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for loving obedience, did he but know it, is man's prime need.' Nowhere is the gracious mental relation between the Divine Shepherd and His human flock, guidance in return for obedience, obedience in return for guidance, more aptly or variously pictured than in the Psalms. A whole

theology and a whole anthropology is wrapped up in the simple phrases which describe this relation between man's only safe Guide and God's wayward, yet trustful, followers. The scope and issue of the pilgrimage undertaken under such leadership must be reserved for a succeeding article.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE DAWN OF CIVILIZATION: EGYPT AND CHALDÆA. BY G. MASPERO. Edited by A. H. SAYCE. Translated by M. L. MACLURE. (S.P.C.K. Royal 8vo, pp. xii + 800. Second Edition. 24s.) It is only at rarest intervals that we find it wisdom to wait for the second edition of a book. But those who have waited for the second edition of Professor Maspero's *Dawn of Civilization* are almost to be envied by those who did not. The first edition came out only last year. It seemed to be as nearly perfect as any book which handled a progressive science could be. It seemed to be as rich and beautiful as any work of art could be made. Nevertheless the second edition is better. For Professor Maspero has brought his subject down to date—down to catch the latest discovery and include the latest decipherment. He has also revised the work throughout. And he has added the three coloured plates which appeared in the French original.

But if those who have waited for the second edition are thus to be congratulated, we advise no one to wait for the third. No doubt a third will come, but it cannot surpass this to any appreciable extent. Meantime you postpone the delight of a book so well written as to be independent of illustration, and so well illustrated as to be independent of any description in words. You postpone the knowledge which so authoritative a volume brings, and which cannot come too soon. You postpone the impression upon your life which a true book is able to make,—and is there any impression purer or more enduring?

Wilkinson has held this field long (that is, in respect of Egypt), but he cannot hold it longer.

We may regret, we do regret, that Professor Sayce, who writes the Introduction to Maspero, did not give us a new edition of Wilkinson rather. But the regret is only on the narrower ground of patriotism; in the larger interests of science and art, no regret can possibly be felt. Nevertheless the Englishman is not to be depreciated. If this is a better book than Wilkinson's *Manners and Customs of the Ancient Egyptians*, it is solely because the science of Egyptology and the art of pictorial illustration have made great strides of progress since Wilkinson's day.

We do not wish, however, to convey the impression that Maspero covers exactly the same ground as Wilkinson. He is much more historical and political, much less social. To Wilkinson the family was more than the State; to Maspero the State is more than the family. Still it is in no sense a history Professor Maspero writes. It is more inward far than that. It is the life out of which the history grew, the customs and creeds that made the men and then sent them out to make the history.

One feature of the book remains to receive special and thankful recognition. By a constant and abundant reference to the literature of the subject, it offers us at every step the opportunity of testing its statements or pursuing its points. This is most important. There are difficulties and differences at almost every turn of the page. We are afforded the means of making our own judgments upon them all. And still better, we are offered the opportunity and encouragement of entering more deeply into a subject which is certain to become interesting to us as soon as we have read Professor Maspero's own volume.

BROWNING AND THE CHRISTIAN FAITH. BY EDWARD BERDOE. (*George Allen.* Crown 8vo, pp. xx + 233. 5s.) Judging by casual quotation, especially quotation found in sermons, the most memorable morsel of Browning's theology is the line about 'original sin.' Mr. Berdoe has shown that Browning neither could, nor probably would, have written a Westminster Confession of Faith. But, writing what he did out of an honest and good heart, being, besides, more skilled than most his equals in the *fundamentals*, Browning was a constant and quite powerful apologist for the truth of the Christian religion. Mr. Berdoe shows that also. Now there are persons not a few who will not allow a preacher to open his mouth, and yet will lend a greedy ear to any true poet who speaks theologically. They seem to think the poet does not mean it, that all he utters of orthodoxy he utters unconsciously, and so he is much more to be believed. This book therefore, which seems admirably managed, will 'enter in' where words of more manifest intention would wholly fail.

THE TEMPTATION OF KATHARINE GRAY. BY MARY LOWE DICKINSON. (*Baptist Tract and Book Society.* Crown 8vo, pp. 380.) When one sees that the Introduction is signed by Lady Henry Somerset, one knows that it is a novel with a purpose, and one knows what the purpose is. Well, in spite of literary axioms, a novel with a purpose may be as good as a novel without one, and even better. We dare even to deny the axiom that art at its best is purposeless. Tennyson says that nothing walks with aimless feet, and he is right; and why should a book be the exception? This is a novel with a purpose, a novel that fulfils its purpose, and yet it is an excellent piece of modern literature.

