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This is the lesson to learn here also. "He that loseth his life shall gain it." Not success in life, not popularity with men, not power, political, social, scientific; but the broken spirit and the contrite heart that mark us citizens of the king-

dom which shall never fall. "Sell all that thou hast," Jesus said to a prince of the fourth kingdom, the kingdom of iron, "Sell all that thou hast and give to the poor . . . and come, follow Me."

At the Literary Table.

THE BOOKS OF THE MONTH.

ANALYTICAL CONCORDANCE TO THE BIBLE. BY ROBERT YOUNG, LL.D. (*Edinburgh: George and Adam Young.* 4to, pp. 1106, and Appendixes. Prices various.) The publication of a new and revised edition of the late Dr. Young's *Concordance* is nothing short of an ecclesiastical event. It is out of sight the most serviceable Concordance to the English Bible. This is no disparagement of Cruden, or of Cruden's many editors and redactors. Without these Dr. Young freely confessed he could not have produced this work. This new edition is worthy of the labour and the real scholarship which were originally spent upon the book. Every discovered slip has been set right; and there are other improvements which only use could have suggested. But the leading feature of this edition is a most valuable survey of recent explorations in Bible lands. This is done by an excellent scholar and *littérateur*, the Rev. Thomas Nicol, B.D., whose contributions to the *Critical Review* have been particularly relished. We have not yet had time to test Mr. Nicol's facts; but there can be no difference of opinion as to the attraction of the style in which he has clothed them. This is only one of the Appendixes. But of this and the others, we must speak on another occasion.

A SHORT COMMENTARY ON THE BOOK OF DANIEL. BY A. A. BEVAN, M.A. (Cambridge. 8vo, pp. 235. 8s.) It has been stated by the present Bishop of Durham that the Book of Daniel "exercised a greater influence upon the early Christian Church than any other writing of the Old Testament." Its influence is not so uniform now. It no longer shapes the policy or suggests the teaching of the Church. But the loss in breadth seems to be made up by the gain in intensity. If its influence over the "Body of Christ"

is less, the spell it casts over the "members in particular" is at least as absorbing.

It is to this individual absorption, or even fascination, that we owe the extraordinary variety in the methods of interpretation of Daniel. *Quot homines tot sententiæ.* But Mr. Bevan has a strong hope that the period of diversity and mutual exclusiveness is nearly at an end. His hope is in the scholarship—the strictly scientific scholarship—which is now giving itself to the Old Testament with a singleness of eye never known before. Of this modern scholarship Mr. Bevan's own book is a good, even an illustrious, example. Every portion of the Book of Daniel, every item that tradition or apologetic has furnished about the Book of Daniel, is passed through a most searching examination in the light of Hebrew philology and contemporary history. For some methods of interpretation Mr. Bevan has neither faith, hope, nor charity. No interpretation or tradition need seek shelter under the authority of a name. But if you are willing to begin at the beginning, and to learn what can be said for the Book of Daniel, and every verse of it, by history, sacred, secular, and monumental, and by a most competent acquaintance with Hebrew grammar and philology, this is the book for your purpose.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. THE BOOK OF EZEKIEL. BY THE REV. A. B. DAVIDSON, D.D., LL.D. (Cambridge. 12mo, pp. lv. 368. 5s.) Is there any school or college in the land that ever set an examination on the Book of Ezekiel, or is likely ever so to do? But it is no matter. There are preachers and students in abundance who have waited for this volume, and its name will not hinder its acceptance. It is a difficult book, the

Book of Ezekiel, difficult in itself, and made yet more distressingly difficult by the state of its text. None will wonder that even Professor Davidson speaks of taking leave of his task "with a certain sense of defeat." But there was just on that account the greater need that such as he should have been chosen to deal with it. And he has given himself to it without reserve. It is a small book, as commentaries go, but,—

"In fair proportions we just beauties see,
And in short measures life may perfect be."

THE FOURTH GOSPEL. BY EZRA ABBOT, D.D., A. P. PEABODY, D.D., and J. B. LIGHTFOOT, D.D. (*Hodder & Stoughton*. 8vo, pp. 171. 7s. 6d.) Bishop Lightfoot's essay we already know. It deals with a single point in the internal evidence for the Johannine authorship, but it puts that in an inimicably telling manner. Dr. Peabody's contribution is on the internal evidence as a whole. It is quite disappointing. Indeed, it is hard to see what end so inadequate a statement could be expected to serve. But Dr. Ezra Abbot makes up for all that. The publishers have done a real service by issuing in this country his masterly essay on the external testimony to St. John's Gospel. He was a true scholar, unprejudiced, unafraid. He searched with unflinching patience, he spoke with unflinching confidence. Further evidence has been forthcoming since he wrote, which he himself would have incorporated in this edition had he lived to put it forth. It is a pity that, at least, his references were not brought down to date by the editor. But the essential and abiding value of the essay itself is unaffected.

