

THE  
PRESBYTERIAN REVIEW.

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No. 7.—July, 1881.

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I.

THE PLAN OF THE NEW BIBLE REVISION.

WITHIN a few weeks past there has appeared a volume which has for some time been looked for with great and growing interest. This is the New Testament as revised by a number of British and American scholars, which is now given to the world without waiting for the Old Testament, the completion of which is not expected for two or three years to come. In the next number of this REVIEW there will be a careful critical estimate of the characteristic features of this interesting and important volume. What is now proposed is to give some account of the origin and progress of the whole movement for revision, and to consider the plan upon which it has been and is to be conducted.

In regard to the authorized version there has been for a long time a substantial agreement among all the learned upon two points: first, that in point of fidelity and elegance, the English Bible, as a whole, is equal if not superior to any other version, ancient or modern; but, secondly, that in particular places it is defective, owing to the progress made in grammar, lexicography, exegesis, criticism, and archæology since the days of King James, and also to the inevitable changes in the meaning and use of many English words and phrases. Attempts, therefore, at a new version in whole or in

heard when we were with him in the holy mount," 2 Pet. i. 18. "We were eye-witnesses of his majesty;" 16 ver. And says John, "We beheld his glory, the glory as of the only begotten of the Father," I. 14. "That which we have seen and heard declare we unto you," I John i. 3.

But we must not extend this review notice. Narrow and superficial as compared with this view of Steinmeyer must be the theory which would make the Epiphany external and occasional, which would confine it to the baptism at the Jordan, or to the visit of the Magi, or to the miracle in Cana—to one of these, or to these three. In the view of Prof. S. these are not excluded, but included, yet included as only a part of the great whole and by no means a chief part of the whole Epiphany in, to, and through Christ.

It may or may not be well to commemorate the single occasion of Christ's baptism, or the adoration of the Magi, or the miracle in Cana. This is not the question involved in the Epiphany as discussed by Dr. Steinmeyer, but, rather, what is it as subjective and objective (internal and external)—what is *the idea* (Der Begriff) and what are *the facts* (Die Thatsachen)?

And yet to the narrow and superficial proportion it has too often been dwarfed. So, on the one hand, the Eastern Church commemorated it as chiefly a single external event—the baptism of Christ, in which was manifested the majesty and mission of Christ Jesus the Lord; on the other hand, the Western Church, with a view no less superficial and narrow, commemorated it as chiefly a single external occasion—the visit of the Magi, when Christ was manifested to the Gentiles. As subordinate the festival might include or not a recognition of the birth of Christ, and of the miracle at Cana—the Bethphania or even the Phagiphania.

When or where the festival originated is not known; whether, as Clement suggests, it was first introduced by the Basilidians of Alexandria in Egypt, or, as Neander suggests, the Basilidians derived it from the Jewish Christians of Syria. However this may be, in the East it especially commemorated the baptism of Christ, since, as Chrysostom remarks, there was a higher manifestation at Christ's baptism than at His birth.

When, at length, the commemoration of His nativity was included in the festival of the Epiphany and became prominent, we get a glimpse of the real significance and scope of the Epiphany. We advance toward the proper view as the commemoration of the Nativity or Incarnation outranks the rest and Christmas is recognized as an independent and universal festival. Thus, we seem directed to one comprehensive reality—the Incarnation, which includes in germinal and certain development the entire Epiphany—the manifestation of God in the flesh; the divine manifestation in and to Christ and through Christ to the world; the logical antecedent and the logical consequent—*the idea* and *the facts* united in the person and the life of Christ. As Dr. Steinmeyer would express it—Der Begriff; Die Thatsachen; Der Begriff und die Thatsachen—the Epiphany. R. B. WELCH.

ETERNAL PURPOSE: A Study of the Scripture Doctrine of Immortality. 12mo, pp. 325. Philadelphia: J. B. Lippincott & Co. 1881.

