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At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE BOOK OF GENESIS. By G. WOOSUNG WADE, M.A. (*Hodder Brothers*. 8vo, pp. 264. 6s.) The business of the commentator was always a serious one. Those who took it lightly were not commentators. But it never was so exacting as it is to-day. For if a man knew his text and sought the help of the versions in its interpretation, he was accepted once. Now he will not be considered unless he knows the sources of his text as well as his text, the monuments as well as the versions.

Glance at a page of Professor Wade's *Commentary on Genesis*, and you see how the problem has altered. Here is the text in Professor Wade's own rendering, as it ought to be, but in parallel columns down the page, P on the one side and J E (or one of them) on the other. And turning to the Notes, which are gathered at the end of the volume, a reference to something monumental catches the eye in every other line. Nor is it only in the text and the notes that the difference is seen. Throughout the introduction, of some seventy pages, great questions of source or similarity are discussed; and they are not the less important or the less interesting that the discussion sometimes reaches no assured result.

In all respects Professor Wade (though he is described as Professor of *Latin* at St. David's College, Lampeter) has manifestly made himself master of the work he took in hand. It is the first commentary on Genesis we have received in the modern spirit, and with the full modern equipment.

JOHN EDWARD BLAKENEY, D.D. By THE REV. W. ODOM. (*Home Words* Publishing Office. 8vo, pp. 306. 7s. 6d. net.) For big men, big biographies. And Archdeacon Blakeney was big, in the meaning of that word on either side the border. A king of men manifestly, but the kingship came not by blood, nor by the will of man, but of God. And he came into his kingdom. How royally he ruled the smoky city of Sheffield, how loyally its grimy citizens obeyed him. For he had the presence and warmth of the sun: he could

charm the smoke and the fog away. And when men came very close to him, he was found as royal as ever, leal-hearted and reliable from year to year of the longest, closest intercourse. 'A man greatly beloved' is the motto of this biography: we see the truth of it; we see that greatly means both deeply and widely. When we read this hearty and honest biography, we know it was the man that was great and greatly beloved. It was not the sermons he preached, it was not even the work he did. So the biography was well worth writing. It gives us another friend, that he may abide with us for ever.

CHRIST'S IDEA OF THE SUPERNATURAL. By JOHN H. DENISON. (*Houghton*. Crown 8vo, pp. 423. \$1.50). Some titles are too grasping, this is too modest. It is the whole matter of the Supernatural, Old Testament preparation, New Testament revelation, scientific conception. Yet Christ's idea is central; for Christ Himself is the centre. And the meaning is that Christ *had* to be supernatural, and do supernatural things. It was not possible that He should be or do otherwise, just as (to take an instance) it was not possible that He should be holden of death. The necessity, moreover, is a scientific necessity. It is logical, demonstrable. It is inevitable *to modern thought*—to modern evolution.

Now this method of making known the grace of our Lord Jesus Christ may seem far removed from the simplicity that is in Christ. But it is more a matter of phraseology than anything else. Master the expression, which is modern and smells of the experiment chamber, and the rest is simple enough. How can it be gainsaid or even doubted that this is often the best and only way to preach the gospel to minds trained in the laboratory of modern scientific thought?

THE RISE AND FALL OF ROME PAPAL. By ROBERT FLEMING. (*Houlston*. Fcap. 8vo, pp. 159.) The whole title is: 'The Rise and Fall of Rome Papal, and the Destination of the Turkish

Empire Predicted, in a Discourse delivered in 1701'; and now the point and pertinency of the little book becomes apparent, if the Turkish Empire would but fall and let the prophecy be fulfilled.

JESUS CHRIST AND THE PRESENT AGE.

By JAMES CHAPMAN. (*Kelly*. 8vo, pp. xiv + 175. 2s. 6d.) Mr. Chapman makes apology for the grandeur of the title he has given to the five-and-twentieth Fernley Lecture. But 'Jesus Christ and the Present Age' is a sufficiently definite topic at the present moment, and it urgently presses for treatment. That is to say, the special aspect of the religious problem to-day is not 'the God with Whom we have to do,' but 'the Christ with Whom we have to do.' We know now that they who have seen Him have seen the Father; we must get men to see Him. Mr. Chapman is in touch at every point both with the modern spirit and with Jesus Christ. Truly he has not slept while the Bridegroom was coming to the front in men's thoughts. In the midst of an extensive literature on this subject—German, American, English—Mr. Chapman's Fernley Lecture will hold an honoured place. From its brevity and point it will be read, and finish its work while other books are getting under weigh.

