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that Jesus gave, after this time, any sign to these hearers. This fact agrees with the statement of Luke xi. 29: 'And no sign shall be given to it, except the sign of Jonah,' etc. (cf. Mark viii. 12; Matt. xvi. 4). It is true that after this He healed the infirm woman (Luke xiii. 10-17), and gave sight to Bartimæus (Luke xviii. 35-43). But neither of these was performed *for the purpose* of granting a sign to his hearers. The former was wrought as a work of necessity ('ought not'). The latter was the answer of Jesus to the earnest entreaty of the blind man. In harmony with the conception of Jonah and Jesus as 'signs,' to their respective listeners we find the narrative respecting Gabriel, who regarded his presence and

message as a sufficient sign to Zacharias (Luke i. 8-20.)

We have now seen that the record of Luke is in harmony with itself and the Book of Jonah, while it differs from Matt. xii. 40; consequently, we are led to question this verse.

4. When we consider the relations of Matt. xii. 40 to the other New Testament books, we find that none of them refer to either the preservation of Jonah or the burial of Jesus as the 'signs' respectively of these persons. They agree with Luke respecting the time spent by Jesus in the tomb much better than with Matt. xii. 40. Since these things are so, I must confess that this verse seems to me as an interpolation.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE SONGS OF THE HOLY NATIVITY. BY T. D. BERNARD, M.A. (*Macmillan*. Crown 8vo, pp. x, 164. 5s.) Canon Bernard of Wells recently published an expository study of the Great Conversation in St. John. We may hope that he means to continue the excellent practice of thus selecting a central portion for separate treatment. For here are the Songs of the Nativity chosen and handled in the same way. It is not exposition alone. There is no criticism, certainly, in the present sense of that term; but there is searching and sifting of words and phrases that the meaning may be securely ascertained. And then there is that inner application, which we call devotional, to distinguish it from the plain exposition of the Word. Perhaps this title would describe the volume best: A Scholar's Devotional Guide to the understanding of the Songs of the Nativity.

SIX LECTURES ON THE ANTE-NICENE FATHERS. BY F. J. A. HORT, D.D. (*Macmillan*. Crown 8vo, pp. viii, 138. 3s. 6d.) These are 'short studies on great subjects.' But the study that was given to the subjects was not short. Though popular in form, and extremely pleasant to follow,

they rest upon independent research, painstaking and conscientious. Dr. Hort's work, so far as it has been published, strains our attention to the utmost; this is a pleasant variety, and no doubt it will have a much larger circulation.

THE ECCLESIASTICAL EXPANSION OF ENGLAND. BY ALFRED BARRY, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. xi, 387. 6s.) Under this title Bishop Barry has published the Hulsean Lectures for 1894-95. Rather under the full title of: 'The Ecclesiastical Expansion of England in the Growth of the Anglican Communion.' And that is more informing. Thus the field is narrower and more manageable. And Dr. Barry manages it well. He has not only heard with his ears, he has seen with his eyes the ecclesiastical expansion of the Anglican communion. And with leisure to study, he brings a unique personality to this great subject. The book is written in a calm, dignified style, for Dr. Barry is singularly free from puerile ambitions and from sectarian jealousies. Perhaps the most valuable contribution to the subject is the chapter entitled 'The Growth of the Colonial Churches'; and that is as we should have expected it to be.

HISTORICAL ESSAYS. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D. (*Macmillan*. Globe 8vo, pp. xii, 245. 5s.) To those who love a good book and love it good-looking, Messrs. Macmillan's 'Eversley Series' is universally pleasing. There is no doubt of it that to publish Lightfoot in this series is to make even Lightfoot more attractive to us. The volume contains five papers: 1. Christian Life in the Second and Third Centuries; 2. Comparative Progress of Ancient and Modern Missions; 3. England during the Latter Half of the Thirteenth Century; 4. The Chapel of St. Peter and the Manor House of Auckland; and 5. Donne, the Poet-Preacher. They were all written before Dr. Lightfoot was called to the See of Durham; and, as the present Bishop of Durham modestly says, 'they present his character and reading under a somewhat different aspect from that which is known in his writings that have been already published.'

