

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 Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

whose name it bears, really did and said in his lifetime. If this last estimate of the Book which is involved in assigning to it the later date, be a true account of it, then the Book of Daniel would rank with, or beneath, those celebrated false decretals which were written in Northern France in the middle of the ninth century of our era, and in which the bishops of Rome of the first three centuries were made to use the language, and to advance the claims, which were natural to the popes of the early middle ages. If this could be proved to be a true account, it would be difficult to maintain the authority of our Lord Jesus Christ Himself as a teacher of religious truth, considering that He largely based His claim to Messiahship on the great prophecy which the Book of Daniel contains, that He adopted from it the title "the Son of Man" as that by which He willed to be known among men. If the Book of Daniel be the fiction of a Jewish patriot of the time of Epiphanes, it can no longer be described as inspired, or as the Word of God, unless these high titles are consistent with a lack of natural veracity which would be fatal to the reputation of works of the most ordinary and mundane pretensions.

Literature.

BOOKS.

- 1. BAIRD (WILLIAM): *The Free Church Congregation of Portobello* (Constable, 4/6. Crown 8vo, pp. xvi., 272). Very full, but very interesting; what such a book should be, except that it need not be quite so big.
- 2. GREEN (T. H.): *The Witness of God and Faith* (Longmans, 1889, 2/. Foolscep 8vo, pp. vii., 105). The two famous lay sermons of the late Professor Green, of Oxford (the original of the Mr. Grey of *Robert Elsmere*). "Like more than one famous book of the present epoch," says Mr. Arnold Toynbee in the preface, "these sermons have for their aim the separation of the spiritual from the supernatural." The texts are 1 Cor. v. 7, 8 and 2 Cor. v. 7. We shall return to them.
- 3. LYNCH (T. T.): *Gatherings from Notes of Discourses*, 2nd Series (Clarke, 1889, 2/6. Crown 8vo, pp. viii., 218). Thoughtful, original, liberal. See examples on p. 48.
- 4. MACDONALD (GEORGE): *Unspoken Sermons*, 3rd Series (Longmans, 1889, 7/6. Crown 8vo, pp. 262). See p. 25. The texts are: John i. 3, 4; John v. 37, 38; 2 Cor. iii. 18; John xiv. 6; John viii. 32, 34-36; John xviii. 37; Ps. lxii. 12; 1 John i. 5, and John iii. 19; John xi. 33; Philip. iii. 8, 9; Matt. x. 26, and Luke xii. 2; Col. i. 12.
- 5. PEARSE (M. G.): *The Christianity of Jesus Christ, is it ours?* (Cheaper edition. Woolmer, 1/. Demy 16mo, pp. 242). "The many aspects," says Mr. Pearse, "in which Christianity presents itself, may perhaps be summed up in these three: First, it is a revelation of God, and of our relation to Him. Second, it is a means of individual salvation. Third, it is the power of God for conquering and regenerating the world." It is this third aspect which forms the subject of the book. It is a commentary on Acts i. 8, "Ye shall receive power," &c., and a very fine commentary too, earnest and loving, practical and evangelical.

6. PENTECOST (G. F.): *Evangelisation* (Hodder & Stoughton, 4d. Royal 16mo, pp. 63). A strong plea for the place and dignity of the Evangelist in the Church. Wise and temperate.

PERIODICALS.

THE SUN: (Gardner, 6d. monthly). The number for October begins a new series. It contains instalments of two new stories. The first, by Dr. George Macdonald, has an unattractive opening; but "For better for worse," an Aberdeenshire story by Gordon Roy, is delightful. There are many interesting papers in the Magazine. One of the best is Dr. Japp's "In the Youth of the World".

THE MONTH'S SERMONS AND EXPOSITIONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the October issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.C. (Christian Commonwealth, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.M. (Clergyman's Magazine, 6d.); C.P. (Contemporary Pulpit, 6d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.C. (Family Churchman, 1d.); G.W. (Good Words, 6d.); H.M. (Homiletic Magazine, 1s.); M.R. (Methodist Recorder, 1d.); M.T. (Methodist Times, 1d.); M.T.P. (Metropolitan Tabernacle Pulpit, 1d.); S.M. (Sunday Magazine, 6d.); T.M. (Theological Monthly, 1s.); Y.M. (Young Man, 1d.).

