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questioned the timeliness of his service to the scholar's equipment through his dictionary work, nobody need grudge to the preacher a corresponding service. Not every study is a Newcastle requiring no fuel import. He intended that the aids he offered to the pulpit should be used as incentives and examples, stimulating personal thought and similar research.

One winces as one regards that vacant chair. Who is to take its owner's place? Of scholarship our country has no lack, but of editorial courage it cannot boast. Not a single commanding weekly journal of religion, theology, and Church life does Scotland possess, or has it ever possessed. *The Critical Review* is gone, without successor. One hopes that THE EXPOSITORY TIMES will continue to flourish and save at least a fragment of our face. Our country has no greater need, I believe, than a strong, well-edited, and comprehensive Religious Weekly, and a similar Monthly. Not till another James Hastings appears shall we obtain them, and remove our national reproach. Where is the man?

What do we not owe to him for the encouragement he has given to generation after generation of our younger scholars in all the Churches to make their first essays in constructive literary work? Our first and our supreme organizer of post-graduate research in Theology, he cherished a Baconian vision of co-operative scholarship, and while others were content to dream he set the printing-press in motion. If, as I believe, it is true that our Scottish ministry and Churches now occupy a unique position in the Christian world as combining an open mind with a tenacious loyalty to the religious past, and that the successors to Robertson Smith and his fellow-pioneers in Biblical studies have been unembarrassed by the clamour of ecclesiastical and popular suspicion and misgiving, we owe it very largely to him. His editorial instinct to choose for his undertakings men in all lands whose reverence and patience in the search for scientific truth were a security alike against obscurantism and against reckless innovation amounted to a kind of divination. Research moves on, and dictionaries and cyclopædias inevitably age, but his great works hold their own to-day as still essentially adequate to their purpose. They amply vindicate his method, his aim, and his critical principles. He was indeed happy to have been permitted to carry them to completion.

The recollection of personal incidents which threw a vivid light upon his Christian temper, his generous heart, his chivalrous judgment, is fresh within my mind. I must content myself with one. A prominent review by him in THE EXPOSITORY TIMES of a striking book by a talented but little-known writer impressed me at the time as unwontedly harsh and as inappreciative of its mystical insight and frequent literary beauty. I wrote to him a friendly remonstrance, and told him what I knew of the writer and his mind and gifts. His reply was immediate and full of generous concern. He begged me to take as many columns of the next issue as I cared and do justice to the book—a kindness of which I, as promptly, availed myself with gratitude. Editors of that order are hardly numerous. It was not less characteristic of him that he had resented two features of the book, a certain looseness of structure and a dangerous sympathy with pantheistic forms of thought and expression.

To the memory of such a life and character, one is proud to do reverence. Scholar, thinker, preacher, friend, and man, we miss him sadly, but we think of him with deep and enduring thankfulness.

THE LIFE-WORK.

BY PROFESSOR H. R. MACKINTOSH, D.PHIL., D.D.,
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A MAN who planned and finished so great a life-work as Dr. James Hastings cannot be summed up in any phrase. Nor is analysis of one we regard with loving admiration either a pleasing or a hopeful and promising pursuit. I will therefore make no attempt in these lines to separate out the elements of character and intellect which made him what he was, still less to compare him with others belonging to his own high class. It will suffice to convey some personal impressions left, during twenty-five years, on the mind of one who could not hear his name uttered without an involuntary movement of gratitude.

Naturally we think first of his absorbing interest in the Bible. To glance down the list of works for which he became responsible is to realize vividly that the modern Bible-reader probably owes more to Dr. Hastings than to any other one scholar of our generation. To some people the Bible is a warehouse of texts; to others a literature on which as critics they may impose their own dictatorial

formulæ; to him it was the recorded converse of God with man. He would have claimed, with Coleridge, to read the Bible as he did any other book, 'so far as I can or dare.' But the book must be read with the understanding no less than the spirit; and one principle which controlled all Dr. Hastings' work was this, that the truth about anything in the Bible, scientifically ascertained, was more interesting by far, as well as more edifying, than the most venerable but inaccurate opinions. Hence in magazine and dictionary he set himself, first and last, to bring out the sense of Scripture.

On that subject he offered to the world the best information which modern scholarship can furnish. He offered it in a shape that was in a remarkable degree full, accessible, and trustworthy. Round him a large and ever-growing band of scholars assembled. On the title-page of the *DICTIONARY OF THE BIBLE*, vol. i., his named assistants, in addition to Dr. Selbie, are Dr. A. B. Davidson, Dr. Driver, and Dr. Swete. In the background, with unceasing aid and encouragement, is Dr. Sanday. People felt from the start that such an enterprise was of no little religious importance, and that from the intellectual point of view nothing could be more wholesome or stimulating. They have had no reason to change their views. The succeeding Dictionaries, up to and including the great *Encyclopædia*, revealed a steady application of the same principles, the same maxims of truth-loving scholarship and spiritual common-sense and single-minded Christian faith; with, of course, the ever-growing refinement of accuracy, due to the progress of theological science, in the application of these principles to problems old and new.

In Dr. Hastings' mind all this was for a purpose. His supreme aim was to foster exposition of the Bible, in church and class-room. Here is the significant paragraph which opens the Preface to his first Dictionary:

'Give heed to . . . teaching. Perhaps the Church of Christ has never given sufficient heed to teaching since the earliest and happiest days. In our own day the importance of teaching, or, as we sometimes call it, expository preaching, has been pressed home through causes that are various yet never accidental; and it is probable that in the near future more heed will be given by the Church to teaching than has ever been given before.

