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us to do nothing which He has not first done. His 'learn of Me' means, 'See how I do, and imitate Me.' Especially are we to imitate Him in His meekness and lowliness. When He washed the disciples' feet, He said, 'I have given you an example, that ye also should do as I have done.'

III. THE LESSON TO BE LEARNED.—To submit to the yoke is to subdue self-will. The lesson is one of meekness and obedience. With all He bore, Christ was yet most blessed. If we learn of Him we shall be happy under burdens, because we

have learned how to bear them. He came to do His Father's will. We have to learn to walk with Him. Yokes were for the purpose of harnessing two oxen together in the plough. Thus we have fellowship with Him who is our true 'Yokefellow.' Unless we are responsive, the yoke will chafe and the burden prove heavy. If we yield He bears the burden. But this lesson has to be learned, and there is no royal road to learning. Discipline is often but a slow process. But we can make it a pleasant one.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

II.

STUDIES IN THE CHRISTIAN CHARACTER. BY FRANCIS PAGET, D.D. (*Longmans*. Crown 8vo, pp. xxxvi, 258.) Dean Paget is steadily working his way to the front place among living preachers. And again we are compelled to consider if we know what preaching is. Its intention, we will all admit, is to convince us of sin, and to build us up in our most holy faith. And these sermons fulfil that intention in surpassing degree. Yet they are of no kith or kin with the sermons of the apostles. We cannot conceive St. Peter or St. Paul addressing his hearers as Dean Paget addresses his. And all that we have been taught to admire and imitate in apostolic or any other preaching (at least till Newman came) is far removed from this as the east is from the west. For example, there is a sermon on 'The Sanity of Saintliness.' We cannot conceive any of the popular preachers we know, from St. Peter downwards, using even that title; we cannot conceive any of them choosing that subject; we cannot conceive any of them employing sentences that now and again almost cover a page of printing, and make it absolutely certain that the preacher read a close manuscript and scarce once lifted his eyes to look his hearers in the face. Yet that is a true sermon. It is surprisingly searching. It both pulls down and builds up. It shakes the very heart, to use a phrase which Dean Paget himself quotes from another, till it is brought into contrition, and then opens the gates of heaven to

the broken spirit. It is a true sermon. It does what our sincerest sermons strive so hard to do.

'Studies in the Christian *Character*' Dean Paget calls his book. That is to say, leaving the first principles of Christ he goes on unto perfection. And as he goes we see that this way is neither a primrose path, nor yet the road that leads to the castle of Giant Despair. It is hard enough to tread, since new heights climbed only reveal new heights to climb. Yet it is not solitary nor sad. To 'Be ye perfect as your heavenly Father is perfect,' is added 'I and My Father are one,' and this text also, 'If a man love Me he will keep My commandments, and My Father will love him, and we will come unto him and make our abode with him.'

JUDAISTIC CHRISTIANITY. BY FENTON JOHN ANTHONY HORT, D.D. (*Macmillan*. Crown 8vo, pp. xii, 222.) It is probable that Mr. J. O. F. Murray of Emmanuel College, who has edited this volume, and is responsible for the titles of its separate lectures, is responsible also for the title of the book. It is a well-chosen title. For Dr. Hort held that not only did Judaism and Christianity actually exist for some time side by side, but that was the expressed intention of our Lord Himself. The two courses of Cambridge lectures, therefore, cover a period that has no well-defined termination, but has a distinctly-marked character. It is the period in which the old order is gradually giving

place to the new. And one cannot help feeling that such a time of transition was peculiarly attractive to Dr. Hort's mind. He loved not fixed boundaries; he had no pleasure in clear-cut distinctions; statements that knew no qualifications were unattractive to him. The students who attended Professor Hort's classes did not rush in with open notebook to snatch his judgments, commit them to memory, and reproduce them in the examination room. They came not to hear judgments nor to gather facts. They came to learn to think. And now that these lectures have been printed and published, it may be that impatient readers will ask themselves at the end of a lecture what they have actually found. The answer is that they have found the use of a faculty, which is more profitable than the gathering of many facts.