THE PREACHER'S MAGAZINE. VOL. VI. (*Kelly*. 8vo, pp. 580. 5s.) Homiletic is the Bible at work, and it ought to be as broad and deep as the Bible. The older homiletic, with which our preachers fed their flocks, was either evangelically deep when it was found provokingly narrow, or it dared a reasonable breadth which was sure to be childishly shallow. *The Preacher's Magazine* seeks to comprehend both the breadth and the length and the depth and the height of the Bible, and so for the first time its homiletic deserves the name of science.

THE MINISTRY OF THE LORD JESUS.

By T. G. SELBY. (*Kelly*. Fcap. 8vo, pp. 315. 3s. 6d.) The title is certainly too comprehensive, perhaps altogether misleading. For it is the Teaching of the Lord Jesus, and that alone, that the work attempts to give us. But the title past, the rest is excellent. Mr. Selby seems to have pushed his way behind the four evangelists, cer-

tainly behind their English translations, and gives us an interpretation of the Lord's words that is all his own. The phraseology is surprisingly modern, but indeed the whole tone is surprisingly modern. Yet it is not unsuitable. Let us say that a strong mind has sought to gather the Saviour's sayings as if they had never been gathered and written down before, but as if oral tradition had gradually changed their outward form till they seemed to have been spoken for our age immediately.

THE GUIDE FOR 1895. (Glasgow: *Love*. 4to, pp. 236.) We have often been told of late how impossible it is to escape from our environment. Yet here is the *Guide* maintaining the loftiest purity and truth in the midst of the loose and bedraggled writing for which our generation will be infamous. To know that such literature as this finds a ready audience among our young men is more than a crumb of comfort; to help it to a wider audience is a path where duty plainly lies.

OUTLINES OF CHURCH HISTORY. By RUDOLF SOHM. TRANSLATED BY MARY SINCLAIR. (*Macmillan*. Crown 8vo, pp. xii + 254. 3s. 6d.) 'Short as it is, it is neither a meagre sketch nor a confused mass of facts, but a masterly outline of Church History from the first ages to our own times, combining a lawyer's precision and a historian's insight into the meaning of events, with a philosopher's sense of the unity of history and a Christian's conviction that the Kingdom of God is spiritual.' So says Professor Gwatkin of Cambridge introducing the little book, and who need speak after him? For who knows better, or has a keener sense of the meaning of words?

NEED AND FULNESS. By H. C. G. MOULE, B.D. (*Marshall Brothers*. Small 8vo, pp. 112. 1s.) Dr. Moule has an expository gift which is as enviable as it is inimitable. Why does he not find the same things in the familiar passages as men have found before him? No doubt because he himself is different. But on the other hand, is he not different because he finds these things? Well, here are nine studies in the Word after the enviable but inimitable manner of Dr. Moule.

ABSOLUTE SURRENDER. BY THE REV. ANDREW MURRAY. (*Marshall Brothers*. Crown 8vo, pp. x + 188. 2s. 6d.) Within this small volume will be found the addresses which Mr. Murray delivered during his recent visit to our land. Thousands heard one or more of them, and as they read the printed page the memory of the living voice will return and raise the dead letters into life. But to those who never heard that surprisingly persuasive voice these addresses will come with life and healing in their wings. They have a clear end in view, clearly they make for that end, and rarely fail. It is, that across the seething sea of selfishness and sin may be heard the 'Peace, be still' of the Master, and the angry waves sink like a little child to sleep.

JOHN HOWE. BY R. F. HORTON, M.A., D.D. (*Methuen*. Crown 8vo, pp. 237. 3s. 6d.) It is very manifest that Dr. Horton, who has had battles to fight which were forced upon him, not freely chosen, has here for once taken up his task with joy. Was not John Howe so worthy?—'no dark spots to cover, no apologies to be made'—and is not his life still the revelation of 'English Nonconformity, in its origin, its motives, its ideals, and its probable issues'? In short, is it not in John Howe we find the meaning and the majesty of that phrase which Dr. Horton did not invent but will not seek to repudiate—'the Nonconformist Conscience?' So Dr. Horton has written the life of John Howe with his whole soul. And since it has been Messrs. Methuen's method to find men for the various biographies in their 'Leaders of Religion' Series who were in touch with the aims of the 'Leader,' they did wisely to find Dr. Horton for John Howe.

