

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

holder asleep at midnight! What can this mean?" I think the meaning is that Jesus would teach us in this way what we are learning in many other ways—that the best things in the divine life, as in the natural, will not come to us merely for the asking; that *true prayer is the whole strength of the whole man going out after his needs*, and the real secret of getting what you want in heaven, as on earth, lies in the fact that you give your whole heart for it, or you cannot adequately value it when you get it. So, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" means, "Put out all your energies, as if you had to waken Heaven out of a midnight slumber, or an indifference like that of the unjust judge."

This I conceive to have been the meaning of Christ in the parable, and it teaches something in our life we seldom adequately consider, viz., what I would call *the indifference of God to anything less than the best there is in man—the determination of Heaven*, if I may say so, *not to hear what we are not determined that Heaven shall hear.*

ROBERT COLLYER.

BRIEF NOTICES.

THE late Professor Herbert has happily left behind him the manuscript of a work which will enable those who did not know him to understand why those who did know him so highly esteemed and loved him. A man of rare character and ability, simple and refined in speech, clear yet deep in thought, passionately and steadfastly devoted to the study of the loftiest and most difficult questions the mind can grasp, he was yet more conspicuous and beloved for his singular purity and kindness of heart. Of his intellectual power and reach, the work to which I have just referred will give ample illustration. It deals with the problems common to science, philosophy, and religion, and refutes the materialistic arguments of such men as Comte, Helmholtz, J. S. Mill, Huxley, Tyndall, Herbert Spencer, in the most striking and conclusive way, simply by carrying them out to their logical issues. The book, which will appear early in this season, it is hoped, might have been called "Realism Self-Refuted," had it not been felt that Mr. Herbert's modesty would have shrunk from putting so large a pretension on his title-page. But I, who have had the good fortune to read it twice—first in MS. and then in proof—venture to predict that it will have to be reckoned with by

all who take part in the great controversy of the age, and that it will carry to thousands the conviction that the assumptions on which Science rests are not worthy to be compared with those on which Philosophy and Religion are based.

But this his greatest work is not likely to appear for some weeks after the date at which this notice is written. Meantime those who wish to acquaint themselves with the man may obtain another book of his, in which his characteristic qualities and merits sufficiently appear, if only they will take some little pains to possess themselves of it. It is entitled *SKETCHES OF SERMONS*, BY THOMAS MARTIN HERBERT, M.A., and is only printed for private circulation; but a few copies of it, price 5s., may be obtained of *Messrs. Dunn and Fry*, Booksellers, *Nottingham*. These "sketches" are simply the notes from which Mr. Herbert preached, but they are often strangely beautiful and suggestive. They carry themselves with an air of distinction. There is a something choice and select both in the kind of thought and in the mode in which it is expressed, which those who themselves have to speak and write will instantly recognize—a certain unique flavour which can hardly fail to be singularly agreeable to them. I suppose that almost every preacher who reads them will be tempted to elaborate at least some of these "sketches," and to give his congregation the benefit of them; and I am sure that every minister of the Word to whom it may be my good hap to introduce them will be grateful for the introduction.

As I do not care to have my own books praised in my own Magazine, and can hardly ask any friend and contributor to criticise and condemn them in it, I have hitherto, with one exception, briefly announced and described them myself. For taking this course I have been rebuked by a Scotch critic, and informed that "modesty" might have taught me to get my books reviewed by some other hand. As, however, I still think my own course the more modest as well as the more honest one, I have now to announce that *Messrs. Clarke and Co., of Fleet Street*, have recently brought out a new and cheaper edition (price half-a-crown) of *A DAY WITH CHRIST*; and that this little book is really an exposition of St. Matthew ix. and of the parallel passages in St. Mark and St. Luke.

EDITOR.