The volume is a history of earliest Christianity, covering the ground of Lechler's *Apostolic and Post-Apostolic Times* (which Dr. Hort was accustomed to commend as 'the only comprehensive book accessible in English, which it seems worth while to mention'). Its greatest immediate value is the 'subtle and masterly investigation of the character and sources of the false teaching attacked in the Epistle to the Colossians and in the Pastoral Epistles—questions,' continues the editor, 'on which, at least in England, Bishop Lightfoot's conclusions have perhaps too readily been accepted as final.' But its greatest permanent value is the example it offers of the spirit and method in which investigations should be made.

CHRISTUS, IMPERATOR. EDITED BY CHARLES WILLIAM STUBBS, D.D. (*Macmillan*. Crown 8vo, pp. ix, 215.) When Dr. Stubbs, who is now the Dean of Ely, was the vicar of Wavertree, he summoned eight men who were capable preachers to tell his parishioners that Christ is, or ought to be, the emperor over all the work of men's hands. First Dr. Stubbs himself preached a sermon (a 'lecture-sermon' he calls it and all of them) on 'The supremacy of Christ in all Realms.' Then each of the eight chose one realm, or had it chosen for him—History, Philosophy, Law, Art, Ethics, Politics, Science, Sociology—and Dr. Stubbs closed the series with a lecture-sermon on poetry. The idea is not new nor notable, except in its comprehensiveness. In fragments it has been often done before. But the worth of the volume into which these ten lecture-sermons are now collected lies

just in the completeness of the idea. Even the sermons are none of them supremely notable in themselves, but they all work towards the fulfilment of a plan; and fulfilling it, they impress the mind with the conception, which *is* notable and very noble, that there is no department of thought or work that ought to lie outside the Saviour's sovereignty—or indeed *can* lie outside, if it is true thought and lasting work.

ESSAYS AND ADDRESSES. BY PHILLIPS BROOKS. (*Macmillan*. Crown 8vo, pp. vii, 529.) 'The collection of Essays and Addresses here presented comprises all of which any record at all satisfactory has been preserved of Bishop Brooks' public utterances outside of the pulpit.' So says the American editor, knowing, no doubt, that he speaks the truth. And it is a collection that no author or editor need be ashamed of. Not a few of these essays are utterances that must be taken account of by every diligent student of their subject. Take, as examples, 'The Teaching of Religion'; 'The New Theism'; 'Orthodoxy'; and 'The Teachableness of Religion'; these among the Religious Essays. And among the Literary: 'Coinage'; 'Dean Stanley'; 'Martin Luther'; and 'Biography.'

And yet the value of the book is less in its contributions to thought than in its revelation of a thinking mind. In these Addresses we get nearer Phillips Brooks than one who never heard him speak can elsewhere hope to come. His sermons, with all their brilliance, kept his audience always at a distance from himself, the distance of the study and the pen. In the Addresses there is less surprise of thought and less majesty of language, but there is more of the quickening spirit.

MELVEN'S REPRINTS. (Inverness and Nairn: *Melven Brothers*. Edinburgh: *Menzies & Co.*) Messrs. Melven of Inverness and Nairn have entered upon a most praiseworthy, and we believe a most promising, enterprise. They have resolved to republish a few selected examples of religious works of former days that may be read at a sitting. The works will mainly be associated with the north of Scotland, as is very appropriate. And, indeed, it is altogether most appropriate that such an enterprise should proceed from the city of Dr. Carruthers, and it deserves the utmost encouragement. The two following are now ready, and

both are by Fraser of Brea: (1) *Faith in God*; and (2) *General and Special Notes for Ordering my Speech, Behaviour, and Practice*. They are printed in a fine large type, so that they will be as practically useful as they are bibliographically interesting; and they are published at the price of one penny a-piece.