SIR THOMAS MORE. BY W. H. HUTTON, B.D. (*Methuen*. Crown 8vo, pp. xii + 290. 5s.) The same month that gives us a worthy edition of Sir Thomas More's *Utopia* gives us a worthy record of his life. With much needless apology Mr. Hutton tells why he writes the life anew. This reason he does not give, that we are fitter to receive a new life and a true life of Sir Thomas More than ever men were before. This, at least, our recent controversies have done for us. For they have separated the essential; and now we

are not afraid to have men praise and love him and call him martyr, though he did die 'in and for the faith of the Holy Catholic Church.' Catholic or Protestant, however essential these adjectives are in the case of other men, this man was above them both, and we claim him ours as righteously as the Pope does. We should even have had less right and less desire to claim him Protestant, had he called himself so at the time. Mr. Hutton is much to be envied. He has found a great subject heartily congenial to him, and he has done it very great justice.

BISHOP HEBER. BY GEORGE SMITH, C.I.E., LL.D. (*Murray*. Post 8vo, pp. xv + 370. 10s. 6d.) To whom we ought to give the title of the Historian of India, or whether he has yet arisen, may be disputed; but no one can dispute Dr. George Smith's right to be called its biographer. And since he is so undeniably the biographer of the men who have made India,—made it and given it to us, as neither Clive nor Hastings did,—ought we not to cease our search for its Historian, finding the Biographer and the Historian of India to be the same? Assuredly these biographies form the best history of *Christian* India we are likely to receive.

Bishop Heber's life was written already. But, as Dr. Smith puts it, in the two quarto volumes which his widow published 'the most lovable and the most laborious of all English gentlemen and missionaries lies *buried*.' If Bishop Heber is yet alive it is his 'matchless missionary hymn' that has kept him living. So the time is come and we are ready now for a new life. And Dr. Smith has given us that and something more. He has made Bishop Heber the centre of the religious life of his day in India. We have more than a personal biography, we have a brief and orderly history of the period and the place.

THE FAITHFUL DEAD: SHALL WE PRAY FOR THEM? (*Nisbet*. Fcap. 8vo, pp. viii + 130. 2s. 6d.) 'No,' answers this 'Lay Churchman'; and his answer is the best manual on this burning question, as he calls it, that has yet been issued. He is fair in statement and reasonable in argument, and his knowledge of the subject and all its avenues is sufficient.

HYMNS OF THE EARLY CHURCH. By THE REV. JOHN BROWNLIE. (*Nisbet*. Fcap. 8vo, pp. xxvii + 159.) Many hands have been at the making of this little book. First, there are the authors of the Latin Hymns themselves; next, Mr. Brownlie the translator; then Dr. M'Crie, who has written a Historical Introduction and Biographical Notes; and finally the printer and the publisher. Many hands have been at the making of it, and every hand has done exceeding well. Mr. Brownlie disclaims comparison with the collections of Latin Hymns that have been made in England. As a Scotsman, he writes for Scotsmen and Presbyterians. But the book is worthy of a wider audience. It will work its way into England also and find acceptance.

SERMONS ON OUR LORD'S MIRACLES. By C. H. SPURGEON. (*Passmore & Alabaster*. 8vo, 7s.) Spurgeon's genius was seen in the choice of his texts. He never was afraid that the text would run away with the sermon. He never sought to magnify the sermon by choosing an impossible text, and showing how much he could make of it. Selecting a great fertile text he sheltered his sermon behind it, and his sermon seemed great by the very association. It is therefore no surprise that he made so many of the miracles his texts. Here is a volume of his sermons on the miracles. Another will follow this. They are fine examples of this great preacher's power.

THE GOSPEL FOR THE PEOPLE. By C. H. SPURGEON. (*Passmore & Alabaster*. 8vo. 5s.) Here are sixty short, shrewd sermons by Mr. Spurgeon, chosen by his son from the multitudinous mass, that those who travel by sea and land may be able to enjoy a whole service, sermon and all, though they have carried no preacher with them. Many will read them in their homes also, when by the restraints of providence they are kept from going up into the house of the Lord.

DOWN TO THE SEA. By THOMAS SPURGEON. (*Passmore & Alabaster*. Post 8vo, pp. viii + 244, 3s. 6d.) How often have we welcomed Thomas Spurgeon's father, let us welcome Thomas Spurgeon now. Here are sixteen

sermons for those who go down to the sea in ships, written, and, as we gather, illustrated also by the young preacher's own hand. And if they tell us little of the sea we did not know before, they may tell us not a little of Him who holds the sea in the hollow of His hand. Let our great shipping companies place copies of this volume in their vessels, that the sermons may be read where sermons so seamanlike and so Christlike cannot always be listened to. Let copies be carried to the cottages of our fishermen also; for there is not a word that the humblest will miss or misunderstand.