'As a contribution towards the furnishing of the Church for that great work, this *DICTIONARY OF THE BIBLE* is published.'

There, in a style all his own, he betrays the one great interest of his life. He wrought to better the outfit of the expositor.

In this character, he united in a singular way two qualities often found in antagonism—extremely positive evangelical conviction and a passionate attachment (it was nothing less) to Biblical criticism. Few men have seen more clearly that these two, far from enemies, are allied by essential nature. I dare say he received many anonymous letters denouncing him for this, but the position for him was an axiom. Like Robertson Smith, he found no difficulty in loving the Gospel while at the same time he toiled unendingly to mediate knowledge of the processes and events through which this Gospel had taken shape in history. Now and then the old question comes up whether we can consistently both believe and criticise; for many, the most convincing answer to that inquiry will always be an actual instance like Dr. Hastings, in whom the two devotions were combined not only without hesitancy, but with perfect naturalness.

Others with more technical insight must speak of his genius as Editor. The word 'genius' is surely not overstrained; speaking for myself, I can only say that after early doubts as to the wisdom of certain enterprises he had planned, I came to the conclusion that he saw far more deeply than any one else into the legitimate wants of his great constituency, and knew better how worthily to satisfy them. We cannot be too deeply thankful that he lived to see his *magnum opus* (except for the Index) complete in twelve volumes. It will carry his name down for generations. The most important German rival is really not in the same class. Its generous tribute to the *Encyclopædia* is to say that 'in it the Anglo-Saxons, who up till now have so much leaned on German theology, have emancipated themselves; not only so, they have surpassed us in wealth of material and the fulness of individual contribution.'¹ Much the greater part of his literary output, so far as I know, was editorial, and none the less original on that account. Including thirty-three yearly issues of *THE EXPOSITORY TIMES*, at least eighty-seven volumes came from his hand. In

¹ *Die Religion in Geschichte und Gegenwart*, Bd. iv. col. 649.

the list of twentieth-century bookmen his name will be placed high.

The theology of Great Britain has been called provincial, though in point of fact it is noticeably less so than that of, say, Germany. And no one did more to keep the outlook wide and hospitable than he whom we have now lost. From the beginning he recognized that there are no frontiers for ideas. British reviews in which the products of Continental theological thought and scholarship are noted and estimated might be counted on the fingers of one hand, and among these THE EXPOSITORY TIMES has always taken a leading place. So, too, in his great company of contributors to the *E.R.E.* (to use the pregnant initials), the names of German, American, French, and Dutch scholars occur familiarly. Their articles came in before the war and after the war. The massive article on the Religion of Israel, for example, contained in the extra volume of the first Dictionary, and one of the most important treatises Kautzsch of Halle ever wrote, was done at Dr. Hastings' request. The same genuine width of mind led him to give many younger writers here their first chance. Faithful as he was to old friends, he acted as if he believed that a

man's most original work, in the majority of cases, has been done by the time he is forty. Thus he 'fanned intelligence' in the churches of our land.

Space fails, and I cannot touch on his excellence as a preacher, or the affectionate assiduity of his pastoral care. To many among the thousands of his readers it must have come as a surprise to learn that much the longer portion of his working life was spent in the regular ministry. But it is impossible to end without the plain unvarnished statement that he was a very good man. He was good, in the sense which the Bible gives to that noble word. Transparent and unselfish courtesy, beneficent firmness in the right, fidelity, all suffused with the fear and love of God—these marked him, these linger now in memory. He rejoiced in the triumphs of Christ. He would have gone to the stake for the Gospel of the Cross. We are rightly told that, under God, no man is indispensable; but this does not at all mean that he can be replaced. And it may be long before another Hastings, with the same gifts, and the same consecrated zest, comes to enrich the Christian society, and to earn gratitude from all to whom light on the faiths of men is a coveted gain.

The First and Second Epistles to the Philippians.

BY PROFESSOR THE REVEREND J. HUGH MICHAEL, M.A., VICTORIA COLLEGE, TORONTO, CANADA.

By most English writers on *Philippians* it is either tacitly assumed, or else maintained after a more or less summary dismissal of the opposing view, that the extant Epistle is the first letter addressed by Paul to Philippi after he had received the gift brought by the hand of Epaphroditus, and accordingly that the great passage in the fourth chapter in which he speaks of the gift (4¹⁰⁻²⁰) is his first expression of thanks for the generosity of the Philippians. That Paul had received a letter from Philippi *after* the coming of the gift is, in view of 2²⁶, regarded by some as possible, by others as probable, but, so far as I am aware, Allen and Grensted are alone among English writers in thinking that Paul had already written to thank the Philippians, thereby eliciting a second letter from Philippi, to which in turn reply is made in the extant Epistle.

This reading of the situation, as every student

of the New Testament knows, is set forth with great fulness by Zahn, who bases his view mainly upon the indications furnished by our Epistle that no inconsiderable time had elapsed between the coming of the gift and the writing of *Philippians*, during which period, as we know, news had been interchanged between Rome and Philippi. Epaphroditus, as we learn, had fallen sick in Rome, and news of his illness had reached Philippi. Tidings of the consequent distress of the Philippians had in turn reached Epaphroditus at Rome. 'With these interchanges,' says Zahn, 'which took place between the arrival and departure of Epaphroditus, it is self-evident that other news also was interchanged between Philippi and Rome and Rome and Philippi. As the messengers came and went, they would naturally be entrusted with letters.' A moment's reflection will show how reasonable is this conclusion. Paul had received a gift from the