- Gen. xxi. 33 (A. Bonar), B.W.P., 74.
- 1 Sam. xvii. 45 (Dixon), C., 1024.
- 1 K. xix. 20 (Rawstorne), C.E.P., 717.
- Ezra iii. 12 (Terry), B.M.
- Ps. xvi. (Balgarnie), T.M.
- xxiii. (Martyn), S.M.
- lxxxvi. (Cheyne), E.
- xcvi. 8 (Bp. Gregg), C.E.P., 716.
- ciiii. 1 (Bruce), C.W.P., 935.
- cxlv. 9 (Varley), C.W.P., 935.
- Prov. x. 18 (Hitchens), Y.M.
- xxiii. 26 (Money), C.E.P., 717.
- Is. xxxiii. 17 (Ferguson), B.W.P., 73.
- Jer. xxxii. 40 (Spurgeon), M.T.P., 2108.
- xlix. 30, 31 (Campbell), C.W.P., 936.
- Micah vi. 8 (Bladon), C.E.P., 716.
- Matt. vi. 9 (F. W. Macdonald), C.W.P., 934.
- viii. 2 (Pearse), M.T., 250.
- ix. 20-22 (Deane), H.M.
- x. 4 (Edwards), B.M.
- xi. 1 (Westcott), C.P.
- xi. 25-30 (G. Macdonald), C.W.P., 934.
- Matt. xvi. 6 (Holland), F.C., 417.
- xviii. 4 (Youard), C.M.
- xviii. 20 (Bonar), B.W.P., 72.
- xix. 17 (Holland), F.C., 418.
- xix. 17 (Holland), C.W.P., 934.
- xxi. 17-20 (Spurgeon), M.T.P., 2107.
- xxii. 29-32 (Shephard), C.M.
- Mark i. 40-45 (Roberts), G.W.
- x. 13-15 (Ainger), C.P.
- xi. 19 (Watkinson), M.R., 1654.
- Luke viii. 9, 10 (Duckworth), C.W.P., 933.
- xi. 33-36 (Spurgeon), M.T.P., 2109.
- xvi. 19-31 (M'Neill), C.W.P., 933.
- xviii. 10 (Holland), F.C., 416.
- xix. 45 (Webster), C.E.P., 719.
- John i. 29 (Symes), C.W.P., 936.
- xii. 32 (Dods), C.W.P., 933.
- xiii. 34 (Hughes), M.T., 248.
- xiv. 25, 26 (Maclaren), F., 1807.
- xiv. 27 (Maclaren), F., 1808.

- John xiv. 28, 29 (Maclaren), F., 1810.
 xviii. 26 (Spurgeon), M.T.P., 2106.
 Acts ii. 4 (A. Thomas), C.W.P., 936.
 ii. 42 (Alexander), F.C., 420.
 v. 38 (Hollowell), C.W.P., 934.
 x. 38 (M'Gaw), C.W.P., 934.
 xii. 5 (Duckworth), C.W.P., 935.
 xvii. 26 (Lunn), M.T., 246.
 xxii. 15 (Bassett), C.E.P., 718.
 xxvii. 23 (Robertson), C.W.P., 935.
 Rom. v. 15-19 (Selby), E.
 x. 14, 15 (Gibson), C.E.P., 719.
 I Cor. ii. 2 (Parker), C.C., 416.
 iv. 5 (Church), C.P.
 x. 11 (Alexander), F.C. 420.
 xiii. 25 (Rowland), C.W.P., 933.
 xiii. (Carroll), C.W., 1695.
 xiii. 11 (J. Vaughan), H.M.
 2 Cor. iii. 7 (Bartlett), C.W.P., 933.
- 2 Cor. vi. 5 (Horne), C.W.P., 936.
 xi. 3 (Webster), C.E.P., 718.
 Gal. v. 22, 23 (Moule), C.M.
 Eph. ii. 4, 5 (Maclaren), F., 1809.
 Phil. i. 21 (Laidlaw), C.W.P., 936.
 i. 27 (Butler), C.M.
 Col. iv. 14 (Davies), H.M.
 Heb. viii. (Bruce), E.
 xi. 24 (Whitelaw), T.M.
 xii. 1, 2 (Dods), C.W.P., 935.
 James i. 22-24 (Duckworth), C.W.P., 933.
 I Pet. i. 1, 2 (Meyer), C. 1025.
 i. 3, 4 (Meyer), C., 1026.
 i. 5 (Meyer), C., 1027.
 i. 6 (Meyer), C., 1028.
 i. 13 (Maclaren), F., 1806.
 iii. 8 (Ivens), H.M.
 iv. 1 (Rowland), C.W.P., 936.
 I John ii. 28 (Spurgeon), M.T.P., 2105.
 iv. 8 (M'Creel), C.W.P., 933.
 Rev. ii. 10 (Cooke), C.E.P., 716.
 vii. 14, 15 (Hood), C.P.
 xii. 7-9 (Holland), F.C., 419.
 xii. 7-9 (Holland), C.W.P., 935.

