property sail off a dishonest

bankrupt, who pays the miserable pittance which is extracted from him, having thieved the rest.'

The Congregational Historical Society (The Memorial Hall, London, E.C.) has published an edition of Robert Browne's *Treatise of Reformation without tarrying for Anie*. The editing is done by Mr. T. G. Crippen (6d. net). It is not without consideration for these our present troubles that Robert Browne is revived to-day, as Mr. Crippen very plainly makes known to us. The question of questions in religion is just the question whether we must 'tarie for our Magistrates' or not.

Let us take this opportunity of calling attention to the *Transactions* of the Congregational Historical Society. Four parts are now issued. The first part came out in April 1901, the fourth in March 1903. Students of ecclesiastical history will find the papers they contain full of interest, and some of them offer information regarding the religious history of England which is not to be found elsewhere. Mr. Crippen's series of papers on Early Nonconformist bibliography is invaluable.

The fourth volume of *Studia Biblica et Ecclesiastica* is coming out in parts. The fourth part, which we think must be the last, has just been published. It is a study of baptism in Christian archæology, the author being Mr. Clement F. Rogers, M.A. The book is occupied solely with the question of the mode of baptism. Mr. Rogers tells us that he began his study in the belief that submersion was the usual form in the early Church, affusion being only allowed at intervals; he ended it with the conviction that affusion was the only method employed until the general introduction of infant baptism in the early Middle Ages made submersion possible. The volume is written with a purely scientific interest, and is illustrated throughout. (Oxford: Clarendon Press; 4s. 6d.)

It is not every American book that can be published in this country. The publishers, indeed, have to be somewhat careful nowadays. Not infrequently a book that has been highly successful in America has utterly failed to appeal to the book-buying Englishman. But this is owing to some peculiarity of manner, or to that difference in literary 'atmosphere' which undoubtedly exists in the two countries. When the strength of the book lies in its scholarship, and that means, if it is a

theological book, when it lies in its closeness to the mind of Christ, neither climate nor country stands in its way.

There is no book of recent issue in America that is more likely to appeal to the English student than Professor Adams Brown's *The Essence of Christianity*. It owes nothing to locality. It owes everything to its author's loyalty to Christ and to truth. The title may not be attractive there or here. It is not intended to attract the superficial reader. But surely it is a matter of interest even to the most superficial reader to know what Christ stands for, what is that power of God unto salvation which we name by the single word 'Christianity.' In these days, when Comparative Religion is upon us, it will be found that there are few matters of keener interest or more urgent necessity. Dr. Adams Brown's method is historical. After stating the problem, after stating what is involved in a scientific definition of Christianity, he proceeds to show how it was understood (1) by the Ancient Church, (2) by the Reformation, (3) at the beginning of modern theology, (4) by Schleiermacher, (5) by the Hegelians, (6) by the Ritschlians; and then in a masterly concluding chapter he gathers together the purpose and point of the whole. Dr. Adams Brown is one of the youngest men in the strong band of the Union Theological Seminary, New York. He is Roosevelt Professor of Systematic Theology there.

MIRACLES AND SUPERNATURAL RELIGION. By J. M. Whiton, Ph.D. (*Macmillan*. 3s. net).—This is a popular, an extremely popular, account of what the modern mind does with the miracles of the Bible. The tendency of present-day scholarship is to get rid of the miracles by criticising the text. The miraculous portions are found to be later accretions. Dr. Whiton goes back to the old theory of trance, and the like. And he is actually so lacking in exegetical instinct as to think that Christ's words, 'The maid is not dead but sleepeth,' mean that Jairus' daughter was in a trance.

THE DOCTRINE OF THE CHURCH IN SCOTTISH THEOLOGY. By the late John Macpherson, M.A. (*Macniven & Wallace*).—This is the sixth series of the Chalmers Lectures. The Chalmers Lectures have sometimes been dry and a little out of date. Yet if ever a lectureship was

founded to be up to date and practical it was this. And Mr. Macpherson was right in choosing so urgent a subject as the Doctrine of the Church. He knew the subject, and he handles it masterfully. He knew its history, its history in Scotland at least, and he treats it historically. Perhaps it is a little more than a history. Perhaps it is a vindication. For Mr. Macpherson was a son of the Covenant, and he believed in it with all his heart and conscience.

Messrs. Marshall Brothers have published an appeal for extempore preaching and congregational singing, under the title of *How to Fill the Churches*. The author is Mr. W. Nicholson.

DAWN IN THE DARK CONTINENT. By James Stewart, D.D., M.D. (*Oliphant, Anderson & Ferrier*. 6s. net).—Dr. Stewart (of Lovedale) is the 'Grand Old Man' of missionary enterprise to-day. In this volume he gives an account of what has been done by the gospel in Africa. Of this he might have said *magna pars fui*. But his modesty is part of his greatness. It is the gospel, not himself. It is the gospel in every part of the continent, and by all agents whatsoever.

It is a history of Christianity in Africa. And although the greatness of the messengers of the gospel cannot be hid, there is no posturing or picturing of greatness; all that is of man's doing appears incidentally, the work is ever of God. What does it matter, then, whether it is a Moravian or a Presbyterian, an Englishman or a Norwegian? It is the hand of God, using the hand of man, and making it great by that use, but never making it prominent to the hiding of the power that is unseen and eternal.

What an apology for Christianity the book is! It is filled with maps to draw the eye of the mere geographer. But what does the geographer find? Maps painted half of heaven and half of earth. There are great rivers and there are great deserts, but the rivers are made highways for the Prince of Peace, the deserts are made to blossom as the rose. It is the irresistible apologetic of scientific fact; fact stamped upon the surface of the earth, not dependent upon argument or the turn of logical formulæ. It is the modern form of the old and always irresistible argument for Christ, Come and see.

