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## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### II.

**HISTORY OF THE JEWISH NATION.** BY THE REV. ALFRED EDERSHEIM, M.A., D.D. Revised by the REV. HENRY A. WHITE, M.A. (*Longmans.* 8vo, pp. xiv + 553. 18s.) Forty years is a reasonable period for the life of a scientific book, even a book in the science of history. It is just forty years since Dr. Eder-  
sheim, being minister of the Free Church of Scotland at Old Aberdeen, published his *History of the Jewish Nation*. But the life of a book is like the life of a ship, it may be prolonged by perpetual restoration. Mr. White has given Dr. Eder-  
sheim's *History* a new lease of life by testing and correcting it in every line, and bringing its knowledge up to date. Indeed it is a better book—a more seaworthy ship, to continue our metaphor—than ever it was.

Now, a sufficiently full yet thoroughly manageable history of the Jews, from the destruction of Jerusalem under Titus, is an absolute necessity. It is the more a necessity the less we recognise it. And it is marvellous how little we realise the profound interest and importance of that history. We are content to know the Jews in their relation to the Messiah, their Messiah and ours. But as soon as they have given us our Messiah and gone their way, we let them go unconcernedly.

Mr. White's Edersheim will help us to remedy our neglect and repair our loss. It is most readable, it is most reliable.

**SILENCE.** BY E. C. PAGET, M.A. (*Longmans.* Crown 8vo, pp. xiv + 216. 5s.) American sermons have an inevitable American flavour, but they are not necessarily the worse for that. The best sermons have their local application, they would not be sermons without it. But just as the Epistles of St. Paul, which are as intensely local and temporary as letters that ever were written, are shot through and through with the eternal and universal, so also is it with true sermons.

At the one end is the local limited congregation, at the other the great God and our Saviour Jesus Christ. And therefore, though Mr. Paget's sermons are intensely American, because they are

also intensely Christian, they are sermons for you and me. 'How *one* is the Bible,' says James Gilmour, writing the words down on a coarse bit of paper in a Mongol tent: 'How *one*,' we echo, is all preaching when the Bible is its basis and inspiration.

**A SYNOPSIS OF THE GOSPELS IN GREEK.** BY THE REV. ARTHUR WRIGHT, M.A. (*Macmillan.* 4to, pp. xxvi + 168. 6s. net.) Mr. Wright promised that we should have a better Synopsis than Rushbrooke, a clearer and a cheaper, and he has kept his promise to the letter. We who would have bought Rushbrooke's *Synopticon* if we could, may buy Wright's *Synopsis* easily, and have something over. And when we have Wright we shall have all that we need to have in this department of study. For it is not necessary that we should follow Mr. Wright in his special theory of the origin of the Gospels before we can profit by his *Synopsis*. If we do that also he will be glad, for he knows that he is at present as a voice crying in the wilderness, so few there be who accept the oral theory. But the *Synopsis* is independent of that. We thank Mr. Wright that he has used Westcott and Hort's text, that he has included all four Gospels on equal terms, that he has worked so accurately, that he has published so handsomely and so cheaply.

**A HISTORY OF NINETEENTH CENTURY LITERATURE.** BY GEORGE SAINTSBURY. (*Macmillan.* Crown 8vo, pp. x + 477. 7s. 6d.) It is easy to criticise a work of this kind, it is almost impossible not to do so, and few are likely to escape the danger. But how many could have done it better? For our part we marvel at the light heart with which Professor Saintsbury undertook his task, and we marvel much more at the light heart he carries through it. Marshalling masses of names—names of men and names of books—he never lets them fall into disorder. Uttering literary and moral judgments on every page, he never wearies with the sense of repetition, or disgusts with the signs of unfairness or incompetence. If he misses sometimes, who could have

hit more often? If his merry heart is once or twice apparently on his sleeve, who would have persevered in pretending to possess it half so long? No, we have nothing to complain of. And even the authors themselves have less than they would have dreamed of. They and we have a full, thorough, competent, attractive history of English Literature within the nineteenth century, and it is more than we ever dared to hope for.