The same publishers issue some pamphlets of consequence, as (1) *Blind Saunders: A Sketch of the Life of Alexander Mackintosh, Fisherman, Nairn*; (2) *Blessing and Blest: the Work and Wages of the Christian Worker*, by the Rev. John Macpherson, Findhorn; (3) *Abiding in Christ*; and (4) a few Devotional Cards and Leaflets.

WILLIAM LAUD. BY WILLIAM HOLDEN HUTTON, B.D. (*Methuen*. Crown 8vo, pp. xi, 240.) Mr. Hutton believes that the fit time has come for a revised estimate of Archbishop Laud, and he believes that the fit audience has come to receive it. And we, when we have read his book, will hasten to add that the fit person has been found to do it. First of all, the book is written with literary skill, and yet it is not a mere literary venture. Its art has the art to conceal itself. You read it easily, you read it pleasantly, but you read it not as literature but as history. That is the surprise of it. An open and avowed glorifying of Archbishop Laud we could have easily understood and discounted. Written with literary grace we might have even enjoyed it. But this is historical work. Mr. Hutton strives to be accurate if not wholly impartial, and he carefully cites his authorities on every page.

Now it is not so much about Laud that one is puzzled. It is about the writing of history. We have heard it called the most difficult of all the sciences. But surely it is not yet worth the dignity of that name. If this estimate of Laud is historical, and if our previous estimates of Laud were historical, then you may make out of history, as out of figures, anything you will.

THE METROPOLITAN TABERNACLE PULPIT, VOL. XL. (*Passmore & Alabaster*. 8vo, pp. xi, 624.) 'He, being dead, yet speaketh'—in the most literal way. For still Mr. Spurgeon's sermons are published every week and read by their thousands, and still the substantial yearly volume is sent forth. This year's volume seems more bulky than usual, perhaps because in addition

to the usual sermon there is given also an exposition for every Sunday in the year. And these expositions recall Mr. Spurgeon more even than the sermons—the quick perception, the felicitous utterance, the scriptural devotion that were his as a man, and gave him much of the unique position he held outside his pulpit. Nevertheless it is as a record of pulpit work that this volume has its significance. It is the fortieth in unbroken yearly succession and wide acceptance.

THE DURATION OF THE AGES. BY BERNARD PIFFARD. (*Passmore & Alabaster*. Crown 8vo, pp. 79.) Christ's First, Second, and Third Comings; the various Interregna; the Reign of Antichrist; and the Reign of Christ Himself—these are the topics. And the discussion of them is unusually and most commendably brief. But the author is prepared to enter into correspondence with any dissatisfied reader—only the correspondence must be by post, not in these pages.

THE BOOKS OF THE BIBLE. THE GOSPEL ACCORDING TO ST. LUKE. EDITED BY THE REV. A. E. HILLARD, M.A. (*Rivington, Percival, & Co.* Fcap. 8vo, pp. 142.) This is the first volume of a new edition of the Gospels and the Acts of the Apostles for schools. The publishers hope to continue the series throughout the other books of the Bible also—at least, those that are commonly used in schools. This volume seems to give the series a good start. First there are three introductory chapters on 'St. Luke and his Gospel,' 'Palestine in the Time of Christ,' and a 'Synopsis of the Life of Christ.' The text which follows and occupies the bulk of the book is illustrated by short historical and other notes, evidently chosen and set down by a man who has done good teaching in his time. And, finally, there are some interesting and useful appendixes and indexes. Workmanlike throughout, it is possible for an ordinary pupil to master the book in a short time, and by mastering it to know this Gospel fairly well.

SOME TITLES AND ASPECTS OF THE EUCHARIST. BY E. S. TALBOT, D.D. (*Rivington, Percival, & Co.* Post 8vo, pp. v, 90.) Mainly by means of a simple scriptural study of words, the words that gather around the Supper,

Dr. Talbot succeeds in pressing home to his hearers' consciences its claims and its privileges. The sermons are strikingly real, no rhetoric, no art; the theme is too sacred for that, its demands too paramount. There is no rhetoric except the rhetoric of the heart; but that is felt everywhere, a pleading presence which cannot be passed by.

