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The Religious Literature of the Month.

BOOKS.

THE publishing season has closed earlier than usual this year, as many of the most important books are waiting the operation of the American Copyright Act, which comes in force in the beginning of July. But books come out in all weathers. And this month, though the number is small, of very good quality are two or three of those which have appeared.

MESSRS. MACMILLAN have published some recent discourses by the Bishop of Manchester—**The Teaching of Christ: its Condition, Secrets, and Results.** By the Right Rev. J. Moorhouse, Bishop of Manchester (London: Macmillan & Co., crown 8vo, 168 pp., 3s. net). The subject of the first discourse is, "The Nature and Limits of Inspiration," and of the second, "Limitations of Our Lord's Knowledge," and it needs no more to show that Dr. Moorhouse's message is for the present time. The others are less controversial, but not less practical, "The Master-thought of Christ's Teaching;" "Christ and His Surroundings—1. The Law; 2. The Kingdom; 3. The Unseen World;" and "Christ and the Social Revolution."

DR. MOORHOUSE has an interesting discussion, in the section "The Unseen World," upon the subject of "Demoniacal Possession." It has a probable reference to recent public utterances on that ever debated topic. The latest psychical experiments are familiar to Dr. Moorhouse, and he concludes: "In the light of such facts, I do not think that even Dr. Tylor's able and learned history of the crudities and cruelties of the belief in demoniacal possession among savage and semi-civilised races compels us to believe that Satanic influence is an impossibility." But he refers later to Martensen's theory, that primarily the Satan of Scripture is a principle and not a person, a spirit and a power which seeks to realise itself in persons, not unlike in its nature what we call the spirit of a tribe or a nation: "Surely this theory," he says, "illuminates for us, with welcome light, some of the obscurest sayings of our Divine Master."

THIS same subject—"Demoniacal Possession"—occupies the first half of a bold and independent volume of criticism which Messrs. BLACKWOOD have just issued—**Critical Studies in St. Luke's Gospel: its Demonology and Ebionitism.** By Colin Campbell, B.D., minister of the Parish of Dundee (Edinburgh: W. Blackwood & Sons, crown 8vo, 318 pp., 7s. 6d.). Its place is earlier than the Bishop of Manchester's book, as it is a criticism of the Gospel narratives which record the demoniacal cures. It is in every respect, except its excellent binding, such a monograph as issues from the German workshops any week; but its absolute indifference to the claims of traditional interpretation, its complete concentration upon its own immediate

subject, are more rare in this country. Mr. Campbell seeks to show that St. Luke's Gospel reveals strong dualistic tendencies, first in the opposition of God and the spirits of good to Satan and the spirits of evil; and then in a condemnation of "the things of this world," as under the dominion of Satan, which passes into the austerity of Ebionitism. It is a book for scholars.

Pseudepigrapha: An Account of certain Apocryphal Sacred Writings of the Jews and Early Christians. By the Rev. William J. Deane, M.A., Rector of Ashen (Edinburgh: T. & T. Clark, 8vo, 348 pp., 7s. 6d.). "Pseudepigrapha" is the title given to a species of writing which became very popular at or near the time of Christ. At that time the favourite book of the Old Testament amongst the Jews generally was Daniel. So Josephus tells us. And he tells us why. It was because Daniel did not merely predict the future as the other prophets did, but stated the exact time when these things should be. So the people liked Daniel, and they were ready to read more such definite prophecies if they could be found. The demand created the supply. But the obscure writers of these new Apocalypses thought to gain their writings a better hearing if they issued them under some honoured name, as Solomon, Enoch, Isaiah. The best known of these "pseudepigraphic" or "falsely-ascribed" writings is the Book of Enoch, which is quoted by St. Jude. Mr. Deane tells the romantic story of its loss in the Middle Ages, and of its recovery in Abyssinia in an Ethiopic translation by the traveller Bruce. He tells the history and the character of its neighbours also. They throw back a vivid light upon the Jewish mind in the days of our Lord. They themselves form a remarkable chapter in the history of religious belief.