TEN YEARS AFTER. By MRS. C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 396. 3s. 6d.) It was in 1886 that Mrs. Spurgeon published her history of the working of the 'Book Fund,' calling it *Ten Years of My Life in the Service of the Book Fund*. It showed that the enterprise was not only successful, but by many tokens a veritable preaching of the gospel. Other ten years have passed. The Book Fund has been in operation, and been blessed yet more abundantly. And now Mrs. Spurgeon tells its further history, under the title of *Ten Years After*. The new book has a wider interest and tells a sweeter tale than even the old.

THE EARL'S GRANDDAUGHTER. By 'BRENDA.' (*Shaw*. Crown 8vo, pp. 416. 6s.) It is a book for girls; and we placed it in a girl's hands. The report is, 'Just splendid.' And that testimony may be trusted, for it is by a fastidious taster. And then for all the rest—healthy, hearty common sense—we ourselves shall stand witness. Take it for all in all, it is one of the very happiest and wholesomest of the books of the present season.

FOUNDATIONS OF SACRED STUDY. By C. J. ELLICOTT, D.D. (S.P.C.K. Fcap. 8vo, pp. 228. 2s. 6d.) We make so much of specialisation now that when the scholar who has made his reputation in one field of study ventures into another, we refuse to take him seriously. So prejudice may shut the door in Bishop Ellicott's face, and lose the result of long and capable study of such subjects as Christian Ethics, Biblical Archæology, and Early Church History. The little volume was first given as a series of

addresses within the diocese of Gloucester and Bristol. It is thus as popular and attractive in form as it is undoubtedly able and trustworthy.

PATRIARCHAL PALESTINE. By A. H. SAYCE, LL.D. (S.P.C.K. Crown 8vo, pp. xiii + 277. 4s.) *The Higher Criticism and the Monuments* has been so successful that the Committee has lost no time in following it up. The new volume is less polemical in intention and even in fact, and it covers less ground. It goes over that ground more slowly, however, and gathers greater store of grain. Needless to add, the style is charming; who can resist the fascination of it? How great a subject Assyriology has now become, and how numerous those who are interested in it! To all that Dr. Sayce has been the chief contributor. The new volume is at least as welcome as any he has yet given us.

CALLED TO BE SAINTS. BY THE LATE CHRISTINA G. ROSSETTI (S.P.C.K. Crown 8vo, pp. xx + 519. 5s.) *Called to be Saints* is the title; but the meaning is, 'The Minor Festivals Devotionally Studied.' And it is such study and such devotion as Christina Rossetti and no one else could give us. There is the text, and yet it is not the text as it stands, but woven together and made a complete garment of. And to the text are added Biographical Additions regarding every Saint in all the Calendar. These other passages seemed less apt until she brought them forth and laid them side by side together. And, finally, the Saint's own flower, its fragrance fresh as when he plucked it. And poetry? Yes, poetry, though it is very rare. But here is one sweet poem at random—

Once like a broken bow Mark sprang aside:
Yet grace recalled him to a worthier course,
To feeble hands and knees increasing force,
Till God was magnified.

And now a strong Evangelist, St. Mark
Hath for his sign a lion in his strength;
And thro' the stormy water's breadth and length
He helps to steer God's Ark.

Thus calls he sinners to be penitents,
He kindles penitents to high desire;
He mounts before them to the sphere of saints,
And bids them come up higher.

OBITER DICTA. (*Stock*: Fcap. 8vo, pp. 233. 2s. 6d.) It is a cheap edition, you observe, and not even yet is Mr. Birrell's name put upon the title-page. It is a cheap edition of the first series, that many may be added to the many lovers of *Obiter Dicta*, and demand a cheap edition of the second series also.

GOOD READING ABOUT MANY BOOKS. (*Unwin*. Small 8vo, pp. 294. 1s.) The innumerable multitude that loves to read about authors will find no source of information more accessible or more delightful than this. True, it is an advertisement; but that is no defect. Only Mr. Fisher Unwin has had the genius to advertise this way, making it as profitable to himself as it is pleasant to us.

THE POET'S BIBLE. BY W. GARRETT HORDER. (*Ward, Lock, & Bowden*. Crown 8vo, 2 vols, pp. xxiv + 608, xviii + 504. 3s. 6d. each.) Here are new editions of both volumes of a book that is now well known. To gather the great English poems that have been written on biblical themes in all the ages, and then publish them in full, was Mr. Horder's idea, and he worked it out skilfully. One volume is given to the Old Testament, one to the New. Many more poems might have been quoted in either volume, no one knows that or them better than Mr. Horder, but it was wisely done to take the best, and let the rest severely alone. These poems are really illustrative, and they are really poems. And it was wise to quote them in full. When we use them for our pulpit or platform purposes, we need not quote them fully; but we want them fully here, that we may ourselves choose what we consider best for our purpose. But besides the pulpit or platform use, these volumes are excellent school and home reading—an anthology of English poetry, in fact, that maketh not ashamed.

