

Requests and Replies.

Would you oblige by telling me the best work on the Lord's Supper—the standard work or works?—
E. D.

This is a question which it is by no means easy to answer. The range of literature on the Supper is already immense; and it is growing every year. Almost every church in Christendom has its standard works on this sacrament. I venture to mention a few of the books which I have found most helpful in recent studies of the subject.

No one can afford to neglect the very pregnant chapters in Calvin's *Institutes*, book iv. chaps. xvii., xviii. After Calvin naturally comes Turretin, *Institutio*, loc. xviii. cap. xxi.—xxvii.

Of Anglican treatises, very noteworthy are those of Archbishop Cranmer (*Parker Society's Edn.*, Cambridge, 1844), Hooker (*Ecclesiastical Polity*, book v. chaps. lxvii., lxviii.), and Dr. Waterland (*Review of the Doctrine of the Eucharist*, Clarendon Press, 1880). This last work may be regarded as the standard work of the Church of England. Apart from a certain one-sidedness, it is one of the best treatises in the language.

Of German expositions, we have many of a high type in the best systems of Dogmatic, especially Martensen (Clark) and Ebrard (*Die Christliche Dogmatik*, 2 B. s. 634). The chief monographs I know are by D. Schulz (*Die Christliche Lehre vom Heiligen Abendmahle*, 1831), K. F. A. Kahnis (*Die Lehre vom Abendmahle*, 1851), and Ebrard (*Das Dogma vom Heiligen Abendmahle u. seine Geschichte*, 1845).

The best Dutch expositions are those of Van Oosterzee (*Christian Dogmatics*, pp. 758–770, Hodder & Stoughton), and the eminent exegete, J. I. Daldes (*De Leer van het Avondmaal*).

Nonconformists in England and Scotland have not made any contributions to the study of the Supper that can be set down as of superlative value. But it would be a pity not to notice the wholesome treatises of the Puritans, Owen and Charnock: the former often published separately, the latter in his collected works (*Nichols*, vol. iv.); also the volume of W. Orme (*Congregationalist*, London, 1826), and Dr. D. King (*Presbyterian*, Edinburgh, 1843). Amongst American Presbyterians, the exposition of Dr. Hodge (*Systematic Theology*, vol. iii. part iii. chap. xx. § 13) takes a deservedly high place.

The finest separate articles I know are those of Principal W. Cunningham on "Zwingle and the Doctrine of the Sacraments" (*The Reformers and*

the Theology of the Reformation, p. 212), of Dr. Cave on "The Lord's Supper Historically Considered" *Br. Quarterly Review*, October 1880, and, above all, of Dr. R. W. Dale on "The Doctrine of the Real Presence" (*Ecclesia, Essays on Church Problems*).

The Commentaries that deal most fully with the Supper are those of Professor J. A. Beet, Principal T. C. Edwards, and Godet, on the *First Epistle to the Corinthians*.

Calvin, Hooker, Waterland, Dale, and Beet would make a very accessible and instructive course of reading for a minister of any denomination. An excellent introduction to the whole subject is *The Sacraments*, by Professor J. Candlish (Clark's *Handbooks*).—J. P. LILLEY.

1. Eph. ii. 2, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." What is the explanation of "the prince of the power of the air?"—J. H. S.

2. Matt. iii. 2, "Repent ye: for the kingdom of heaven is at hand." ἡ βασιλεία τῶν οὐρανῶν, literally "the kingdom of the heavens." This is the regular phrase, "the heavens" in the plural number. St. Paul speaks of being carried up into the third heaven. A strange thing it is that our translators have rendered it "heaven," in the singular number. But what is the meaning of "the kingdom of the heavens?" Plainly, it is an important expression; and very strange it is that such a liberty should be taken with it.—J. H. S.

1. "Prince of the power of the air" (Eph. ii. 2), i.e. the "Devil," =, as Chrysostom says, to δ ἐπουράνιος τόπος. It is all that supra-terrestrial but sub-celestial region which is evidently the haunt, probably the abode, of evil spirits (cf. Job i. 7).

2. "Heavens." One of the countless Hebraisms of the New Testament. The Hebrew word for "Heaven" was always the plural שָׁמַיִם (Shamayim), from the unused singular form שָׁמַי (see Gen. i. 1, and many other places).

Probably this plural form in the Hebrew was originally used from the Hebrew idea that great spaces rose tier above tier above the Earth. The literal meaning of שָׁמַיִם is "the Heights" (see Fürst and Gesenius).—H. D. M. SPENCE, D.D., Dean of Gloucester.

Presbyter would be glad of an explanation of Job vii. 15.