BIBLICAL PROPER NAMES. BY THE REV. HENRY GEORGE TOMKINS. (*Sandford*. 8vo, pp. 38.) Mr. Tomkins, the author of the *Life and Times of Abraham* and the *Life and Times of Joseph*, is an accurate and enthusiastic student of the Monuments. In this pamphlet he has offered the results of a painstaking study of the light which the Monuments throw on the proper names in the Bible. It is a difficult subject. Many of the most attractive 'results' are scarcely results, but only happy guesses yet. Mr. Tomkins' work has been checked and supplemented, however, by other scholars, so that the pamphlet is a really valuable contribution to Semitic learning.

LA VALEUR DU NOUVEAU TESTAMENT. PAR ERNEST MARTIN, Professeur à l'Université de Genève. (Paris: *Schlachter*, 5 Rue de l'Éperon. 1895. Pp. 124.) Readers of French will, we think, find no little delight as well as profit in this veritable *multum in parvo*, written in beautiful literary style, and outwardly most attractive to the eye. Its ruling idea has the charm of freshness. It aims at taking us, by a new avenue of approach, behind the hackneyed and the vague in our thoughts about the New Testament, the literature which communicates a real knowledge of Jesus Christ; with the result that we may at once reach the end and perceive the transcendent *value* of the means. For 'the New Testament is the picture of the first appearance in this world of the faith in Jesus Christ, a picture traced by those who first found in Jesus a new moral life.' Such, apart from all details, is its significance. Starting from this, our author groups the books according to the angle, as it were, at which they make known the Christ. Thus the Synoptic Gospels depict 'the object of faith as simply *set before* the conscience, namely, Jesus'; the Acts and Apocalypse present faith in its outward *activity*; the Epistles unfold the contributive *experiences* of faith, or its doctrines; while it is in St. John's Gospel that faith exhibits its *witness* to its object after having *appropriated* it—

the Christ. We do not cite these heads, or indeed the work itself, for the sake of their precision of statement, but for their suggestiveness. This is the note of the book. It is seen even in the statement: 'The New Testament has an incomparable value, because it contains Jesus Christ. The two words here united are not a simple name; they express a judgment as to Jesus, the conclusion of an experience of, which he is the object.' Again, 'Faith is born when the conscience unites itself to Jesus Christ, but none can invent Jesus Christ.' It is the unique glory of the New Testament that it, and it alone, does this and therewith renews the world.

THE GOSPEL OF BUDDHA. BY PAUL CARUS. (*Sonnenschein*. Crown 8vo, pp. xiv, 275.) Dr. Carus has gone through the Buddhist canon, in its English translations, and has gathered out of it the passages that most strike a western mind, a mind trained, it may be well to say, on Christianity and Christ. So the book serves two great purposes—one scientific, one apologetic. It is the easiest possible way of getting a simple knowledge of what Buddhism is, and it is the best possible way of comparing Buddhism at its noblest with Christianity.

STUDIES IN BIBLICAL AND ECCLESIASTICAL SUBJECTS. BY THE LATE VERY REV. THEOPHILUS CAMPBELL, D.D. (*Elliot Stock*. 8vo, pp. 275.) The late Dean of Drogheda's son has here gathered together fourteen essays or papers by his father, of which ten are biblical and four ecclesiastical. They suffer, all of them, from the want of the author's own hand in revision (see an ugly mixture on page 81, and sundry mistakes throughout), but they are of ability enough to rise above details of proof-reading. Dean Campbell must have had a strong drawing towards the accurate study of Scripture, and certainly he had some of the expositor's gifts. Free from prepossession to a considerable extent, he waits and works patiently till the truth comes, and then 'expresses it with much caution—with no idea that he is suffering from inspiration.' Moreover, the subjects of study in the volume are modern—Inspiration, the Church as the Keeper of Holy Writ, the Rock, the Covenant Obligation of the Lord's Day, the Transfiguration, and the like. They are modern, that is to say, of special

emphasis to-day, though some of them have never lacked interest, and never will.