THE RESULTANT GREEK TESTAMENT. BY R. F. WEYMOUTH, D.Lit. (*Elliot Stock*. Crown 8vo, pp. xix, 644. 5s.) The title of Dr. Weymouth's edition of the New Testament is, like the Revised Version, more accurate than rhythmical. Dr. Weymouth's text is the result of agreement on the part of modern editors. The time seems well chosen to make such a text. Dr. Weymouth is himself no mean scholar in this department; he has taken the utmost pains to remove error, and he has produced a work that may be used with confidence. It is probably as near the original text as with our present knowledge we can get. In schools and colleges this should supersede all other editions of the Greek Testament.

THE REDEMPTION OF THE BODY. BY W. F. WHITEHOUSE, M.A. (*Elliot Stock*. Crown 8vo, pp. 65. 2s. 6d.) Mr. Whitehouse, who is described as a Layman of the Diocese of New York, offers in this little work a new interpretation of Romans viii. 18-23. It is in Mr. Whitehouse's favour that no *satisfactory* interpretation of that passage has ever yet been given. It is also greatly in his favour that by his interpretation he takes away the necessity of our finding in this single passage a doctrine not elsewhere clearly, if at all, revealed in Scripture—the final redemption of the brute creation. It is surely further in his favour that his method is so simple. He would translate the word (*κτίσις*), which is rendered "creature" or "creation" in the Authorised Version and Revised Version, by *body*, and understand it of the human body itself. It is against usage, certainly, but not so insuperably as might be supposed.

THE MASORETIC TEXT OF THE BOOK OF MICAH. BY JOHN TAYLOR, D.Lit., M.A. (*Williams & Norgate*. Crown 8vo, pp. 204. 5s.) This kind of work is both faithful and needful, and yet the audience for it is so limited, that every person who belongs to that audience ought to give it a hearty welcome. Dr. Taylor complains that he has worked at a disadvantage, being distant from the great libraries. No doubt. But he is himself an accomplished scholar, and it is safe to say that none but himself will feel the disadvantage of which he complains. Though its value is not confined to Micah, yet the student of Micah at least cannot afford to be without this little book. For either he must work over the ground again for himself, which is needless, or be without the equipment, which would be fatal to success in any study of Micah.

THE EXPOSITOR'S BIBLE: THE EPISTLES TO THE THESSALONIANS. BY THE REV JAMES DENNEY, B.D. (*Hodder & Stoughton*. Crown 8vo, pp. 404. 7s. 6d.) In the ordinary commentary, with its introduction and explanatory notes, a moderate success may be attained by almost any one. But in the expository discourse it is either success or failure; and, alas! the door is wide that leads to the latter, and many there be that go in at it. But Mr. Denney is not

one of these. He knows that in work like this the man must be more than the exegete, and he has thrown himself as well as his scholarship into it. In a series which carries more than a fair share of the best expository work, Mr. Denney's book will keep a leading place.

PSALMS AND LITANIES. BY ROWLAND WILLIAMS, D.D. (*Fisher Unwin*. Crown 8vo, pp. 219. 3s. 6d.) The writing of prayers is surely a rare occupation and delight for an Eton boy at school. But in the case of Rowland Williams the child was father of the man; and it is by his Prayers and Psalms that he will be known, when his name as a keen controversialist has died away. This is a new edition of a well-known book, written in the author's manhood and scarce finished at his death. To many a one it may still prove the channel of a present help in time of need.

THE INSPIRATION OF THE HOLY SCRIPTURES. BY THE REV. FRANCIS J. SHARR. (*Wesleyan Methodist Book-Room*. 8vo, pp. 180. 2s. 6d.) "If we could but come to a definite settlement of this," says Mr. Sharr, "a host of other questions would settle themselves." But it will not do to keep the other questions waiting. And yet there is one thing about inspiration upon which we are all agreed. If it is not inspiration itself, it is a very large element in it. "Among the uses of the Old Testament," said Professor Davidson in our issue for April, "there is one that deserves special emphasis—the firmness of voice with which the Old Testament says 'God.' It utters little but one word to men, but this is the word." So also Mr. Sharr: "The loftiest thing we get in any other book is genius, but in the Bible we have God." Upon this we are *all* agreed; and surely it is a very great matter. As for the manner in which God is in the Bible, we are agreed that it must be by searching that we shall find that out. For while by searching we cannot find God, whom we have found already, there has no decree gone forth against finding the working of His hand in that way. And further, we are agreed that the search must be without bitterness or thoughts uncharitable. In such a search, then, Mr. Sharr's Fernley Lecture is a trusty guide. It will be read with pleasure; it cannot be read without

profit. English theology has lost something in his lamented death.

COLLOQUIES ON PREACHING. BY THE REV. HENRY TWELLS, M.A. (*Longmans*. Crown 8vo, pp. 248. 2s. 6d.) This is a third and cheaper edition of Canon Twells's *Colloquies*. So the day for praise is past, and there seems but little room for blame.

JESUS CHRIST AND THE PEOPLE. BY MARK GUY PEARSE. (*Charles H. Kelly*. 4to, pp. 253. 2s. 6d.) This is the latest of Mr. Pearse's delightful Talks. And he is as happy, and perhaps more at home here than ever. The chapter or discourse on "The Advantages of Common People" should be welcomed by a very large constituency, and welcomed gladly.