ARCHBISHOP WAKE AND THE PROJECT OF UNION BETWEEN THE GALILICAN AND ANGLICAN CHURCHES. BY J. H. LUPTON, B.D. (*Bell.* 8vo, pp. xv + 142.) If the title of this volume does not reveal its intention, no description that these limits can allow is likely to do so. It is an historical monograph,—a Cambridge Dissertation in its first state,—and in the spirit of modern science it gives itself to a small period of history and a single issue, en-

deavouring to investigate that thoroughly, that it may make it clearer than ever it was before. The period is the triennium, 1717-1720; the issue, the union of the Churches of France and England. Then there is the additional personal element; for Archbishop Wake and some of his correspondents, especially Du Pin, are well worth studying to-day.

CHRISTIANITY AND HISTORY. BY ADOLF HARNACK. (*Black.* Crown 8vo, pp. 68. 1s. 6d. net.) This is the translation of a single lecture, but a single lecture by Professor Harnack may be, and very likely will be, worth an ordinary man's volume. For Professor Harnack speaks his mind, and his mind is worth speaking. This lecture is really an able apologetic for historical Christianity, though it may not be exactly your Christianity or mine.

THE BIBLE AND THE EAST. BY LT.-COL. C. R. CONDER, R.E., LL.D., D.C.L. (*Blackwood.* Crown 8vo, pp. 234. With Illustrations. 5s.) Lt.-Col. Conder's purpose, to state it in a word, is to show that the Old Testament *as it stands* is in accordance with the Land. He takes the Monuments also into evidence, but not so certainly, and by no means so successfully. You see Professor Sayce has said that the Assyrian kings were brazen-faced liars on their Monuments, which makes it difficult to use their Monuments heartily. But the Land is there, and it cannot tell lies. And Lt.-Col. Conder knows the Land, as probably no man living knows it, in all its length and breadth.

JESUS: A DIATESSARON. BY HENRY BEAUCLERK, S.J. (*Burns & Oates.* Crown 8vo, pp. xi + 234.) This is not the first time that the effort has been made to write the life of Jesus in the very words of the four Gospels, and it is not the first time it has been called a Diatessaron. Still the wonder is that it has not been attempted ten times oftener. For evidently it can be done. Mr. Beauclerk has done it, *taking some account of every verse in each of the four Gospels*, and yet giving a connected, readable narrative. Of course Mr. Beauclerk uses the version in use among his Catholic brethren. But even that does not seriously detract from the undoubted value of his work to all true students of the gospel.

THE PARALLEL HISTORY OF THE JEWISH MONARCHY. BY R. SOMERVELL, M.A. (*Cambridge Press.* 8vo, pp. xii + 115. 2s.) There are three ways of reading the history of the Kingdoms of Judah and Israel. We may read it in some modern epitome, in the separate narrative in Kings or Chronicles, or in the double narrative side by side. The last is best. The last is Mr. Somervell's way. And he has laid out the double narrative side by side according to the version called Revised, in fine large type and fine white paper, so that it is both possible and very pleasant to read it. He has also given an Introduction to the subject, quoting it from Driver's *Literature of the Old Testament*. The book is meant for schools (hence the surprisingly small price for so handsome a volume). It will reach the success it deserves.

STUDIA SINAITICA. NO. V. APOCRYPHA SINAITICA. BY MARGARET DUNLOP GIBSON, M.R.A.S. (*Cambridge Press.* 4to, pp. xx + 66 + 92.) The Contents are divided into four parts: (1) Introduction; (2) Texts, namely, Anaphora Pilati; Recognitions of Clement; Martyrdom of Clement; Preaching of Peter; Martyrdom of James the son of Alphæus; Preaching of Simon son of Cleophas; Martyrdom of Simon—the first in Syriac and Arabic, the rest in Arabic; (3) Translations of all the foregoing; and (4) Illustrations of certain MSS. four in number. And that range of work is accomplished with welcome accuracy and beauty of form. No modern work, indeed, surpasses the work that Mrs. Gibson and her gifted sister have done, and are doing, in their chosen department. These *Apocrypha Sinaitica* are contributions to our knowledge of early Christian literature which no man or woman can afford to neglect.

MEMPHIS AND MYCENÆ. BY CECIL TORR, M.A. (*Cambridge University Press.* 8vo, pp. xii + 74. With Chart of Dynasties. 5s.) One man's ambition is to settle a date, another's to save a world. But ambition being sometimes different from accomplishment, the one who settles the date may do more actual good than the other who only dreams of saving the world. Mr. Cecil Torr's ambition is to settle a date. It is the date of the Mycenæan age in Greece. And, reckoning it no mean ambition, he sets about it in method-

ical fashion. Starting from the recent and well known, he works his way forward step by step, picking his footsteps with patient circumspection, till he gains the unknown he is in search of. Then, planting at least one firm stepping-stone where none was seen before, he brings his journey to an end. It tells us more than a date in history, it tells us what true scholarship is, and how true scholars reach it.