RELIGION IN COMMON LIFE. (*Elliot Stock*. Crown 8vo, pp. viii, 168.) It is a Course of Sermons delivered by various preachers at St. Martin-in-the-Fields, London. The Vicar edits the volume, and himself contributes four of the sermons. Among the rest may be found Mr. Buckland, Dean Pigou, Archdeacon Sinclair, Principal Wace, and Archdeacon Farrar. So they are not men who are unfamiliar with the practice of religion. They have tried it, even among the poor, and found what it can do, and why it does no more. They have all sympathy with the poor, but it is not sentimental. They know and do not hide it, that if Christ is to lift the pauper off his dunghill, the pauper must be *willing* in the day of Christ's power. But there are other problems of practice here besides those of pauperism. There are problems that we all have to touch,—have touched already and had our fingers burned perhaps, as the problem of amusements. And a wise man knows that it is not much that can be said on these things, and wisely refrains his speech.

CROMWELL'S SOLDIERS' BIBLE. (*Elliot Stock*. Crown 8vo, pp. v, 16.) Mr. Elliot Stock has here given us a facsimile reproduction of *The Soldiers' Pocket Bible*, with the date August 3rd, 1643. It is even bound in an imitation of the original rough leather with the original strong sewing. As for the book itself, Viscount Wolsley says: 'In my humble opinion, the soldier who carries this Bible in his pack possesses what is of far higher value to him than the proverbial Marshal's baton; for if he carries its teaching in his head, and lets it rule his heart and conduct, he will certainly be most happy, and most probably eminently successful.' So it is more than a most interesting relic of history.

THE GOSPEL OF THE KINGDOM. (*Elliot Stock*. Crown 8vo, pp. 92.) Five sermons preached at Holy Trinity, Sloane Square, on behalf of the Christian Social Union. So they are social and Christian—and sensible. The preachers being Canon Wilberforce, Dr. Fry, Canon Scott Holland, the Dean of Ely, and Prebendary Eyton, there is abundance of sympathy and enthusiasm, without

the scent of faddism. These are workable theories; let us try to get them worked.

TALKS WITH BUNYAN. BY THE REV. DOUGLAS THOMPSON. (*Elliot Stock*. Crown 8vo, pp. xii, 152.) The influence of Dr. Whyte's *Bunyan Characters* is very manifest, and Mr. Thompson frankly acknowledges it. Still, this is not Dr. Whyte, but another man's honest findings after Dr. Whyte has shown him some ways of working. It is an unassuming book, but not superficial; above all, it is an earnest ambassador for Christ using this means of entreating us in Christ's stead to be reconciled to God.

GOOD READING ABOUT MANY BOOKS. MOSTLY BY THEIR AUTHORS. (*Fisher Unwin*. Fcap. 8vo, pp. 264.) It is Andrew Lang who says that the publishers' catalogues may be had for nothing, and they are mighty fine reading. It is impossible to assert that this unique catalogue may be had for nothing, but it is easy to say that it is mighty fine reading, and that to less bookish people than Mr. Andrew Lang. The authors tell the story themselves for the most part. And here, for example, is a sentence from the things that John Oliver Hobbes (that is, Mrs. Craigie) says of her books: 'I have never yet called one of my sketches a novel. . . They are philosophical fantasies. I hesitate over the word philosophical; but after all I am a student, and I have earned the right by much hard labour to apply an occasional polysyllable to my efforts. They may not be valuable, but they were executed with a conscience. They do not contain one unconsidered line, and if I have ever had a quick thought, I have expressed it with much caution—with no idea that I was suffering from inspiration.'

And the writers are here as well as their sayings. It is a unique catalogue. You will read it—and then the books.