Dr. Stewart writes well. We might almost say

he writes as a man of science rather than as a missionary. Other writers would have had more unctio. But this tells better. In the present attitude of men's minds to missionary enterprise, this will do more good.

A SHETLAND MINISTER OF THE EIGHTEENTH CENTURY (*Oliphant, Anderson & Ferrier*).—Book collectors should keep their eye on the catalogues for this book. The author is the Rev. John Willcock, B.D., of Lerwick. Mr. Willcock has made a name for himself as a historian, and his name will be better known yet. This is his first book, and it was printed and published in Kirkwall. It is the kind of book that stamps the man of literary taste. Its hero, the Rev. John Mill of Dunrossness, was a certain figure in his day, but all that remains of him is of no great account for modern science. The only relic of any scientific consequence has to do with Mr. Mill's powers as an exorcist. Some of the examples of his power in casting out devils are flagrantly true. Take this one: 'One night, as Mr. Mill was taking a walk in the neighbourhood of Lerwick, he saw a woman among the rocks at the seashore holding a lighted candle in her hand. At once suspecting that Satan was at work, he clambered down, and found a young woman, who was evidently in great distress of mind. When he inquired what she was doing there at that time of night, she told him that she was going to "cast herself away upo' da sea," for she had sold herself to the Devil, and that when the candle she held was burned out, the Devil would come to claim her. Quickly blowing out the flame, Mr. Mill seized the remaining stump of the candle, and, putting it into his pocket, he told her that he would dispose of it in such a manner that it would never be burned out. The young woman, being satisfied by the assurance of the minister that she was thus delivered from the power of the fiend, willingly returned with him to the town.'

ARE THE CRITICS RIGHT? By Wilhelm Möller. Translated by C. H. Irwin, M.A. (*Religious Tract Society*. 2s. 6d.).—Is it not time to recognize that wholesale denunciation of the Higher Criticism of the Old Testament is not a proper subject for Christian Apologetics? Is it not time to make some discrimination? For if there is 'wild-cat' criticism there is also 'wild-cat' de-

nunciation of criticism, and the one is as hurtful to Christ as the other. The Religious Tract Society recognizes that the time to discriminate has come. This book is temperate. It is also a scholar's book. There is no pretence that 'common sense' will do instead of learning. There is no pretence that anything else will do, except an intelligent appreciation of what criticism means and a patient effort to show that the truth is not all with it.

The Rev. James Neil, M.A., has published a strong protest against Musical Services, involving a milder protest against instrumental music in divine worship. The title is *Musical Service: Is it Right?* (Simpkin).

Two volumes of sermons of quite exceptional merit have been published by Mr. Stockwell. The one is entitled *Concerning the King*. Its author is the Rev. John Thomas, M.A. The other is called *The Eternal Son of God and the Human Sonship*. It is written by Dr. Alexander Mackennal. Without attempting to prove our case, by quotation or otherwise, we wish the more to emphasize the statement that the sermons in these two volumes are exceptionally thoughtful, because the outward appearance of both is so unattractive. No one's eye will be caught by them, therefore let the eye of the preacher seek them out. To read them will be to add freshness and vitality to his own preaching.

Mr. Stockwell has published other two volumes of sermons—*On Service with the King*, by G. T. Candlin, and *God's Hardest Task*, by C. E. Stone

—good sermons also; but without the distinction of those two volumes.

THE BEGINNINGS OF CHRISTIANITY.
By Paul Wernle. Translated by the Rev. G. A. Bienemann, M.A. (*Williams & Norgate*. 10s. 6d.).
—The new volume of the 'Theological Translation Library' contains the first part of Professor Wernle's lectures on New Testament theology, to which, when he turned them into a book, he gave the title of *The Beginnings of Christianity*. This first volume contains the Presuppositions and the Rise of the Religion. This book has done more than even his Handbook to New Testament Theology to make Professor Wernle's name known, for it is more popular in style, and its points of originality are more easily seized. It has made him known as a very great theologian, one of the greatest of our time. One sees in his work as clearly as anywhere else how different is the task which the systematic theologian sets before himself in our day, from that of a former time. The older theologian, like the Jewish Rabbi, systematized the thoughts of his predecessors. His work was properly called a *System* of theology. The modern theologian is an original thinker. Catholic, Lutheran, Reformed—he is careless how he is classed. He is anxious to exhibit for himself what he himself has learned of the mind of Christ and the apostles. Professor Wernle is an excellent example. He is not out of touch with historical theology. But it is more to him to show that he has the mind of Christ.

The Two Paracletes and the Under-Paracletes.

AN EXEGETICAL STUDY.

BY THE REV. JAMES WELLS, D.D., GLASGOW.

A GREAT painter was once asked how he had put so much devout feeling into one of his sacred masterpieces. 'Ah,' said he, 'I painted the whole of it on my knees.' On the knees of the heart one should study this divine theme.

A Paraclete is literally one called to aid another: from κλητός, 'called,' and παρά, 'along with' or 'alongside of.' A recent writer suggests that its exact meaning is one who aids the κλητοί, or 'the

called'; that Christians are 'the called,' and the Holy Ghost is their helper. But this is far too ingenious: great popular words are not formed in that subtle way; and the secular cannot be so far removed from the sacred meaning. The κλητός refers directly, not to the Christian, but to his divine Helper, who is good at need, almighty in extremity. This is made plain by the Latin equivalent *Advocatus*. The *Vocatus* there must