Of the volumes of the Cambridge Bible, promised at the beginning of the season, the last has now appeared—**The Epistles to the Thessalonians, with Introduction, Notes, and Map.** By the Rev. G. G. Findlay, B.A., Professor of Biblical Languages in the Wesleyan College, Headingley. (Cambridge: At the University Press, crown 8vo, 183 pp., 2s.). It will stand the severest scrutiny, for no volume in this admirable series exhibits more careful work. And Mr. Findlay is a true expositor, who keeps in mind what he is expounding, and for whom he is expounding it. The Epistles to the Thessalonians are a searching test of a man's capacity, from the fact that it all seems so plain and simple already. The method of some has been to darken it first, and then endeavour to bring their own obscurity back to the light, as doctors shake their heads over simple cases, and then take credit for a miraculous cure. But that is *not* Mr. Findlay's way. He lets more light in where there is light already; and where it is dark, as in the great "Man of Sin" section, he shows us first where the darkness really is, and then does in some measure dispel it.

It would be a pleasure if we were able to say the same of **A Popular Argument for the Unity of Isaiah**, with an examination of the opinions of Canons Cheyne and Driver, Dr. Delitzsch, the Rev. G. A. Smith, and others. By John Kennedy, D.D., Honorary Professor, New College, London. (London: James Clarke & Co., crown 8vo, 196 pp., 2s. 6d.). To Dr. Kennedy and Dr. Kennedy's writings many of us owe much. So much that we know it is impossible that a new book of his can be devoid of merit. It is very far from being the case that "the Unity of Isaiah" is so. But, though much may be learned from it, though it may be right in its main argument, one cannot help seeing that Dr. Kennedy is not at home here. It needs more than this to prove or disprove. Even as a popular argument, it is of doubtful benefit. Yet the matter is one which can be made intelligible to ordinary church-going people, though not in this way, and we hope that Dr. Kennedy or some other will yet make it plain, leaving the truth to be its own victorious witness.

Order and Growth as involved in the Spiritual Constitution of Human Society. By the Rev. J. Llewelyn Davies, M.A., Chaplain to the Queen (London: Macmillan & Co., crown 8vo, 141 pp., 3s. 6d.). "This book consists in the main of the Hulsean Lectures delivered at Cambridge in the year 1890." Socialism, the Church, Civil Order, Justice, Progress—these are the topics; and Mr. Davies believes the most valuable lectures are those on the Church and on Justice. His work is well known, for he has written several books already which have made their mark. This volume is worthy of those. Indeed, it is impossible that Mr. Davies should be unworthy of being heard when he speaks on the social problems of the day as he does here, for he has studied them, he is remarkably free from bias, and he writes well.

PROFESSOR SAYCE thinks that the knowledge of medicine came to the Jews from Babylonia rather than from Egypt. At all events, the name of King Asa who "sought not to the Lord, but to the physicians" (2 Chron. xvi. 12), not only signifies "physician," but is of Aramaic origin, pointing to the fact that medical knowledge came to Judah from North-Eastern Asia. Dr. Sayce's articles in **The Sunday at Home** are full of instruction. They help us to see with the eyes, and almost feel with the heart of the men of the days of Isaiah and Jeremiah.

THE RELIGIOUS TRACT SOCIETY has issued a handbook to Secularism—**The Secularist Programme**. By the Rev. W. Harris, Victoria Docks (London: The Religious Tract Society, crown 8vo, 64 pp., 8d.). It is within the reach of every one, and it may be most unreservedly commended.

Out of many average sermons let us choose one this week which seems quite above the average—**Blessing and Blest; or, The Work and the Wages of the Christian Worker**. By the Rev. John Macpherson, M.A., Findhorn (Inverness: Melven Brothers, crown 8vo, 14 pp.).

NOTABLE SERMONS AND EXPOSITIONS IN JUNE.