HISTORY OF DOGMA. BY DR. ADOLPH HARNACK. Translated by Neil Buchanan. (*Williams & Norgate*. 8vo, vol. i, pp. xxii, 364.) The books are few in any science that must be mastered before one knows the science. Assuredly, in the science of theology, Professor Harnack's *History of Dogma* is one of the indispensable. To many a one, even to many an Englishman now, it has been epoch-making. It has been a revela-

tion of what the science of theology may become to us, and even of what science, modern science, truly is. For there are no prepossessions here. There is only the open mind, the rigid self-discipline, the patient toil. And it is not merely before the labour is begun that the mind is open. After the toil and the insight have secured their results and made their positions strong, Dr. Harnack is willing to open the questions again, reconsider them in detail, and change his mind wholly in regard to them.

This openness of mind is not popular here. It is the more to be desired that Harnack's *History of Dogma* may win its way amongst us. We wish things settled. We are too anxious to have things settled, especially things in theology. We wish them settled and left alone, though we know that the foundation is not always steady beneath them. It is not Protestant, however; it is not Pauline; it is not Christian. Truth's like a torch, the more it's shook it shines—though it needs abundant courage to shake it. Harnack has that courage in abundance. And though we may be sometimes bewildered by his movements, we gain infinitely when we acquire his method.

Let Harnack win his way. He himself rejoices that in this excellent translation he has been enabled to speak to Englishmen; we have more cause for rejoicing than he.

VIA, VERITAS, VITA. THE HIBBERT LECTURES. BY JAMES DRUMMOND, M.A., LL.D., LITT.D. (*Williams & Norgate*. 8vo, pp. xiv, 331.) This is the last of the Hibbert Lectures. And could Principal Drummond have chosen a grander or more appropriate subject for the concluding course than 'Christianity in its most simple and intelligible form'? He could not. And more than that, we are bound to say that with one omission he could not have done better justice to his noble subject. Some of the earlier courses may have cost their authors more immediate preparation, and may have added more to our knowledge of special departments of thought. But there is no course of Hibbert Lectures that ever made so wide an appeal or touched its great audience quite so closely. With one serious exception, there will be widespread approval of what Dr. Drummond finds to be essential to Christianity, and much pleasure in his statement of it. For, brief as the book is for so great a sub-

ject, it is easily intelligible on every page, the work of a literary artist as well as a trained theologian.

With one serious exception. For Dr. Drummond does not think that either the Incarnation or the Resurrection of the Lord Jesus Christ is essential to Christianity. A serious exception, surely. No doubt we had no right to expect it, the book being written by Principal Drummond. But what right has Principal Drummond to cut Christianity away from its roots?—and these undoubtedly *were* the roots out of which early Christianity grew, for he himself acknowledges it. What right had he to cut the flower of Christianity away from its roots and offer that as the perfect plant? We thank him for stripping off the weakening and suffocating climbers; we can even admire the flowers as he has so daintily arranged them in his vases, but we cannot call the ideas of Christians Christianity; we must have more than the words of Jesus, or even His works on earth; we must have the Prince and the Saviour who gives repentance and remission of sins.

PAMPHLETS:—

1. *How To Get On*. By Clement Clemance, B.A., D.D. (Elliot Stock.)
2. *The Equipment for Work*. By A. B. Tucker. (Edinburgh: St. Giles' Printing Company.)
3. *The Late Principal Morison*. By the Rev. A. Stewart, B.D. (Ayr: Robert Neil.)
4. *The Land of the Morning Calm*. By the Rev. W. T. A. Barber, M.A. (Kelly.)

LITERARY NOTES.

Messrs. T. & T. Clark have in the press a work by the Rev. H. A. A. Kennedy, M.A., D.Sc., Callander, on *The Sources of New Testament Greek*.

