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5.

Come, Lord, to us in this Thy mercy's hour,
 Come in Thy plenitude of grace and power ;
 No wayfarer be Thou, no transient guest ;
 But ever here vouchsafe to reign and rest.

6.

O Spirit of the Father and the Son,
 Thou in the everlasting glory One,
 We worship Thee, we love Thee and adore.
 The Lord of Life, our life for evermore.

E. H. BICKERSTETH.

Tune, DALKEITH.

Reviews.

Through the Light Continent ; or, the United States in 1877-8.
 By WILLIAM SAUNDERS. Cassell, Petter & Galpin. Pp. 409.

WRITING of the Conservative feeling which prevails in a population of farmers owning their own land, Mr. Dale, in *Impressions of America*, says :—"If a couple of millions of American voters were suddenly transferred to English constituencies, the Conservative reaction would probably receive a great accession of vigour. Of course the Church would be disestablished within a few months after the first general election." What effect the suggested importation of American voters would have upon the Conservative reaction I do not propose to discuss, but the statement that it would of course lead to the disestablishment of the English Church, or have any tendency in that direction, involves a view of American opinion entirely opposed to anything which I was able to discover. Before I visited America, I had been constantly told that I should find there such a liberal voluntary support of religious teaching and services as would at once prove the non-necessity for any State aid for religious purposes. I did find throughout the States—in the North, the West, and the South—remarkable illustrations of vigorous and liberal voluntary support ; but I also discovered that personal voluntary efforts were constantly assisted by State aid in the shape of grants, the aggregate value of which is enormous. I was unable to discover the slightest indisposition on the part of any persons to give or accept State aid for the support of religious or benevolent institutions ; on the contrary, it seemed to be regarded as the most natural thing that the State should assist institutions which were found to be of public advantage. It was not an uncommon circumstance for the State to vote supplies for the support of schools or asylums which had been established by voluntary efforts, and in which religious teaching was an essential part of the scheme. . . . This friendly feeling all round toward the State may lead to concurrent endowment, and in fact it has tended to this, but as to disestablishment it would not be thought of as a principle. If an institution supported by the State becomes useless or corrupt it must be reformed or given up, but it would appear to an American quite natural that the State should continue to support an institution, provided that it continued to be worthy of support.

The preceding paragraph we have quoted from the volume before us. Mr. Dale, in his sketchy—not to say—prejudiced “Impressions,” we believe, is wrong; and Mr. Saunders, in his carefully written impartial work, we believe, is right. Mr. Saunders sums up his conclusions as follows:—

If an American had to consider the question of Disestablishment in England he would look at the subject from a practical point of view; he would make himself acquainted with what the Church was doing, how far her work was useful, and what it cost the State. It would not occur to him that the existence of an Established Church was of itself a standing injustice to Catholics or Dissenters; for as a Quaker is aggrieved by the existence of an army, so may a Catholic or Dissenter be aggrieved by the existence of a State Church; but in each case the Government are bound to regard the safety and welfare of the community from their own point of view, and it would be upon a balance of advantages to the community that an American would decide for or against Disestablishment.

The change in the so-called “Liberationist” policy during the last few years gives to such testimony as that of Mr. Saunders a peculiar value. It is now asserted among extreme “Radicals” in this country that “an Established Church is a naturally vicious institution;” and too often men of undoubted Christian principles are found allying themselves with Sceptics, Secularists, and downright Infidels, in action tending to the destruction of a National Religion in any shape or form.

Through the Light Continent contains readable information, with valuable statistics, on many points specially interesting as between ourselves and the United States at the present time.

Evangelical Opinion in the Nineteenth Century. By the Rev. DAVID DALE STEWART, M.A., Rector of Coulsdon. Pp. 40. Hatchard's.

THE substance of this Essay was read before two Clerical and Lay Societies some three months ago. On the title-page appears the well-known sentence from Sir James Stephen's “Ecclesiastical Biography”:—“The system called Evangelical—that system of which (if Augustine, Luther, Calvin, Knox, and the writers of the English Homilies may be credited), Christ himself was the Author, and Paul the first and greatest interpreter.” From the starting point that the Evangelical movement of last century was a Divine gift to the Church, Mr. Stewart dwells upon its growth, and then proceeds to point out how the present position of the Evangelical movement is endangered and disturbed. He also writes some practical suggestions. “The old principles of Evangelicalism, which are independent of all times and of all places, should be steadily revered.” To many questions of detail, however—e.g., Should the choir wear uniform dress? “the proper answer can only be given when the peculiar circumstances of each locality are fully known.”