THE AGE OF HILDEBRAND. BY MARVIN R. VINCENT, D.D. (New York: *Christian Literature Co.* Crown 8vo, pp. xxii + 457. \$1.) This is the first in execution, though the fifth in intention, of a new series, entitled 'Ten Epochs of Church History,' which the Christian Literature Company of New York has undertaken. The books are meant to be both popular and scholarly (and why should they not?), uniform also in binding, size, and price. But this volume is out of line with the rest. Not in respect of scholarship or popularity, for it seems to be carefully gathered and pleasantly written, but in respect of size and price. It is true the publishers give the price at one dollar, but only till the first of May, thereafter one dollar and a half. For the size is beyond the intention, and the binding is made finer to match the greater size. The Age of Hildebrand was worth the effort. Indeed, it is doubtful if it would have been worth while for Dr. Vincent to have made his story shorter. We must know why as well as what; from our childhood upward it is much the more important interrogative. Dr. Vincent has done well all through. He has sympathy without partisanship, and he has never forgotten the first canon of historical investigation that the men with whom he has to do were subject to like passions as we are.

A HISTORY OF THE COUNCILS OF THE CHURCH. BY THE RIGHT REV. C. J. HEFELE, D.D. (*T. & T. Clark.* 8vo, pp. xvi + 472. 10s. 6d.) This is the fifth and last volume. It is a great work, original and commanding, one of the few works every student of ecclesiastical history must possess; and we all rejoice that it has been carefully translated into English. More and more important is the history of the Church becoming every day, the accurate study of it in the first hand authorities indispensable. And Bishop Hefele is one of these. The whole work has been admir-

ably translated, for which our thanks are due to Professor Clark of Trinity College, Toronto.

SERMONS FOR THE PRINCIPAL FESTIVALS AND FASTS. BY THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Dickinson*. Crown 8vo, pp. viii + 351. 4s. 6d.) Bishop Brooks was most original when he chose his own subjects. But was he not sometimes too original then? Did we not feel at times that we were walking on our hands instead of on our feet? The ground was solid enough, but we were not squarely set upon it, and the cleverness did not compensate for the slow progress. Here, however, his subjects are given him. They are great, broad, fundamental subjects, the subjects wisely chosen by the Church for ever new expression and emphasis as year after year comes round. Here, therefore, Bishop Brooks, while exciting less wonder, does more good. His Festival and Fast Sermons are lifted far enough above the commonplace, but they are not lifted out of our reach. Their thought is still original, but it is thought on themes with which our daily life has business.

AU DELA DU JOURDAIN. PAR LUCIEN GAUTIER. (Geneve: *Eggimann*. Pp. 141. With Map and Illustrations.) M. Gautier paid a visit to the other side of the Jordan (anyone can pay a visit to this side) in March 1894, and brought this little book away with him. That is to say, in his head or his note-books he brought the lively story, and in his kodak the catching illustrations.

THE CLOUD OF WITNESS. BY THE HON. MRS. LYTTELTON GELL. (*Frowde*. Crown 8vo, pp. xx + 552. 7s. 6d.) This is a new large-type edition of one of the best as well as best-known of the numerous books of Daily Readings. It gives a text and quite a number of poetical quotations on every page. These quotations are undoubtedly well chosen, the evidence of discrimination as well as range of reading. And they really illustrate the text. But after all the feature of the book is its mechanical production. For when the Oxford University Press resolves to produce a beautiful book it leaves most other presses out of sight.

THE BOOK OF THE TWELVE PROPHETS. BY GEORGE ADAM SMITH, D.D.,

LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. xviii + 440. 7s. 6d.) There are men who do certain things so well that we wish they would do nothing else. Professor Smith is so singularly successful as an Old Testament expositor that we would have him set apart to do exposition till he had gone through the whole Old Testament. His Isaiah was a revelation to many men, not only of Isaiah, but of Professor Smith, and the expositor's art. If the surprise cannot be repeated with the same effect, the accomplishment is not less remarkable in this the first volume of his *Minor Prophets*. The *Minor Prophets*—we apologise for the employment of this 'niggardly' name of 'Minor,' and promise to acquaint ourselves with the proper title, 'The Book of the Twelve'—The Book of the Twelve has never had its own amongst us. It is forcibly but it is truly said by Dr. Smith himself that the 'Church has been content to use a passage here and a passage there, leaving the rest to absolute neglect or the almost equal oblivion of routine-reading.' But the expositors are more to blame than the Church. The Twelve have not been read, because it was so difficult to read them. And surely it is a great merit in Professor Smith's volume that the three prophets whom it covers—Amos, Hosea, Micah—will never be so difficult to read again.