Says

THE Rev. John M'Neill.—To change "Hell" into "Hades" with some people is to put out the fire.

That rich, wealthy Jew, who clothed himself with purple and fine linen, and fared sumptuously every day, now in the eternal world wants, five minutes too late, to be a home missionary.

Dr. George Matheson.—I do not believe that moments of devotion are moments of mental vacancy: the wings on which the spirit soars must always be wings of thought.

The Rev. A. T. Pierson, D.D.—Acts xxvi. is the finest chapter to read. The most beautiful is Psalm xxxiv. The five most inspiring promises are John xiv. 2, xiv. 23, vi. 37; Matt. xi. 28; and Ps. xxxvii. 4. The verse for the new convert is Isaiah lx. 1. All who boast of their perfectness should learn Matt. vi. All humanity should learn Luke vi. from the 20th verse to the close.

Canon Westcott.—The three glorious words, *Liberté, Egalité, Fraternité*, are the political equivalents of the three great characteristics of

Pauline Christianity—Righteousness, Peace, and Joy.

The Rev. A. C. Dixon of Baltimore.—England is at least half a century behind America in developing the Sunday school idea, but a long way ahead in her methods and plans for reaching the masses of non-churchgoers.

"Micah Clarke."—God's wrath comes with leaden feet, but it strikes with iron hands.

The Rev. Dr. Pentecost.—An interesting paper might be written on this topic, "The Church in Retreat from the Masses".

The Baptists and the Methodists have developed no heresies. It is only when a Church becomes cold and loses its evangelistic spirit that heresy comes in.

The Rev. T. T. Lynch.—There are many books in which man seeks God; in the Bible God seeks man.

Never think of God as dragging us to Himself, but as drawing us to Himself.

Too many people work for God just in such a way as the little boy who had sixpence to put in the plate at the collection, which he changed into penny pieces that it might make a rattling noise.

Paul's letter to the Corinthians against eloquence ("Though I speak with the tongues of men and of angels") is one of the most eloquent writings in the world.

Nothing succeeds like failure.

Let your life be as sowing seed, and your death shall be as harvest home.

The Rev. Dr. M'Laren of Manchester.—There is no need to dash our lamp in a man's face, though we carry it high and let it shine out.

The harp-string only gives music when it moves so swiftly as to be invisible, and the sweetest praise comes from lives which so vibrate under Christ's finger that the onlooker does not so much see as hear them, and recognise the Hand that has made the silent string sweet and vocal.

Christ's will my will; that is religion. And you and I are Christians just in the measure in which that coincidence of wills is true about us, and not one hair's-breadth further, for all our professions. Wheresoever my will diverges from Christ's, in that particular I am not His man; and Christian simply means Christ's man.

Printed at the ABERDEEN UNIVERSITY PRESS, and Published by WILLIAM DIACK, Schoolhill, Aberdeen, to whom all communications are to be addressed.