PASCAL AND OTHER SERMONS. BY THE LATE R. W. CHURCH, D.C.L. (*Macmillan*. Crown 8vo, pp. xi, 351. 6s.) 'When these Church of England men are good,' said a church agnostic recently, 'then they are very good.' He did not tell us whom he considered 'good,' but without doubt he would have named the late Dean of St. Paul's as one. Yes, Dr. Church was both good and very good. And his goodness was of the mind as well as of the emotions. We read these sermons as they are published, volume after volume, we read them, and cry for more, and we know not whether the understanding or the heart gave most to the sum of goodness in the man, of greatness in the sermons. This volume opens with three that are biographical—Pascal, Butler, Andrewes; and then, like the eyes of the Lord they run to and fro throughout the whole earth and always show themselves strong in behalf of truth and righteousness.

A SHORT STUDY OF ETHICS. BY CHARLES F. D'ARCY, B.D. (*Macmillan*. Crown 8vo, pp. xx, 278.) This is not the first short study of ethics we have had in recent years, and Mr. D'Arcy knows it. He has made himself familiar with Professor Dewey's *Outlines of Ethics*, with Mr. Muirhead's *Elements of Ethics*, and with Mr. Mackenzie's *Manual of Ethics*, and he admits that

they all 'present what is substantially the same general view as that taken in these pages.' *But all three build without a foundation.* And therefore this is the reason for the existence of Mr. D'Arcy's own book, that it has a foundation and builds upon it.

That foundation is Christ. And we heartily agree with our author that in ethics you must have a foundation as in everything else, and that even in ethics other foundation can no man lay than that is laid, which is Jesus Christ. But do not dream that thereupon Mr. D'Arcy has written not on ethics, but on theology. Most strictly has he kept to his proper subject, and most lucidly has he drawn forth the great lines of it.

This is as severely accurate a Manual of Ethics as any examiner could desire: its distinction is that it is not a mere formula, but, as Carlyle would say, a formula that will walk. He tells us what morality is, and he tells us how to do it.

THE TRUTH AND THE WITNESS. BY M. B. WILLIAMSON, M.A. (*Macmillan*. Crown 8vo, pp. xv, 158. 4s. 6d.) When St. Peter recommended us to be ready to give an answer to every man of the hope that is in us, did he think of the many different minds of men, each demanding a different answer? How varied, in our day at least, has become the forms of unbelief; how varied the apologetic that must meet them. In some colleges the Professor of Apologetic is professor of other things besides; instead of that we have need of several professors of apologetic.

Mr. Williamson has written a Manual of Apologetic here. And few could have written it but he. For he chooses a single thought and works his whole argument round it. In St. John's Gospel we find three pairs of ideas—witness and truth, glory and light, judgment and life. Mr. Williamson takes the first pair. And after he has told us Who is the Truth, he summons the different Witnesses to bear their testimony. First, there is the Witness of the Father and of the Son; next, the Witness of Works; then the Witness of the Prophets; the Witness of the Scriptures; the Witness of the Disciples; and lastly, the Witness of the Holy Spirit. And when he has reached the end, you are able, if his special appeal has touched you, to answer Pilate's question, What is truth? and say, *He is the Truth.*

SOME THOUGHTS ON CHRISTIAN RE-UNION. BY W. BOYD CARPENTER, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 222. 3s. 6d. net.) It is easy to discuss reunion, but who has anything to say that will bring it about? The Bishop of Ripon confesses that he has nothing. Yet he makes an actually useful and workable contribution to the discussion. For he shows with great clearness and point what has always been the cause of disunion. He says that schisms have arisen, either when the Church insisted on adding something to its creed which was not fundamental, and then the Church was to blame for the schism; or when the Church refused to add something to its creed which certain zealots considered fundamental, and then the zealots were the cause of the schism. And that is no doubt true (though we must be careful in its application), and a real contribution to the discussion. But beyond that, Dr. Boyd Carpenter confesses he can do and say little. The Roman Church bars the way, and the Roman Church will bate no jot of its pretensions.

ROBERT AND LOUISA STEWART. BY MARY E. WATSON. (*Marshall Brothers*. Crown 8vo, pp. x, 242. With Map and Illustrations.) The Biography of Mr. and Mrs. Stewart (whose life was so suddenly snatched at Hwasang, near Kucheng, last August) has not been told by a professional biographer. Professional biographers more than one offered their services, but were turned away. Mrs. Stewart's sister has written it. And she had no higher ambition than to print some letters and 'supply a few details of the earlier times.' Well, we have read the professional biography, and now we have read this, and we like this best. If there is less art, there is more homeliness here. If we are told less about the pedigree and performances of these two, we are told more about their heart of love. It is just such a book as you may read in the family circle, at the mothers' meeting, at the sick bedside. There is a very great blessing in it.