Heartily commending this pamphlet to the attention of our readers, we cannot refrain from quoting two of its pages. Mr. Stewart writes:—

Two more than commonly excellent men—now, for many years, fallen asleep in Christ—who were resident in Oxford during my University career—were for a time steadfast to Evangelical views, and afterwards supposed they had bettered them by adopting, the one High Church, the other Broad Church, opinions. But when I came to read their memoirs, with loving interest (for I had the advantage of being acquainted with both of them at the University), it was intensely instructive to me to perceive, as I thought I could perceive, that, though the biographer of each set himself to show that each had gained much by his change of school, it was the essence of Gospel Grace, as the Evangelicals had originally taught it, which each, himself, revealed as his real and abiding comfort. The one was WALTER

KERR HAMILTON, some nine years my senior, whom I knew, in the respectful intercourse which an undergraduate could hold with a clerical M.A. The other was FREDERICK WILLIAM ROBERTSON, a man of my own standing, whom I had the privilege of knowing as a friend. Hamilton, after having been a conspicuous upholder of Evangelical opinion in Oxford, became, as we may all remember, the much-admired High-Church Bishop of Salisbury. And Canon Liddon, his biographer, though speaking highly of Evangelical sentiments, has set himself to show that they were but a fragment of the creed which had come from heaven, of which he says Hamilton afterwards discovered the un mutilated whole; but, when we come to the affecting story of Hamilton's last illness, which, as men would say, interrupted prematurely his self-denying, zealous life, a brief utterance which fell from him on his last day is richly suggestive: "*The only thing I want,*" he said, in accurate accordance with his original Evangelical training, "*is to place my whole confidence more and more perfectly in the Precious Blood.*"

The First Epistle of St. John: a Contribution to Biblical Theology. By ERICH HAUPT. Translated, with an Introduction, by W. B. POPE, D.D., Didsbury College, Manchester. T. and T. Clark.

The History of the Passion and Resurrection of Our Lord considered in the light of Modern Criticism. By DR. F. L. STEINMEYER.

THE work before us on the *First Epistle of St. John* does not profess to be a Commentary. Much is wanting in it that is ordinarily looked for in that kind of work; and, on the other hand, it contains much that goes beyond the design of a Commentary in the ordinary sense. The author's aim has been, he tells us, to unfold, with the New Testament only in hand, the order and the substance of thought in this Epistle. Labours of a critical, philological, polemical, and historical kind, he says, are only the preparation for the proper business of exposition. His pages, therefore, are not cumbered with references or replies. Evidently a deeply-read divine, as well as an independent thinker, he has desired simply and solely to extract from the hidden depths of Scripture its pure gold. As is remarked in the *Evangelische Kirchen-Zeitung*, Haupt places every expression of the Apostle, so to speak, under a microscope, and traces it back to its premisses and forward to its conclusions. His eye is always fixed on the process of thought. Dr. Pope, the translator, justly observes that although "a certain Platonic philosophy and the theology of Lutheranism underlie the exposition, these are not unduly obtruded. The reader and his guide are together in the presence of St. John as an independent witness of the truth of God." As a specimen of the style we quote the following from the exposition on Chap. ii. v. 2:—

Of the few meanings which have been assigned to this word *παράκλητος*, Comforter and Advocate, the former, in the sense of *παρακαλῶν*, the latter in that of *παρακληθεὶς*,—most decidedly the second is the only one admissible here; it alone answers to the passive form of the word, by the explicit use of the term in classical Greek. Now as, apart from these reasons, it is inappropriate to assume that in the same author, in the same general period of his writing, and especially in the case of an idea so very important, the same word has few distinct meanings, one passage must be regarded as shedding some light upon the passages in the Gospel where the word occurs. It is true that there it is the Holy Ghost that is spoken of, while here it is the Son; but apart from the fact that in John xiv. 16, the Holy Ghost is mentioned as ἄλλος παράκλητος, which indirectly at least calls the Lord a *παράκλητος* also, the difference is only an apparent one; for the Holy Ghost is in the New Testament the Spirit of Jesus Christ.

In Professor Steinmeyer's preface to the English translation of his work we notice some interesting remarks concerning Strauss, the author

against whose destructive tendencies the work was primarily directed. Strauss printed his "Confession" in the year 1872. "The views of that most melancholy work," says Steinmeyer, "did not offend the majority of his followers; but *the openness with which the confession was uttered was vexatious*—it did not suit them!" They would fain have the appearance of honouring religion, and valuing religiousness. Christianity is respectable. German "Liberals," therefore, though they may throw overboard principles, yet make use of phrases, and while denying revealed facts, seek to satisfy themselves with religious feelings. Naturally, to such the outspokenness of Strauss was annoying in the extreme; it was inconvenient as well, forsooth, as unphilosophical. Strauss ceased, accordingly, to be the hero of the day; his influence had been waning for some time, but his "Confession" of Nihilism offended "Liberals" of many shades. "Strauss made an end," says Dr. Steinmeyer, "of all half-way positions, and gave all concealment the *coup de grâce*. Without hesitation and without compunction, without phrasing, and without scruple, without moving a muscle of his face," he drew the last consequence clearly and surely. "Are we still Christians?" he asked, and his answer was "No!" "All action of mind and spirit must be identified with the changes in the material of the brain." This is "the New Religion" which Strauss offered to Germany.