First there is a historical sketch of the Prophet in early Israel. The Twelve are then taken in chronological order. Under each of them a chapter is given of historical and critical introduction; then some account of the prophet himself as a man and a seer; then a complete translation of his prophecies with footnotes; an application to the present day; and a discussion of the main doctrines the prophet has taught. And all this is to be found in other commentaries; but here it is alive from the dead, and oh, the difference to you and me!

CREATION CENTRED IN CHRIST. BY H. GRATTAN GUINNESS, D.D. (*Hodder & Stoughton*. 8vo, pp. xxxix + 536. 9s.) Christ is the centre of Creation, we all agree to it. But how many of us can work the thesis out in this way? Who will take the trouble to trace the evidence in geology, astronomy, philosophy, history, and find it all pointing in this one direction, in the direction of the Cross on Calvary? No doubt the risk is

great that we *make* the evidence we cannot find. But, granting the personal element, it is possible to find all movement in this one direction, and it is mostly a matter of patience and faith who shall find it. Dr. Grattan Guinness has both faith and patience. It is no new enterprise with him. To

this his life has been given; and he has found that this study of Christ in the midst is a heaven on earth to him, an earnest of that fulness of truth and joy, when, following the eyes of all the redeemed in heaven, his eyes also shall look, and lo! in the midst a Lamb as it had been slain!

Christ Preaching to the Spirits in Prison.

BY THE REV. R. GORDON BALFOUR, D.D., EDINBURGH.

WHAT a strange fascination there is about the difficult texts of Scripture! How many, for example, have exercised their wits in the attempt to put a feasible interpretation on 1 Peter iii. 18-20! Let us hope that the motive has been higher than that which leads men to waste their time and ingenuity upon a Chinese puzzle. Is it not rather a conviction that if we could only place ourselves in the position of the writer, we should not find his words so hard to be understood, and that if we could only ascertain his meaning, it might throw an unexpected light upon the whole surrounding context?

In the April number of THE EXPOSITORY TIMES there is a brief reference to a friendly review of Dr. Salmond's admirable book on the *Christian Doctrine of Immortality*, by Professor Davison in the *Methodist Recorder*. The only point on which he differs from Professor Salmond is his interpretation of this knotty text. We cannot accept the view given by either of the Professors, and would like, as briefly as possible, to give our reasons for preferring the exegesis of the passage hinted at by St. Augustine and Archbishop Leighton, but first elaborated by the late John Brown, D.D., of Edinburgh, the distinguished father of the not less distinguished John Brown, M.D., the author of *Rab and his Friends*.

Before stating and defending this view, however, let us lay down two preliminary positions, which ought to be regarded as axiomatic—1. The true interpretation of this difficult and much-disputed text must bring it into connexion with the previous context. Obviously there is no break in the reasoning of the apostle from the thirteenth verse to the end of the chapter. The connecting particle 'for,' with which the eighteenth verse begins, shows that

it flows as obviously from the previous statement as the river St. Lawrence does from Lake Ontario. And 2. It must give some reasonable account of the purpose of the apostle in his sudden and unexpected introduction of Noah and the men of his time. Any interpretation which fails to explain the connexion of the three verses under consideration with what goes before, or which gives no plausible reason for the specific reference to Noah and the antediluvians, may be at once discarded.

Two letters of the Apostle Peter have been preserved, and if we find in one of them a very distinct reference to the glory of Christ, as he was privileged to see it, on the Mount of Transfiguration, we need not wonder that the other should contain an allusion to the power of the risen Saviour as he witnessed it on the day of Pentecost, one of the most memorable days not only in his life, but in the history of the Church of God. Yet the allusion in the one case is much more vague than in the other, for this reason, that while he did not scruple to introduce himself in a scene where he was a mere spectator, humility leads him to suppress his own personality when by introducing it he might seem to share the honours of that day with his exalted Lord. And so it is possible to read this remarkable passage at the close of the third chapter of his First Epistle without seeing that it refers to the eventful day of Pentecost, and that its very obscurity arises from the writer's studied omission of his own name.

The apostle had been encouraging those who were suffering for righteousness' sake. 'For it is better,' he tells them, 'if the will of God be so, that ye suffer for well-doing than for evil-doing.' He reminds them that Christ also once suffered for sins, the just for the unjust, that He might bring