THE WORSHIP OF THE ROMANS. BY FRANK GRANGER, D.Lit. (*Methuen*. Crown 8vo, pp. 313. 6s.) The Romans may have had less distinction in their religious worship than other great nations of antiquity, but the religious worship of the Romans deserves more study than it has

yet received. The religion of the Romans was less discussed in the market-place and less caricatured in the theatre; but it was not less tenaciously held by the Roman people, or exercised less influence over them. Happy the nation that has no annals; happy also, that has no religious philosophy. It is true that most of the worship of which Professor Granger has to speak is a miserable superstition. But it may be fairly argued that a lower worship which is heartily practised does more for a nation than a nobler creed that is only played with. In any case this was the religious worship of a great nation, and we ought to know its features. Professor Granger has given it the study of a specialist. He has found it full of points of interest. And though he writes for the general reader rather than for the special scholar, his book will be found of considerable value as a storehouse of fact in the comparative history of religion.

COLLEGE SERMONS. BY THE LATE BENJAMIN JOWETT, M.A. (*Murray*. Crown 8vo, pp. xvi, 348.) When Luther contemned the Apostle James, he contemned the Master of Balliol. When he described the Epistle of James as an epistle of straw, he described these *College Sermons*. For this is St. James in the nineteenth century. The psalm-singing and the sick-anointing St. James is not here—he belonged to the first century. But here is the St. James who said, 'Show me thy faith without thy works, and I will shew thee my faith by my works.' We do not censure St. James for saying so, and we do not censure Mr. Jowett. St. James said so rightly and not without the directing grace of inspiration, for he placed faith first and made not light of it. Mr. Jowett said so rightly also, and placed faith first, we need not doubt, though it was not so great faith as was found in the apostle. But the point is that both the apostle and the Master of Balliol practically say, Take care of Works, and Faith will take care of itself.

The Master of Balliol defended himself in preaching works, and his biographer defends him. You cannot preach anything else, they say, to college undergraduates. They may not *do* this, but at least they understand it, and they would not even understand the other. Especially, they argue, you touch only the hundredth lad by preaching faith (and he is touched already), the

ninety and nine you leave in the wilderness of their own unregenerate wills.

THE STORY OF THE EARTH IN PAST AGES. BY H. G. SEELEY, F.R.S. (*Newnes*. Fcap. 8vo, pp. 196. 1s.) Under this popular title Mr. Seeley has written a very popular book on Geology, and Mr. Newnes has published it at a most popular price. All needless technicalities are omitted, and it is wonderful how few technicalities are really needed even in a strictly scientific work. The style is direct and unconscious. And there are some good illustrations that speak clearer things than even the writing itself.

HEARTY COUNSELS. BY JOHN EDWIN BRIGG. (*Nisbet*. Fcap. 8vo, pp. 124. 2s.) If all the publishers have their special line, Messrs. Nisbet's is an enviable one. They issue those books that lead us to the closer walk with God. They issue Mr. Andrew Murray's, Mr. George Everard's, Dr. Macduff's, Frances Ridley Haver-gal's. And this little book is in the same direction. It is exceedingly simple, it is absorbingly evangelical, it is heartily human and helpful.

LANCELOT ANDREWES AND HIS PRIVATE DEVOTIONS. BY ALEXANDER WHYTE, D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. viii, 232. 3s. 6d.) 'We have the confessions of Augustine, the prayers and soliloquies of Anselm, the unfinished Holy Week and other great prayers of Jacob Behmen, the Golden Grove of Jeremy Taylor, the Private Devotions of Lancelot Andrewes, and William Laud, and Thomas Wilson, and many other such-like precious possessions. But, for its peculiar purpose and for its special use, Andrewes' Private Devotions stands out at the head of them all. There is nothing in the whole range of devotional literature to be set beside Andrewes' incomparable Devotions.'

Thus speaks Dr. Whyte, and no man speaks with more authority. And so he has prepared an edition of Andrewes' Private Devotions which is as incomparable with other editions as the Devotions are incomparable with other books of Devotion. First, there is a Biography of thirty well-stocked pages; next, there is an Interpretation of thirty pages more; and then the Devotions run to the

end of the volume. And the volume is itself most artistically appropriate.

SUCCESSWARD. BY EDWARD W. BOK. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 184. 2s. 6d.) Success—it is a subject we mostly finger far too gingerly. When Thomas Binney wrote his book and called it *How to make the Best of Both Worlds*, we all held up our hands in horror. But he spoke the truth, and it was not less true that he spoke it boldly. It is just in Dr. Binney's way and Mr. Bok's way, in the way of the Cross of Jesus, that you make the best of this world—and can let the next take care of itself. Since Binney's book, we have not seen the subject so deftly presented as it is here. There is no juggling with the word success, there is no hypocritical riddling of it till it has dropped all that makes it attractive. Success is success,—influence, power, wealth, comfort,—and yet it is made most manifest that there is no way of reaching it but by the one living and true Way.