First, as to the Hebrew text. Presbyter will please note the reading מָתַן in Baer's edition, which makes it quite clear that נִפְשִׁי is nominative, not genitive. In the second clause I see no reason to forsake the received reading עֲצוּבוֹתֵי—though Cheyne, following Merx, prefers עֲצוּבוֹתַי, "my pains" (cf. ix. 28). The rendering then is—

So that my soul chooseth suffocation,
Death rather than (these) my bones.

In plain prose: I prefer death by suffocation to this wretched skeleton. Victims of elephantiasis are said often to succumb to death by suffocation. Job in his despair finds life to be not worth living, and declares his preference for death, even in one of its most awful forms, to continued existence in such a loathsome and miserable body.—ARCHIBALD R. S. KENNEDY.

Can you name books suitable for a course of reading in Evolution, with a view to find out how far a minister can accept it?—J. M. D.

Evolution, Books to read on:—Darwin's *Origin of Species*, and *Descent of Man*; Mivart, *On the Genesis of Species*, and *Contemporary Evolution*; Wallace, *Contribution to the Theory of Natural Development*, and *Darwinism: an Exposition of the Theory of Natural Development*.

Criticisms of the Darwinian doctrine, in which the question of its relation to the doctrines of Theism and of Creation is discussed, may be found in Flint's *Theism*, pp. 390-394, and in Pfeleiderer's *Philosophy of Religion* (the chapter on "Creation," where references are given to German philosophical discussions of the problem). The inquirer may also usefully consult modern Commentaries on Genesis i. and ii., and Handbooks of Christian Doctrine under the head *Creation*.

See also Janet's *Final Causes*, Martineau's *Essays, Philosophical and Theological*, Tulloch's *Theism*.—ALLAN MENZIES.

The Epistle to the Ephesians:

HINTS FOR STUDY.

BY THE REV. PROFESSOR JOSEPH AGAR BEET, RICHMOND.

THE student's first task is to find out the words actually written by St. Paul. And this is by no means difficult. For all variations of importance are noted in the margin of the English Revised Version. Where the revisers give no marginal note, the Greek text underlying their translation may be accepted with reasonable confidence as correct. Students of the Greek Testament may do still better by using Scrivener's *Editio Major* (Bell & Sons), which gives all the various readings adopted by the best critical editors. These variations are printed in thicker type, which at once arrests the reader's eye. Where recent editors agree, the student may, for practical purposes, accept their united judgment as a fair approximation to the original document. In my commentary on the Epistle I have given a list of twenty-four corrections which the revisers agree to recommend, and another list of seven where they are in doubt or their judgments differ. This second list includes all the passages open to serious doubt.

For further critical study of the text of the Epistle, Tischendorf's larger or smaller *Critical Edition* is needful. The student will here find all important readings of MSS. and Versions, and many quotations from early writers. The best way to begin is to take some twelve verses of the Epistle and examine carefully all readings of the best MSS. and Versions. Then select some one important passage and carefully examine it from all points.

The next step for those who wish to study the New Testament in the original is to gain a knowledge, as accurate as possible, of the language in which it was written. For this, Winer's *Grammar* (translated by Moulton, T. & T. Clark) is of the utmost value. The student will do well to read it from end to end, taking some hundred pages a year till he has gone through it. But in so doing, he must remember that from grammars alone no one can obtain a reliable knowledge of a language. He must use Winer only as a means of elucidat-

ing the text of the New Testament. For instance, while reading about the Greek article, he will do well to examine every article he meets with in his reading. But it is much better to read the grammar consecutively than merely to refer to it here and there. For what he needs is a complete and all-round knowledge of the language.

The student will do well to begin his actual study of the Epistle to the Ephesians by reading it carefully through in the Revised Version, noting as he goes along the chief turning points of the Apostle's thought. He will soon see that the Epistle falls into two main divisions, each embracing three chapters, the first containing doctrine, the second chiefly morals. These main divisions he must then further divide. He will notice that the earlier one begins with praise for blessings already received, passing into prayer for further development, then a recognition of salvation already wrought in the readers, this being looked at from two points, personal and ecclesiastical, then some account of the Gospel committed to Paul, leading up lastly to a still loftier prayer.

Having thus gained a general idea of the scope of the Epistle, the student will bring all his resources to bear upon the first of the sections into which he has divided it.

The *words* of the Epistle need, and will well repay, careful attention. For this Bruder's *Greek Concordance* (Williams and Norgate) is of utmost value. It gives the context of each place in which every word is used in the Greek Testament. And its broad margins give room for noting their various uses. Also very useful is Grimm's *Lexicon*, in Latin from Williams & Norgate, English translation published by Clark. This gives the various meanings of each word, with references to the New Testament, to the LXX., and to classical Greek. To these works may be added Cremer's *Lexicon*, in German from Williams & Norgate, translation published by Clark, which gives a fuller exposition of the more important words.