The book is a study in biblical Greek attempting to estimate the influence of the LXX. on the New Testament vocabulary. The subject is treated in close connexion with later Greek as a whole, and more especially with the colloquial Greek of the period in which the LXX. and the New Testament were compiled. The investigation seeks to prove that in place of a predominating influence of the LXX. on the New Testament, the element common to them is rather the 'popular' language in which they were written.

The first book review in *The Biblical World* for January is written by Professor Ernest Burton, of Chicago University, the author of *The Moods and Tenses in New Testament Greek*. The book is Professor Godet's newly-translated volume, *The Epistles of St. Paul*. Evidently Professor Burton has read his book carefully. He emphasises one important feature thus: 'Godet maintains on the basis of the Epistles (with which Acts, of course, agrees) that the appearance of Jesus to Saul in connexion with his conversion was real, and in the first instance objective; the revelation of Jesus in him was the sequel to the objective appearance. He holds that in these initial experiences of his Christian life the essential features of Paul's gospel and mission were already made clear to him. Godet thus takes, as against Sabatier and others, the

same view with respect to the development, or rather non-development, of Paul's theology which Professor Bruce maintains in his recent volume on *The Pauline Conception of Christianity*.'

And then he gives the following useful list of errata:—Page 182, line 29, *read* fully; page 197, line 19, *read* ἀπὸ; line 30, *read* ἐμὸς; page 378, line 20, *read* Tholuck; page 534, line 22, *read* Gebhardt; page 546, line 6, *read* regard; and page 547, line 17, *read* these.

Messrs. Bliss, Sands, & Foster announce a collection of biographies of prominent living statesmen and rulers, entitled *Public Men of To-day: An International Series*. The general editor is Mr. S. H. Jeyes.

Contributions and Comments.

The Septuagint and the Massoretic Text.

EZEKIEL I. 13.

IN THE EXPOSITORY TIMES of last month the Rev. W. E. Barnes, B.D., of Cambridge, has an interesting note on this passage, in which he expresses the opinion that the reading of the Massoretic Text is superior to that of the Septuagint, though most scholars have followed the latter. Probably Mr. Barnes has the feeling, shared no doubt by many others, that the renderings of the Septuagint are often adopted much too lightly. On the other hand, it must not be forgotten that in Ezekiel the readings of the Septuagint are in so many cases superior to those of the Hebrew, that any particular instance deserves careful consideration.

The rendering of Mr. Barnes given last month may be adopted as the basis of remark:—

MASSORETIC TEXT.

And as for the things which resembled living creatures, their appearance was as coals of fire burning, like the appearance of torches. It (the fire) walked among the living creatures, and the fire had brightness, etc.¹

SEPTUAGINT.

And in the midst of the living creatures was an appearance as of coals of fire burning, as the appearance of torches turning about in the midst of the living creatures, and the fire had brightness, etc.

Here the Septuagint says *one* thing, namely, that between the living creatures there was the appearance of coals of fire burning, as the appearance of torches, etc.; while the Hebrew says *two* things, namely, that the living creatures were like coals of fire, and also that there was a fire between them which had brilliancy and sent out lightning flashes. I daresay Mr. Barnes would not deny that the Hebrew expresses this double sense very awkwardly, and that the verse is not easy to construe grammatically. The sense which he puts upon the Hebrew is that there was a fire between the living creatures, and that its reflection lighted them up, making them like coals of fire and torches—they did not shine with a brilliancy belonging to their own natures. With this last point, however, may be compared ver. 7, where it is said, of their limbs at least, that 'they sparkled like the glance of burnished brass' (Dan. x. 6).

(1) Mr. Barnes favours the Hebrew, therefore, because it furnishes an answer to the question which he thinks would occur to the spectator: Are the living creatures of earth or of heaven?—a question left by the Septuagint unanswered. But now, would such a question really occur to anyone? Hardly at anyrate to Ezekiel, who begins by telling us that he saw 'the heavens opened,' and that he had 'visions of God.' *He* would not be in doubt to what sphere the living

¹ The Massoretic accents point thus: their appearance was as coals of fire, burning (plur.) like the appearance of torches.