HOW TO STUDY THE BIBLE. BY THE REV. FREDERIC RELTON, A.K.C. (*S.P.C.K.* 12mo, pp. 44. 6d.) There is a freshness about Mr. Relton's work which we have always found attractive. We read every word of these papers in the pages of *Church Bells*. Now they come in the neatest of shapes, and at the cheapest of prices; and surely they will reach a very large circulation. For the very questions which every intelligent reader of the Bible is asking to-day are answered here; they are answered with all the pleasure of clear, vivid writing, and without the pain of needless controversy.

LET US KEEP THE FEAST: A MANUAL FOR THE HOLY COMMUNION. (*Macniven & Wallace*. Small 4to, pp. 156. 1s.) Not for "Young Communicants," but for personal preparation. And it comes forth with the imprimatur of Drs. Macgregor, Dykes, Whyte, and Calderwood. Some books need such a blessing, but this book does not. The publishers also have got it up in excellent taste.

SERMONS PREACHED IN LINCOLN'S INN CHAPEL. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, 6 vols. 3s. 6d. each.) This edition of the Lincoln's Inn Sermons is now complete, and a parting word may be spoken by way of special recommendation. Maurice is not, perhaps,

at his best in these sermons; he was not at his best otherwise than in himself, for he was always better than his best brain work. But these sermons are characteristic, and not unworthy of the man. The publishers have done well by them, and they deserved it.

NEW TESTAMENT COMMENTARY.
EDITED BY C. J. ELLICOTT, D.D. (*Cassell*. Royal 8vo, Parts I. and II. 7d. each.) Messrs. Cassell have begun a new monthly issue, in sevenpenny parts, of their well-known Commentary on the New Testament. We shall speak of it often, as we have

done in the past. Here it is enough to say that the opportunity should not be let slip.

PSALMS AND HYMNS FOR SCHOOL AND HOME. Enlarged edition. (London: 23 Bouverie Street. 1d.) Here are four hundred and ninety hymns, printed legibly on fair good paper and stitched into an artistic cover, and the price is one penny! On the title-page may be read, "The profits are given to the Widows and Orphans of Baptist Ministers and Missionaries." If this is seriously intended, one wonders where the profits of *some* hymn-books go.

Point and Illustration.

"Suffer the little children."

New York Evangelist.

AN interesting incident is recorded of Francis Xavier, the great Jesuit missionary. Once, on some field of labour, where hundreds came with their needs, their questions, and their heart-hungers, he was worn almost to utter exhaustion by days and nights of serving. At last he said to his attendant, "I must sleep, I must sleep. If I do not, I shall die. If any one comes, whoever comes, waken me not. I must sleep." He then retired into his tent, and his faithful servant began his vigilant watch. It was not long, however, till a pallid face appeared at the door. Xavier beckoned eagerly to the watcher, and when he had hastened to him, he said in a solemn tone, as of one who had seen a holy vision, "I made a mistake, I made a mistake. If a little child comes, waken me."

"Her warfare is accomplished."

BY THE REV. WILLIAM EWING.

Sunday School Times.

THIS phrase conveys a very special meaning to dwellers in these lands to-day. The "time of service" appointed for every Moslem youth is regarded with dread. Those who have returned speak of the hardships of their military service, and their worn frames only too often afford cogent corroboration of their tales. The joy of return to home and friends, free, can easily be imagined. When the young men are taken away, they are led forth bound and manacled, guarded by soldiers with loaded rifles, followed by troops of weeping friends, who hardly hope to see them again. When the day of release comes round, again the troops of friends go forth, with fife, drum, and cymbal, with singing and dancing, and every demonstration of joy, to welcome them home again. I often watch them coming in from the north, along the seashore, dressed in holiday attire, their music and singing waking the echoes in the old ruins behind us, the returning ones walking in the midst of the procession, with a great contentment mirrored in their faces. "Their warfare is accomplished."

Abraham and Dives.

BY THE REV. MARK GUY PEARSE.

The Methodist Times.

RICHES are not an evil—beware of the man who whines that they are; he has his eye most likely on yours. When Abraham said to Dives, "You had your good things in this life," Dives might have said to Abraham, "So had you; you were richer than I, very rich in cattle and silver and gold." What was the difference? Abraham's goods were not his good; Abraham's riches were not in his heart.

"It is Finished."

BY EUGENE FIELD.

New York Evangelist.

OUR British cousins rarely "begin," they "commence." They seldom "end," they "finish," that is, they say they do, but they don't; for to say that a thing is finished is equivalent to saying that it is finely elaborated and polished to the degree of which the creator is capable. Very little in human life is finished. A poet named Gray once wrote an elegy, and he ended it, say, within two years after he began it, but he required the considerable space of thirty years to finish it. Our Bible is a notable specimen of pure and beautiful English. The translators thereof comprehended the far-reaching meaning of that misused word, "finish." With reverential propriety they put that word into the mouth of the God-Man, and we are told that, lifted upon the tree on Calvary, Christ cried out, "It is finished," and bowed His head and gave up the ghost, thus ending a life actually finished in every respect.

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