Steinmeyer's History and Haupt's Commentary form the second issue of Messrs. Clark's "Foreign Theological Library" for 1879. This "Library" was commenced in the year 1846, and from that time to this four volumes yearly—136 in all—have been published with regularity. It is proposed, we observe, to begin a new series with 1880.

Analytical Concordance to the Bible, on an Entirely New Plan, containing every Word in Alphabetical Order, arranged under its Hebrew or Greek Original, with the Literal Meaning of each, and its pronunciation; exhibiting about Three Hundred and Eleven Thousand References, marking 30,000 Various Readings in the New Testament; with the Latest Information on Biblical Geography and Antiquities. Designed for the Simplest Reader of the English Bible. By ROBERT YOUNG, LL.D. Pp. 1100. Edinburgh: George A. Young & Co. London: Hodder and Stoughton.

THIS Concordance, without question, is a work of singular merit and value. Dr. Robert Young, to whose scholarship, ability, and research, we owe it, is known as a Biblical scholar of high rank; and it may be permitted to us to congratulate him cordially and gratefully on the completion of his great work, the noble quarto before us. We have examined its pages, here and there, with respectful care; and we have no hesitation in earnestly recommending it as trustworthy, and in all respects worthy of praise, a very valuable help to students of Scripture.

In his prefatory note, Dr. Young gives an interesting sketch of Concordance history, beginning with Cardinal Hugo's work in the thirteenth century. The Concordance of Alexander Cruden, whose third and last edition was issued in 1763, has been reprinted (generally abridged) in very many forms. Dr. Young observes:—

The present Work is the result of very many years' labour, and is designed to lead the simplest reader to a more correct understanding of the common English Bible, by a reference to the original words in Hebrew and Greek, with their varied shades of meaning, as explained by the most recent critics—Fürst, Robinson, &c. Every word in the English Bible is cast into proper alphabetical

order, these are then arranged under their respective original words, all in their own proper alphabetical order. To each of these the *literal* meaning is prefixed, and the *pronunciation* appended, with certain figures which indicate the number of the Hebrew conjugation; which latter sign is of great value, since each conjugation has more or less a *definite* signification of its own. Thus Nos. 1, 3, 5 are *active*, Nos. 2, 4, 6 *passive*, and No. 7 *reflexive*. So that if QATAL in the first conjugation is "he killed," the second is "he was killed," the third "he killed violently," the fourth "he was killed violently," the fifth "he caused to kill," the sixth "he was caused to kill," and the seventh "he killed himself." Though many exceptions are found, the general formula holds good, very distinctly.

As Cruden's Definitions, though many of them interesting and good, often express too decidedly his own specific view of religious truth to be satisfactory, the present Work confines the definitions strictly to their literal or idiomatic force; which, after all, will be found to form the best (and indeed *the only safe and solid*) basis for theological deductions of any kind.

Dr. Young's Concordance, then, is an entirely independent work, and in no sense an edition of Cruden, either in its plan or its execution. Its great object, as Tyndale says of his New Testament, is to enable every "ploughboy" to know more of the Scriptures than the "ancients," by enabling him at a glance to find out three distinct points—*First*, What is the *original* Hebrew or Greek of any ordinary word in his English Bible: *Second*, What is the *literal* and primitive meaning of every such original word: and *Third*, What are thoroughly true and reliable *parallel passages*:—

In carrying out these three important Points, the following plan has been adopted: *First*, One Hundred and Eighteen Thousand references have been given, which are not found in Cruden. *Second*, Every passage in the New Testament which critical investigators, like Griesbach and Tischendorf, have noted as doubtful, or as having a *Various Reading*, has been marked by brackets. *Third*, The Proper Name of every Person and Place has been given, with the literal meaning. *Fourth*, The date or era of every Person, so as to distinguish him from every other of the same name. *Fifth*, The location of every place in its tribe, with the modern name (if identified), so as to form a complete Scripture Geography and Gazetteer.

The predominating feature, however, of this work, is the analytical arrangement of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. As a specimen, we may quote the following:—

FORM, without—

A ruin, vacancy, יָהוּה tohu.

Gen. 1. 2 And the earth was without form, and

Jer. 4.23 and, lo, (it was) without form and void

FORMED, thing—

Thing moulded or shaped, πλάσμα plasma.

Rom. 9.20 Shall the thing formed say . . Why hast

FORMED, to be—

1. *To form (cause to writhe with pain), הִלֵּךְ, הִלֵּךְ, 3a.*

Job 26. 5 Dead (things) are formed from under

Isa. 43. 10 before me there was no God formed

2. *To be formed, fashioned, framed יָצַר yatsar, 2.*

Isa. 54. 17 No weapon that is formed against thee

3. *To be formed, fashioned, framed, יָצַר yatsar, 6.*

Job 33. 6 Behold . . I also am formed out of the clay

4. *To be moved, kneaded, formed, יָצַר qarat, 4.*

We need only add that the work is well and carefully printed.