PARABLES OF OLD NEWLY TOLD. BY BLANCHE H. ROWE. (*Marcus Ward*. 4to, pp. 64. 3s. 6d.) The Parables—it is the Parables we speak of—are the most difficult of all Scripture utterances to interpret. Great men cannot agree about them, even about the most essential elements in them. How, then, can children find their meaning? Miss Rowe would help them; does help them not a little, in simple, earnest dialogue.

And the publishers give all the outward allure-
ment of fine printing and beautiful illustration.

THE CRUCIFIXION MYSTERY. BY JOHN
VICKERS. (*Williams & Norgate*. Crown 8vo, pp. xxxii
+ 187.) Here is the latest and the most thorough-
going of the innumerable efforts that have been
made to rid Christianity of the 'incubus' of the

miraculous. Most thoroughgoing, for Mr. Vickers
does not believe even in the crucifixion—at least, as
the evangelists have recorded it. And therein he is
very wise, for it has come to be seen that nibbling
away the Gospels does no good; take them away
altogether, and then you may make something of
Christianity without the miraculous—though you
need not call it Christianity any more.

William Sanday.

BY J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

It sometimes happens that there exists a surpris-
ing contrast between a man's standing in the eyes
of his own university and of a small circle of
readers, and his reputation with the outside public.
So was it with the late Dr. Hort, whose unique
services in connexion with the text of the New
Testament did not avail to make him really known.
So, too, has it been until quite recently with Dr.
Sanday. It is not as though either had lived as
the mere scholar; in both the man has shone out
continually, at once radiating and evoking personal
sympathy to a rare degree. The reason must be
sought rather in the select quality of their work-
manship, which, whether in the classic vigour of
its method or in its dispassionate passion for
truth and nothing else, was ill-adapted to appeal
to the common craving for quick and confident
conclusions or to the taste for crude and prema-
ture apologetics. The fact is that they, as few
other English theologians, were a full generation
ahead of their time both in perception of the real
problems and of the only methods that could
secure anything like abiding solutions. Like wise
master builders they were building slowly, for they
meant to build exceeding sure.

But, happily, the last few years have seen a
marked change as regards Professor Sanday's
status in the country. Not only has his *Bampton
Lecture* (1893) brought his name before a wider
circle, but he has been otherwise addressing him-
self directly to thoughtful Christians at large,
notably in his *Oracles of God* (1891) and *Two
Present-Day Questions* (1. Biblical Criticism; 2.
The Social Movement: 1892). And now the
recent publication of his fine contribution to the
elucidation of the *Romans*, in Messrs. T. & T.

Clark's new series of Biblical Commentaries,¹ will
surely be awakening in many more the desire to
know something of an author so mature and so
fair-minded. To meet this need, and incidentally
to promote the spread of the spirit and principles
of study which he represents, the following notes
have been put together, with no little diffidence, by
one who has enjoyed the benefit of his personal
instruction and aid.

The bare external events of the scholar's life
are seldom of much moment, save as enabling
readers to connect his published works with certain
stages in his career. I select, then, those which
tend most to show the training and spheres of
labour through which the subject of this sketch
has passed. Born in the vicinity of Nottingham
on 1st August 1843, William Sanday received his
earlier education at Repton under one whom he
held very dear, the late Dr. Pears. On going up
to Oxford, he first entered as a commoner at
Balliol, in the days when Archdeacon Palmer was
tutor there; but ere long migrated as a scholar to
Corpus, whence he graduated with a First in Lit.
Hum. in 1866. In the same year he became
Fellow of Trinity, and soon after was ordained,
his earliest charge being a 'lectureship' at St.
Nicholas, Abingdon (1871-72). The first traces
of his work are to be found in the *Academy* (vols.
ii., iii), to which he contributed an able review of
Keim's *Jesu von Nazara*. Authorship came very
early—but not too early—when in 1872, the year

¹ *The International Critical Commentary: Romans*. By
W. Sanday, D. D., Lady Margaret Professor of Divinity, and
Canon of Christ Church, Oxford; and Rev. A. C. Headlam,
M. A., Fellow of All Souls College, Oxford. Edinburgh,
1895, price 12s.