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## At the Literary Table.

### THE BOOKS OF THE MONTH.

LECTURES ON THE REVELATION OF ST. JOHN. BY C. J. VAUGHAN, D.D. Fifth edition. (*Macmillan & Co.* Crown 8vo, pp. 548. 1882. 10s. 6d.) The Dean of Llandaff's *Lectures on the Revelation* do not belong to the books of the month. It ought to have had its place in the Survey of Recent Literature on St John's Writings. For, though of earlier date than that Survey covered, this new edition, in its new and attractive binding, gives it the right to a place from which it was inadvertently not intentionally removed. It is not a book of theory. Dr. Vaughan declines to name his theory of the interpretation of the Apocalypse. Its strength is in its detailed exegesis. It is the strength of a scholar, and it will endure when many others have passed away.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. BY S. R. DRIVER, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. (*Edinburgh: T. & T. Clark.* Post 8vo, pp. xxxvi. 522. 12s.) In the second sentence of his Preface, Professor Driver points out that his book is not an introduction to the *theology*, or to the *history*, or even to the *study* of the Old Testament. It is an introduction to the *literature* of the Old Testament. But its scope is wider than some will imagine. By the *literature* of the Old Testament it may be supposed Dr. Driver means the books which have been written *about* the Old Testament. And these—the best of them—are in every case given, and this is not the least valuable part of the volume. But Dr. Driver's subject is not the books about the Old Testament, but the books of the Old Testament themselves. "And what I conceived this to include was an account of the contents and structure of the several books, together with such an indication of their general character and aim as I could find room for in the space at my disposal."

Thus, Professor Driver's subject is the whole question which is agitating the theological world at the present time—the structure of the Old Testament; and he is not permitted to avoid any one of the points in dispute—date, origin, authorship, what you will. With what aim then (for we shall not

discuss other qualifications) does he approach his subject? Let him tell us: "In the critical study of the Old Testament there is an important distinction which should be kept in mind. It is that of *degrees of probability*. The probability of a conclusion depends upon the nature of the grounds on which it rests; and some conclusions reached by critics of the Old Testament are for this reason more probable than others, the facts at our disposal being in the former case more numerous and decisive than in the latter. . . . It has been no part of my object to represent conclusions as more certain than is authorised by the facts upon which they depend; and I have striven (as I hope successfully) to convey to the reader the differences in this respect of which I am sensible myself. Where the premises satisfy me, I have expressed myself without hesitation or doubt; where the *data* do not justify (so far as I can judge) a confident conclusion, I have indicated this by some qualifying phrase." Another brief portion of the Preface, bearing upon a point of great heart-searching, will be found on another page.

HISTORY OF THE JEWS. BY PROFESSOR H. GRAETZ. (*David Nutt.* Two vols., 8vo, pp. 551, 643. 32s.) This is the recognised authority on the Continent for the History of the House of Israel, and it is a great boon to English readers to have it in this handsome and readable form. The volumes before us, all that are yet issued of the translation, carry the history of the Jews down to the year 500 A.D. The first volume, which includes the period of the Old Testament, has been sometimes found disappointing; but this is entirely due to a misapprehension of the writer's aim. It is not meant to be such a History of Israel as we are accustomed to, a history which extinguishes the children of Israel with the close of the Old Testament Canon. The treatment of the earlier centuries—transcendent in importance as they are—cannot be allowed to dwarf into utter insignificance the later history. Even Milman's proportions were more popular than historical. Bearing this in mind, Graetz's second volume will not be pronounced, as it generally is, finer than the first. It

is newer to English readers; it bears less unfair comparison with special histories of the Old Testament; but it shows only the same care and independence of judgment throughout.

STUDIA BIBLICA ET ECCLESIASTICA, VOLUME III. BY MEMBERS OF THE UNIVERSITY OF OXFORD. (*Clarendon Press*. 8vo, pp. 325. 16s.) The following are the Essays in this new volume, and their authors:—

1. The Introduction of the Square Characters in Biblical MSS., and an Account of the Earliest MSS. of the Old Testament. AD. NEUBAUER, M.A.

2. The Argument of Romans ix.—xi. CHARLES GORE, M.A.

3. The Materials for the Criticism of the Peshitto New Testament, with Specimens of the Syriac Massorah. G. H. GWILLIAM, B.D.

4. An Examination of the New Testament Quotations of Ephrem Syrus. F. H. WOODS, B.D.

5. The Text of the Canons of Ancyra. R. B. RACKHAM, M.A.

6. The Cheltenham List of the Canonical Books of the Old and New Testament, and of the Writings of Cyprian. W. SANDAY, M.A.