The anonymous author of this book is plainly a cultivated scholar, and a devout and believing Bible student. His essay is professedly a commentary on the first and second chapters of the Epistle to the Hebrews, followed by supplementary discussions of the "episode of evil," and "eternal punishment." But he evidently brings in under this heading his whole system of faith, soteriological and eschatological, derived from the entire body of Scripture. He is a scholar, but evidently untrained alike in exegesis and in dogmatic induction. He fails apparently to carry forward for his own behalf, certainly to make clear for the reader, the necessary distinctions between essence and mode, substance and attribute, the essential and the accidental. He defines no scheme of trichotomy, yet he insists upon emphasizing

the distinction between spirit and soul. He denies the original immortality of the human soul, while he admits its rational moral personality created in the image of God. He maintains that the Scriptures are given by God for the instruction of men, and as their only rule of faith and practice, and nevertheless that the great body of true believers, in all ages and nations, have been mistaken as to the meaning of its teaching, not in isolated passages, but in its general scope, on the topics of most momentous personal interest. He sets forth the most precious views as to the person and work of Christ, and as to the intimacy and fulness and security of the believer's union with Him, and of its blessed and glorious consequences. Yet he teaches the abrogation of the Sabbath, that the hope of the Church is not the conversion by the Spirit, but the imminent-coming Christ, the pre-millennial advent, the reign in Jerusalem, and ultimately the annihilation of the wicked. He maintains that the immortality of the human soul, except as a consequence of its union with Christ, is nowhere taught in Scripture; that the entire current of inspired teaching uniformly intimates, where it does not assert the final extinction of all evil in the universe; and that the only evidence to the contrary is the inference drawn from the eight "punishment" texts of the New Testament, which, when fairly interpreted, yield a meaning perfectly consistent with the doctrine of the annihilationists.

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#### IV. PRACTICAL THEOLOGY.

CHRISTIAN INSTITUTIONS. By DEAN STANLEY. New York: C. Scribner's Sons.

This volume is fitly named. It is a series of essays upon those ecclesiastical appointments or usages which have attained such prevalence in extent and duration as justly entitles them to the name of Institutions. Among them are the Sacraments, Absolution, Sacred Vestments, the Clergy, the Pope, the Catacombs, the Litany, the Early Creeds, and the Commandments. No one familiar with the author's writings could fail to recognize the paternity of the book, even though the Dean's name were not on the title-page. It bears his mark all the way through. Everywhere can be seen his graceful style, his power of effective description, his breadth of literary allusion, his skilful grouping of incidents, his command of apt and forcible illustration. In like manner can be seen everywhere his absurd spirit of comprehension, his abhorrence of precise doctrinal statements, his constant attempt to confound or blend the natural and the supernatural, his facility in drawing large conclusions from very small premises, and his amazing skill in so representing a theological tenet as that without professedly denying its truth, he yet turns it into a gross error. What Dean Stanley's own theological position is we do not undertake to say, but it is very clear that the man who accepts the positions of this book and follows out the undercurrent which runs from the first page to the last, will find himself an Erastian, a Pelagian, a Socinian, a Universalist, an advanced Rationalist.

The first essay is upon Baptism. In this the Dean declares that the word means only immersion, and that it is philologically correct to translate "John the Baptist" by "John the Immerser." Of course then he must hold that the Pharisees took a bath every time they came from market (Mark vii. 4), and likewise before every meal (Luke xi. 38), and that they purified their beds or couches by immersion. He says that "in the third century we find one case of the baptism of infants," whereas we learn from Neander (I. 312-314) that at this period the practice was generally recognized in the North African Church, the Alexandrian, and the Persian, which must have been the case, for why else should Tertullian have written against it? As to the import of the ordinance, the Dean mentions first what we are sure it never meant at all (since the apostle Peter [I iii. 21] expressly denies that the rite means "the putting away of the filth of the flesh") the importance of bodily cleanliness (!), then the growth of a new character, such as occurs sometimes outside of Christendom, and