HEART PURITY. BY HELEN B. HARRIS. (*Marshall Brothers*. Fcap. 8vo, pp. 93. 1s.) 'If the Christian believer need not continue in sin, is it necessary that sin should continue in the Christian believer?' That question opens the book, and the book is written to answer it by 'No.' It answers the question by 'No,' and it shows with much persuasive earnestness that sin need not continue in *you*. It is a personal appeal all through, it rests on personal experience, and there is no self-righteousness in it.

IN TAUNTON TOWN. BY E. EVERETT GREEN. (*Nelson*. Crown 8vo, pp. 502. 5s.) Miss Everett Green has two styles, and what is more surprising, she has made herself master (?) of them both. The one is modern, the other is historical. Both styles are intentionally and even manifestly moral. Both recognise the fact that 'truth embodied in a tale' is most likely 'to enter in at lowly doors.' But the one places the tale among the forefathers of our race, the other finds it in our family life to-day. *In Taunton Town* is of the historical class. It is less popular as a class than the other, but it is more likely to endure; and this seems as fine a story and well managed as any that the class contains.

FAMOUS SCOTS: ALLAN RAMSAY. BY OLIPHANT SMEATON. (*Oliphant Anderson & Ferrier*. Fcap. 8vo, pp. 160. 1s. 6d.) This is the second volume of the new series. It was far easier to do than the first. Any ordinary litterateur could write a readable account of Allan Ramsay, because we all know so little about him. But only an original and able writer could make us read the story of Carlyle again. This is as excellent a book as Mr. Macpherson's *Carlyle*, we have no doubt; it certainly is as pleasant to read; but we must hold to it that it did not cost Mr. Smeaton half so much to write.

LAMPS AND PITCHERS. BY GEORGE MILLIGAN, B.D. (*Oliphant Anderson & Ferrier*. Fcap. 8vo, pp. 190. 1s. 6d.) The 'Golden Nails' Series has been the best received series of sermons to children ever published, and Mr. Milligan deserves half the credit of its success. For it was his first volume that gave it birth and name and fame. 'Golden Nails' was the very title of his volume. So after five volumes have been issued, here is Mr. Milligan again. We are glad to have him again, but we are glad also that he has given himself time. You cannot produce a volume of sermons to children every year, though some men can produce two volumes to adults. It is not that the little ones need so much thought and study. It is tone and touch more than anything else they need. But it is just tone and touch we all find it so hard to reach, and we reach it only rarely. The very best children's preachers do not attain to it every time. So Mr. Milligan has wisely waited, and given us only a selection. It is just as happy in thought and as fertile in illustration as the first.

THE CANONS OF THE PRIMITIVE CHURCH. BY THE REV. G. B. HOWARD. (*Parker*. Fcap. 8vo, pp. viii + 122. 2s. 6d.) This little book is a translation of a beautiful Syriac MS. numbered 14,528 in the British Museum. Its date is 500 or 501 A.D. It was therefore written within fifty years of the Synod of Chalcedon, whose 'Definition of the Faith' it contains, together with the creeds of Nicæa and Constantinople. All these, then, Mr. Howard has translated into easy English, filling up the gaps from two other MSS. of almost equal age and beauty. And he has added interesting Appendixes and a useful Index. Thus in very convenient shape we have the Creeds and Canons of the great Synods of the Church without the interference of man or minister.