Appendix. C. H. TURNER, M.A.

The former volumes were addressed to scholars, and it will be seen that, with the exception of Principal Gore's article, which is noticed on another page, this is addressed to scholars also. Whatever has been the experience of authors or publishers in respect of the previous volumes, it is manifest that there is no lowering of the flag in this. No, not on the part of either. In this volume, both authors and publishers have outdone their previous work. This is seen at a glance, for here we find five beautiful facsimiles, all illustrating Dr. Neubauer's article on the MSS. of the Old Testament. The first is a table of Early Semitic Alphabets, which includes the Mesha stone and even the Siloam inscription. The others are collotype reproductions of portions of certain Old Testament MSS., two of the Cairo MS., and two of the Cambridge MS. No. 12. The Preface is again signed S. R. Driver, T. K. Cheyne, W. Sanday.

THE APOSTOLIC FATHERS. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. (*Macmillan*. 8vo, pp. 568. 16s.) All our other editions of the Fathers may now be removed to the upper shelf.

This is the only edition that we shall need to have at hand. It contains the Epistles (genuine and spurious) of Clement of Rome, the Epistles of Ignatius, the Epistle of Polycarp, the Martyrdom of Polycarp, the Teaching of the Apostles, the Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, the Fragments of Papias, and the Reliques of the Elders preserved in Irenæus. Of all these the volume contains—(1) Revised texts; (2) Introductions; and (3) English translations. The text of the teaching of the Apostles was revised by Dr. Lightfoot specially for this edition. Those of Barnabas, Hermas, and Diognetus are furnished by the Rev. J. R. Harmer, M.A., who is also responsible for the editing of the whole work, and he has done it with a scholarship as thorough as his modesty and self-suppression are praiseworthy. The remaining texts are taken from Bishop Lightfoot's larger work. From the larger work come also the more important translations, the rest being based upon rough notes found among the Bishop's papers, except the Reliques of the Elders, of which Keble's translation is given. The Introductions are all by Dr. Lightfoot, and several of them were specially done for this edition. Those who can afford it will of course prefer the larger edition for Clement of Rome, Ignatius, and Polycarp. But the value of this edition is in its completeness and its great convenience.

THE ORIGIN AND RELIGIOUS CONTENTS OF THE PSALTER. BY THOMAS KELLY CHEYNE, M.A., D.D. (*Kegan Paul*. 8vo, pp. xxviii, 517. 16s.) Perhaps the most remarkable thing about this remarkable book is its witness to the author's omnivorous reading. No book, monograph, or magazine article seems to escape. But this is the first impression. Entering into it, the most remarkable thing proves to be the author's independence of all other writers. This independence amounts to something like isolation. Dr. Cheyne is well aware of it. He knows how he has separated himself in these later years from his own former self; and he is not surprised that he is found in advance of his colleagues. The introduction is an autobiography; such a literary autobiography as we much too rarely receive. Let us quote a few sentences which refer to some English scholars. "My predecessors are, of course, chiefly German; I can no more ignore

them than if I were myself a German. But what a pleasure it has been to me to refer to some English writers! Professor Sayce's recent attitude towards Old Testament criticism causes me, I must confess, some little surprise. It seems a poor return for the general willingness of critics to learn from Assyriology. But to the stimulating character of my friend's books and conversation, I gratefully own my indebtedness. Professor Robertson Smith, since we first met on the way to Germany, has always been to me a valued ally. His *Religion of the Semites* was not yet out when these lectures were in preparation, so that the coincidences are perhaps the more interesting. To another true friend of my second period, Professor Driver, my references would have been more frequent had his expected book on the Old Testament literature appeared in time. As a student of the language and grammatical sense of the Old Testament, I have long since had a high respect for his opinion; as a critic, I do not yet know to what extent we agree. Slowly have time and study melted his conscientious reserve, and made him in a double sense my comrade. But his excellent, though in some points over-cautious, handbook to Isaiah, and his recent article in the *Contemporary Review* (Feb. 1890), leave no doubt to which side upon the whole his judgment inclines; and his known fairness and candour, and the solidity of his exegetical basis, will give special value to his book at the present juncture. To two other scholars, Professor Davidson and Professor Briggs, I would also willingly have referred oftener. In my youth I looked to the former for teaching, but in vain; in riper years I welcome his luminous but too rare contributions to biblical theology, Nor can I forget that from his class-room have proceeded the most promising of our younger workers. With the latter, who is also happily the founder of a school, I am in full accord on the expediency of a bolder church-policy towards historical criticism, and, among other points, on the interpretation of Psalm xvi. (*Messianic Prophecy*, p. 151). It is pleasant to add the name of Mr. C. J. Ball and Mr. G. A. Smith, the one the author of *Jeremiah* (vol. i., 1890), the other of *Isaiah* (2 vols., 1889-1890) in the *Expositor's Bible*. That the former is very much less fair to my own work than the latter (doubtless from imperfect knowledge of it) need make no difference in my estimate of his ability."