- Gen. iv. (Spurgeon), *Sword and Trowel*.
 xxiv. 63 (Pearse), *Preacher's Magazine*.
 xlix. 10 (Sayce), *American S.S. Times*, 20.
 Exod. iv. 2 (Greer), *American Churchman*, 2417.
 Num. xxiv. 9 (Conrad), *Treasury*.
 2 Sam. xix. 22 (Parker), *Christian Commonwealth*, 502.
 2 Kings xii. 28 (Parker), *Christian Commonwealth*, 503.
 1 Chron. xxix. 17, *British Messenger*.
 Job vii. 12, *Metropolitan Tabernacle Pulpit*, 2206.
 xxviii. 12 (Gregory), *Wesleyan Methodist S.S. Magazine*.
 Ps. xxix. (Balgarnie), *Theological Monthly*.
 xxxi. 15, *Metropolitan Tabernacle Pulpit*, 2205.
 xl. 6-8, *Metropolitan Tabernacle Pulpit*, 2202.
 lxxxiii. 3 (Jones), *Quiver*.
 — xc. 17 (Shuttleworth), *Church Times*, 1480.
 cxi. and cxii. (Chambers), *Homiletic Review*.
 cxvii. 25 (Cuff), *Preacher's Magazine*.
 Eccles. ix. 4 (Burns), *Quiver*.
 Hos. viii. 2 (Blyth), *Family Churchman*, 505.
 Amos iii. 6 (Hankin), *Churchman's Magazine*.
 Jonah iii. 2 (Vaughan), *Primitive Methodist Magazine*.
 Matt. ix. 36 (Lang), *Homiletic Review*.
 xiii. 13-15 (Voaden), *Canadian Methodist Quarterly*.
 xv. 23 (Power), *Quiver*.
 Mark x. 50 (Macmillan), *Modern Church*, 8.
 xi. 22 (Miller), *Footsteps of Truth*.
 Luke xi. 1-4 (Ryle), *Home Words*.
 xiii. 23, 24 (Maggs), *Sunday at Home*.
 xv. 17 (Gunsaulas), *Christian World Pulpit*, 1023.
 xxiv. 17 (Carpenter), *Sunday Magazine*.
 John vi. 52 (Thorold), *Good Words*.
 vii. 14-18 (Baker), *Christian Million*, 399.
 ix. 35 (Thorold), *Good Words*.
 x. 22-24 (Holland), *Family Churchman*, 506.
 xi. 33 (Maclaren), *Freeman*, 1896.
 xii. 27 (Meyer), *Christian*, 1114.
 Acts i. 9-11 (Bullock), *Fireside Pictorial Magazine*.
 ii. 4 (Inglis), *Theological Monthly*.
 v. 12, 15 (Bacchus), *American Churchman*, 2417.
 Rom. iv. 16 (Raymond), *Homiletic Review*.
 viii. 2 (Cumming), *British Messenger*.
 1 Cor. xi. 1 (Stewart), *Christian World Pulpit*, 1022.
 xi. 24 (Collingwood), *Footsteps of Truth*.
 xiv. 8 (Ferguson), *Christian Leader*, 491.
 xv. 6 (Maclaren), *Homiletic Review*.
 2 Cor. iv. 1 (Boyd), *Life and Work*.
 iv. 16-18 (Smith), *Modern Church*, 10.
 v. 16 (Campbell), *Homiletic Review*.
 xi. 28 (Clarke), *New York Evangelist*, 3190.
 Gal. ii. 15, 16 (Deems), *Treasury*.
 Eph. iv. 25, *Wesleyan Methodist Magazine*.
 2 Tim. iv. 6-8 (Moulton), *Methodist Recorder*, 1745.
 Titus iii. 3-7 (Rawstorne), *Church of England Pulpit*, 806.
 Heb. i. 2 (Calderwood), *Church of England Pulpit*, 1022.
 x. 24, 25 (Barry), *Modern Church*, 9.
 xii. 29 (Holland), *Church of England Pulpit*, 804.
 James i. 2 (Cox), *Expositor*.
 iv. 4 (Roche), *Treasury*.
 1 Pet. ii. 4, 5 (Paterson), *Word and Work*, 846.
 1 John ii. 1, 2 (Moule), *King's Own*.