WORDSWORTH'S POETICAL WORKS. EDITED BY THOMAS HUTCHINSON, M.A. (Oxford: *At the University Press*. Crown 8vo, pp. 1008. 3s. 6d. Also in Five Diminutive Volumes, on Oxford India paper, and enclosed in a case. 16s.) In outward appearance the single volumes of the Oxford edition of the Poets is not so attractive as other editions we have seen. You may call it an academic severity, this plainness of binding, but it is a severity we would escape from when we have passed all our examinations and have taken to reading poetry. The inside, however, is perfect. And on the whole the inside of a book is the most important side. Collating and editing and paper-making and printing have all reached their highest attainment; and the price is a modern miracle.

The miniature edition is as perfect without as within. Nothing more dainty, chaste, or pleasing can be produced.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. (Oxford: *At the Clarendon Press*. Part V. *הַרְבּוּנָה הַתְּיָרֵשׁ* 4to, pp. 353-440. 2s. 6d.) Readers will rub their eyes when they read upon the cover *הַרְבּוּנָה הַתְּיָרֵשׁ*, for that means a leap indeed. But it is a false expectation. The words

are given philologically. It is only to יָרַשׁ that this Part really comes. But is it not a marvellous amount for the money? The labour of it, and the abiding value of it, and only two and sixpence!

WORDS OF CHEER FOR DAILY LIFE, AND WORDS OF WARNING FOR DAILY LIFE. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 155, 153. 2s. each.) By these books (and their like) Spurgeon will be longest known. Not by one volume, but by the two combined. For he himself combined optimism and pessimism in his person, he preached the law and the gospel in his pulpit. These are greater than his ordinary sermons. They have more carrying weight. Yet they arrest us quite as rapidly and hold us quite as fixedly.

THE CLUE OF THE MAZE. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 92. 1s.) We have heard much of 'honest doubt' for many a year: Spurgeon here puts in a plea for 'Honest Faith.' And he dares to spell it with a capital letter. He even dares to spell its adjective with another. For to Spurgeon, as to Bunyan, Faith was a proper name with power to attract its adjective up to its own dignity. This is a large print edition of a precious book of apologetic.

SPURGEON'S ALMANACKS. (*Passmore & Alabaster*.) There are two, the wall Almanack and the hand Almanack, and they are prepared this year with as much care as formerly.

A PRIMER OF HEBREW ANTIQUITIES. BY OWEN C. WHITEHOUSE, M.A. (*R.T.S.* Fcap. 8vo, pp. 159. 1s.) The editor of the Present-Day Primers is choosing his writers well. He could not have made a better choice than he has made this time. For Principal Whitehouse knows Hebrew Antiquities intimately, and writes with charming clearness. This subject is not so popular yet as some that are of less utility. But let this delightful little book have free course, and it will alter that.

RUSSIA AND THE ENGLISH CHURCH. BY W. J. BIRKBECK, M.A., F.S.A. (*Rivington, Percival, & Co.* Crown 8vo, pp. lviii, 230. 7s. 6d.) This volume, which is the first of two

whose general title will be *Russia and the English Church during the last Fifty Years*, contains a series of letters which passed between Mr. William Palmer, Fellow of Magdalen College, Oxford, and M. Khomiakoff in the years 1844-1854. Its interest is manifold. It introduces us to two remarkable men, liberal in all the best senses of the word, and well worthy of our intimate acquaintance. It gathers for our use much theological and historical Christian knowledge, not easily accessible. And above all, it carries the present discussion on Church Union into an unfamiliar but not unhopeful region. It is in the interest of Church Unity that the volume is published. For it is issued in behalf of the Eastern Church Association. Now the object of that Association is to cultivate friendly relations with the Orthodox Church in Russia; and this volume will serve its object, for it makes the Orthodox Church in Russia more commendable to ourselves.