SERMONS PREACHED ON SPECIAL OCCASIONS. BY THE LATE JOSEPH BARBER LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. (*Macmillan*. Crown 8vo, pp. 280. 6s.) Sermons for special occasions are generally of very limited application. But it is not possible that a man of Bishop Lightfoot's vast knowledge could ever preach so local and special a sermon that it should contain no thought worthy of a wider audience. It was always his way wherever he went to give freely of that which he had freely received. Yet the most unusual thing about these sermons is not the prodigality of occasional rich thought, but the high position which he always took at once, the great principle which he always assumed, the vast circle within which he caused to move even the most local charity on whose behalf he came to preach.

SERMONS ON OLD TESTAMENT SUBJECTS. BY H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 379. 5s.) In connection with Canon Liddon's sermons, many a man has reaped where he never sowed. But Messrs. Longmans seem resolved that it shall be so no longer. No edition can compete with those now authoritatively issued. The present volume contains twenty-five sermons, all intended to last. Not that Canon Liddon was at his greatest in Old Testament subjects. But his least is most men's highest. This is certainly a volume to be bought; and the buying will not be repented of.

PSALMS AND HYMNS. (London: 25 Bouverie Street. 1891.) We have here three volumes which go well together. (1) *Psalms and Hymns, with Supplement*; (2) *The Treasury*, a Companion Tune Book to *Psalms and Hymns*; (3) *Psalms and Hymns for School and Home*. The books are primarily intended "for the use of the Baptist denomination," but they deserve a wider circulation. The number of hymns is very large—in all 1272, therefore there must be many of lesser glory; but it is evident that very great care has been taken to include the best, and it is always left to one to make one's own selection. The thing is, that they are there to select. The *Treasury* is edited by Joseph B. Mead, and goes on the only right principle of giving the author's own tune to the author's hymn. There are no tunes to some hymns, however, a very great misfortune, for hymns

are as dependent upon their helpmeet as man himself.

S. MARTIN OF TOURS. By H. H. SCULLARD, B.A. (Manchester: *John Heywood*. Crown 8vo, pp. 173.) If every study goes on getting subdivided and specialised at the present rate, there will be no books worth buying, except monographs. Already they are shooting ahead of most others. For every man is expected now to know all about his subject, and all about all that every other man has known about his subject; and no one will be listened to unless he has been content with a limited range, and made himself master of that. Big books are not necessary, and in the future they will be impossible. Mr. Scullard, who has been trained by our greatest Church History teacher, has chosen his limited study wisely, or it was wisely given him to do, and he has done it well. One sees immediately that good work is to come out of it, for no pains is spared, and no weight of investigation crushes the independence of the judgment, the vigour of the thought and its expression. It is a very great pleasure and an abiding profit to read a little book such as this. You feel that there is now one subject you can speak upon, not known to all the table, and yet of such meaning that all find interest in it. Mr. Scullard will be heard of again.

AN INTRODUCTION TO CUDWORTH'S TREATISE CONCERNING ETERNAL AND IMMUTABLE MORALITY. By W. R. SCOTT. (*Longmans*. Crown 8vo, pp. xii, 77. 3s.) Students of Philosophy and of Ethics will be glad to know that we are soon to have a worthy edition of Cudworth's *Treatise*. The present little work is an introduction to it, and is meant chiefly to draw attention to the forthcoming issue of the *Treatise* itself. The shame is that such preliminary work should be necessary. Mr. Scott writes with ease and force, and he is enthusiastic in his work.

SERMONS AND OTHER PAMPHLETS. These must be a selection only. And first may be named *The Lordship of Christ*, by the Rev. J. H. Atkinson (Liverpool: Lee & Nightingale, 2d.); then *The Priest's Blessing*, by the Rev. Frederick Whitfield, M.A. (Nisbet & Co., 2d.); then three by the Rev. Charles Bullock, B.D., editor of

*Home Words*, all published at One Penny, and from *Home Words* Office. The titles are *Whiter than Snow*; *Wondrous Words*; and *Letter-writing*. From the same office may be had, *Why am I an Abstainer?* by the Rev. T. J. Madden. These are all worthy.