SACRIFICE. BY BERDMORE COMPTON. (*Parker*. Crown 8vo, pp. viii + 118. 2s. 6d.) Much interest in many ways is gathering around the history of Sacrifice. There is especially the purely historical or antiquarian interest; and there is the very different religious or doctrinal interest. Mr. Compton's interest is the latter. Sacrifice is not a matter for antiquarian rambling, it is a present pressing religious reality. He owes this interest,

first, to Jukes' *Law of the Offerings*; and then to the Oxford Movement in the Church of England, with which he is in closest sympathy. It is the history of Sacrifice from its earliest reference down to its latest defence and practice in the Christian Church; and it is related in language—

Which he may read that binds the sheaf,  
Or builds the house, or digs the grave,  
Or those wild eyes that watch the wave,  
In roarings round the coral reef.

A PRIMER OF ROMAN CATHOLICISM. BY THE REV. C. H. H. WRIGHT, D.D. (*R. T. S. Fcap.* 8vo, pp. 160. 1s.) Protestantism, according to Dr. Wright, is not merely an historical study, but a present duty. The creed of Roman Catholicism is bad, the practice is worse, and the Church has never repented of either. Therefore Protestantism is as imperative a duty to-day as ever it was. We should gladly say Peace, Peace; but we dare not say it where no peace is possible. What a story this tiny volume has to tell, and its importance is not forgotten in the telling.

THE FALLACY OF SACRAMENTAL CONFESSION. BY THE REV. CHARLES NEIL, M.A. (*Simpkin.* Crown 8vo, pp. 94. 1s. 3d.) Mr. Neil is not content to prove the Fallacy of Sacramental Confession. He does that easily, resting on Scripture and its most approved expositors, resting also on the historical fruits which Sacramental Confession has brought forth. But Mr. Neil is not content to prove the fallacy, he also proves the fault. The sermons are purposeful and plain, and each sermon is enforced by notes of copious quotation.

KINDERGARTEN GEOGRAPHY. (Nottingham: *Sisson & Parker.* Packet of 24 Maps. 6d.) Maps to outline and colour. And there are packets for the first four Standards. No method of teaching geography has yet been devised that has proved so swift and successful as this. And there is no surer way of keeping the children interested and quiet than by giving them one of these maps to colour, and learn geography thereby. They are thoroughly accurate and very cheap.

THE REVELATION GIVEN TO ST. JOHN THE DIVINE. BY JOHN H. LATHAM, M.A. (*Elliot Stock.* 8vo, pp. 368. 7s. 6d.) Mr.

Latham's aim is to bring the reader who cannot read Greek as close to the Greek of the Apocalypse as it is possible for him to be brought. He gives an original translation, chapter by chapter, not caring for the sound of his English, if he can make the sense plain. Then he gives Notes, critical notes and expository; and the notes, whatever their nature, have the same end in view, to make the language of the Apocalypse intelligible, to get St. John to speak to us as nearly as possible as he spoke to his own 'little children.' Now, no one will doubt that the effort was worth making. Has it been successful? We think it has. If the Revised Version brings us nearer than the Authorized to St. John's own language, Mr. Latham brings us nearer still. No doubt he is yet more unreadable, at least in public; but he does not seek to be read in public. Yes, he has succeeded. The Apocalypse is more St. John's Apocalypse than you will find it anywhere else we can think of.

THE INTERMEDIATE STATE. BY G. S. BARRETT, D.D. (*Elliot Stock.* Crown 8vo, pp. 275.) 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory'—do they? Dr. Barrett was not 'brought up' on the Shorter Catechism, and he is at liberty to doubt its dicta. Do they? he asks. And he answers that and other questions that are akin in this considerable and deeply interesting volume. Dr. Barrett is a scholar and theologian. He may be wrong in his conclusions, but he finds them with care, and expresses them with ability and candour.

THE IMAGE OF GOD. BY THE REV. J. M. GIBBON. (*Elliot Stock.* Crown 8vo, pp. 184.) Mr. Gibbon has published many sermons in his day; he will soon be as voluminous an author as his namesake Edward. He may never be so great a writer as Edward Gibbon, but he is a greater man. For he is able to say, what Gibbon the historian could not even comprehend, 'I can do all things through Christ who strengtheneth me.' These sermons are not the evangelical antipodes of Gibbon's rationalism, but they are real sermons with a real theology and a warm heart.