A BRIEF DECLARATION OF THE LORD'S SUPPER. WRITTEN BY NICHOLAS RIDLEY. EDITED BY H. C. G. MOULE, D.D. (*Seeley*. Crown 8vo, pp. xvi, 314. With Portrait and Illustrations.) To give us a worthy edition of Ridley's *Brief Declaration* was a worthy ambition, and right worthily has Dr. Moule accomplished it. He had all the advantages. He was on the spot, he had the requisite knowledge, he had the needful love. It is hard to think of anything he has omitted or done amiss. There is a biography in front, which is wholly sympathetic towards the great martyr, and yet truly historical; then comes the *Declaration* itself; it is immediately followed by 'Additional Notes'; and the whole is closed by an Appendix of six essays that are of considerable historical and doctrinal value, and a brief but useful Addenda. Altogether it is a fine piece of editing, and the pleasantest possible introduction to Ridley and his work.

THE CHRIST HAS COME. BY E. HAMPDEN COOK, M.A. (*Simpkin*. Crown 8vo, pp. xxiv, 180. 1s. 6d.) And come again; for that is the point before us. The second coming is past also; nay, rather, is present. He is with us now, and we spend our days foolishly gazing up into heaven. It is no mean scholarship that holds this theory, and it is gathering strength. Mr. Hampden-Cook's

volume in its new enlarged edition is the most convenient summary of it.

THE LAW OF CIVILISATION AND DECAY. BY BROOKS ADAMS. (*Sonnenschein*. 8vo, pp. x, 302.) Since Buckle overshot himself, we have been suspicious of theories of historical progress and decay. Perhaps we have been too suspicious. There are signs that Buckle will get his own again. But the danger is very great of framing a theory first and fitting the facts into it. For history, like statistics (of which it is mainly made up), can be fitted into anything.

So much by way of caution. Now Mr. Brooks Adams has a theory which sounds well, and if the facts have been fitted into it, they have been marvellously complaisant. Moreover, there is a law of Civilisation and Decay, as there is a law of all things else. Why, then, should not Mr. Brooks Adams be its discoverer? And if he is the discoverer, it behoves the statesmen of our day, and their masters the common people, to know the law and lay it well to heart. They will at least find a most pleasant companion and friend for an easy evening by the fireside.

BABYLONIA. BY THE LATE GEORGE SMITH. (*S.P.C.K.* Fcap. 8vo, pp. 183. 2s.) Professor Sayce has edited George Smith's *Babylonia*, and brought the little book up to date. This is a real service to scholarship. The S.P.C.K. Series, entitled 'Ancient History from the Monuments,' did much to give Assyriology its popularity in our midst; and if they will keep the various volumes up to date, the service will be doubled.

FOUR FOUNDATION TRUTHS. (*Stock*. Crown 8vo, pp. 104.) The Four Foundation Truths are the Church and the Bible, the Church View of Baptism, the Lord's Supper, the Prayer-Book and Absolution. If they do not seem Foundation Truths to you, neither do they seem so to the writers here. For the writers are the Rev. Walter Abbott, the Rev. A. E. Barnes-Lawrence, Canon R. B. Girdlestone, and the

Rev. E. A. Eardley-Wilmot. And these men take no exaggerated attitude on the place and power of the Sacraments. It is a word against exaggeration that they speak, a word in favour of a true biblical interpretation.

THE CHURCH SUNDAY SCHOOL MAGAZINE. VOL. XXXI. 1895. (*S.S. Institute*. 8vo, pp. 808.) Within these ample boards will be found a complete and competent training in the work of the Sunday school. No department is forgotten; no variety of method or management is overlooked. But perhaps the most profitable, as it is certainly the most interesting, feature of the volume is the series of notes on teaching by the help of models and objects. Alas, they abruptly end before the volume is half finished, through the unexpected death of their author, the Rev. J. G. Kitchin.

INMATES OF MY HOUSE AND GARDEN. BY MRS. BRIGHTWEN. (*Unwin*. Crown 8vo, pp. 277. 3s. 6d.) This is Mrs. Brightwen's third volume, and it is quite as charming as the others, the same invaluable lesson of kindness to animals is told in the same irresistibly pleasant language; and while we or our little ones learn the lesson, we all gather much useful information about our friends the lower creatures.

TOXIN. BY OUIDA. (*Fisher Unwin*. 7 x 3½, pp. 184. With Illustrations. 1s. 6d.) Ouida's new novel may not do all for anti-vivisection that Mrs. Beecher Stowe's did for anti-slavery; but it will do more than many arguments and much declamation.

A SINNER'S SERMONS. (*Williams & Norgate*. Crown 8vo, pp. 167.) There is an old book, of which this 'sinner' has a poor opinion, but it hits the mark at times. When it finds a sinner who is not ashamed, it plainly calls him a 'fool,' and then it says that he that begetteth a fool doeth it to his sorrow. And if the reference seem too hard, read what this 'sinner' says about his father.