AMONG THE MAGAZINES.

THE OLD AND NEW TESTAMENT STUDENT.

(*Trübner*, 7s. 6d. per annum.)

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"Talking" the Word.—It is said in the Acts of the Apostles, that historical argument for the presence of the Gentiles in the Christian Church, that, on the occasion of a certain persecution, the disciples scattered, going from Jerusalem everywhere, "talking the Word." The phrase is a very significant one, not only from the historical and scientific point of view, but also by reason of its present religious bearings. Historically, it contains a hint which throws light upon the life and methods of the primitive believers. They were all missionaries. They carried with them and proclaimed their faith. This proclamation, moreover, was made in a most simple and unconventional way. They did not reason; they did not declaim; they used not finished speech; they just "talked"—one might almost say, "chatted"—the message, the news concerning Jesus.

W. R. HARPER.

THE JEWISH QUARTERLY REVIEW.

(*D. Nutt*, 270 Strand, 3s.)

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**The Prophets and the Psalmists.**—In the Book of Job, the great problems of man's existence are treated with a depth and grandeur never equalled before or since. This book alone ought partly to compensate the modern school for the disappearance of prophecy, which is usually brought as a charge against the Law. Then, too, the Psalms, placed by the same school in the post-Exilic period, are nothing but another aspect of prophecy, with this difference, perhaps, that in the prophets God speaks to man, while in the Psalms it is man who establishes the same communion by speaking to God. There is no reason why the critical school, with its broad conception of inspiration, and insisting, as it does, that prophecy does *not* mean prediction, should so strongly emphasise this difference. If "it is no longer as in the days of Amos, when the Lord Yahveh did nothing without revealing His counsel to His servants the prophets," there is in the days of the Psalmists nothing in man's heart, no element in his longings and meditations and aspirations, which was not revealed to God. Nay, it would seem that at times the Psalmist hardly even desires the revelation of God's secrets. Let future events be what they may, he is content, for he is with God. After all his trials, he exclaims, "And yet I am continually with Thee; Thou hast taken hold of my right hand. According to Thy purpose wilt Thou lead me, and afterwards receive me with glory. Whom have I (to care for) in heaven? and possessing Thee, I have pleasure in nothing upon earth. Though my flesh and my heart should have wasted away, God would for ever be the rock of my heart and my portion" (Ps. lxxiii. 23-26). How an age producing a literature containing passages like these—of which Wellhausen in his *Abriss* justly remarks, that we are not worthy even to repeat them—can be considered by the modern school as wanting in intimate relation to God, and inferior to that of the prophets, is indeed a puzzle.

S. SCHECHTER.

## THE YOUNG MEN'S REVIEW.

(Exeter Hall, *id.*)

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**Recreation.**<sup>1</sup>—Man is not made either as an angel or as a brute. He is not made either for spiritual or for physical exercises only; he is made to live the true, full, and complete human life. This is the principle which regulates all amusement. In the application of this principle, two cautions should be remembered; let amusement be *occasional*, and let it always be *self-sufficing*. I remember some time ago being a little fond of chess. I got a certain amount of recreation from it. But I found, as I worked more at the subject, that

<sup>1</sup> From the report in a recent issue of the *Young Men's Review* of a speech delivered by the Bishop of Durham at the opening of the Durham Y.M.C.E.A.

I was always seeing the chess-board before me. It began to take the place of the serious business of life, and I felt bound to give it up. So, again, if the attraction of a game is not sufficient in itself, if it cannot be played except for money, then you may be quite sure that it has ceased to be a game for you. You may say that I have been wandering into considerable regions, and seeking to call attention to what are really great principles in dealing with a very simple matter. In reply, I can only say that it appears to me that there is never an occasion in human life in which we do not do well in seeking to recognise great principles. We are totally incapable of telling what is great and what is little in the whole complex of human life. I cannot say that anything is little when I know quite well that the least things must, when speaking what is literally true, last as long as time, and last, as we believe, into eternity.

B. F. DUNELM.

## THE ART AMATEUR.

(Griffith, Farran, & Co., *1s. 6d.*)

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The above are merely the titles of the various departments. The magazine is very rich in suggestive designs. Messrs. Griffith & Farran have recently become its English publishers.

## THE CENTURY MAGAZINE.

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## Vigilance.

More than one king goes wandering in disguise,  
And, with a realm at heart, a cake must turn.  
But—art thou Alfred? Never let it burn:  
Show in a kitchen thou hast royal eyes.

CHARLOTTE FISKE BATES.

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