THE TEN COMMANDMENTS AND THE LORD'S PRAYER. BY E. P. HATHAWAY, M.A.

(*Elliot Stock*. Crown 8vo, pp. viii + 126.) Out of the Ten Commandments and the Lord's Prayer are made fifty-two simple lessons for Sunday-school teachers, one lesson for every Sunday of the year, and then four more for the Holy Days. There are also Notes on the Lessons, and rules for the management of a Sunday school. In short, it is the Sunday-school teacher's 'Inquire Within upon Everything' necessary for a year's work, and as practical as unpretentious.

PLAIN TALKS ON PLAIN SUBJECTS. By FRED A. REES. (*Elliot Stock*. Crown 8vo, pp. vii + 146.) They took the place of the sermon in Mr. Rees' case. They had best, perhaps, take their place in the sermon. Their plainness of speech, their humanity, their apposite illustration will serve for windows to let in the light.

POINTS AND ILLUSTRATIONS. BY THE REV. JOHN MITCHELL. (*Stoneman*. Crown 8vo, pp. viii + 182.) Some are old and some are new, some are doubtful and some are true, and that is all that can be said of any volume of the kind. The arrangement is by subject; but there is a useful index of texts illustrated. In a new edition Mr. Mitchell must correct some misprints, especially that ugly one on p. 93, where the 'hills o' Fife'

are twice called the 'hills o' life,' and all sense driven out of the anecdote.

DRIVEN BY THE SPIRIT. BY THE REV. F. DOUGLAS ROBINSON, M.A. (*Taylor*. Fcap. 8vo, pp. viii + 204.) It is a Manual for Lent. Its sole intention is to deepen the sense of sin. And that intention is accomplished. It is sure to be accomplished in all who in an honest and good heart read it prayerfully. The means employed are clear statement of duty in utmost minuteness of detail, driven home by ever-recurring anecdotes.

A CHILD'S HISTORY OF SCOTLAND. BY MRS. OLIPHANT. (*Fisher Unwin*. Fcap. 8vo, pp. 233. 3s. 6d.) To write a history of Scotland which children will read for pleasure, you must give the incidents in detail. The scenes must have colour, the men and women must be men and women of flesh and blood, not dry bones. Well, Mrs. Oliphant knows that, and has done it. And Mr Fisher Unwin has published the work most attractively. But one thing has yet to be done, it must be divided into two volumes, and printed far more openly. Less than this will not do, we quite agree; but less than this in one volume is absolutely imperative. When that is done, the work is altogether charming and successful.

## The Doctrinal Significance of the Revised Version.

BY THE REV. GEORGE MILLIGAN, B.D., CAPUTH.

FIRST PAPER.

IN the interesting series of letters as to the value of the Revised Version, which recently appeared in THE EXPOSITORY TIMES, while ample testimony was borne to the greater accuracy and clearness of the new version, and its consequent practical advantages, little or nothing was said of its doctrinal significance. It is not uncommon, indeed, to hear it stated that the R.V. has no direct bearing upon doctrine, and that, whatever other changes it may effect, it will at least leave the great articles of the Christian faith exactly where it found them. In a sense, no doubt, this statement is true. Though the witness of particular texts may be altered, or even disappear as in the case of the famous proof-text for the Trinity (1 John v. 7), the general balance

of doctrinal truth remains unchanged. No essential article of our creed is lost. But this is not to say that no new light is cast upon any of these articles, or that a more intimate acquaintance with the exact form in which the truths of Revelation were first announced may not lead to a considerable modification in much of our popular theology. It is impossible in one or two short papers to prove this so fully as one would like. The utmost that can be attempted is to indicate a few of the passages in which the changes made by the Revisers, whether caused by an improved text or a more exact translation of the original, appear to have a bearing upon doctrinal truth.

Thus, to begin with the doctrine of our Lord's