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personality go by the board, and to be spoken to seriously and conclusively of the great issues that are at stake. As far as I have yet (19th June) seen, Mr. Benn's and Mr. Peake's are the only attacks, of any note and size, that I might be expected to notice: their main argument the former seems to have lent to the latter. In their succession of special criticisms, the former is ten times pettier than the latter: in discussing the latter, therefore, I have been dealing with the most responsible attack on my book which I have yet observed. Now the public do not care to know whether Mr. Benn should be flung out of his 'window' with 'tongs,' nor whether Professor Sayce and Mr. Gladstone 'cheer' Dr. Baxter's 'whoops' and 'yells,' nor whether Mr. Peake sits smiling at 'the sound of Dr. Baxter's trumpet' behind (*absit omen*) 'the obstinate walls of Jericho': let such trivials pass as idle wind.

What the public want to know is, Has the whole Christian world been trained to 'believe a lie'? a most stupendous and unimaginable lie! Were holy men 'borne along by the Holy Ghost' in the deliberate work of 'completely altering' most essential facts? Have we the formula, 'the Lord spake unto Moses,' scores of times as fiction, and hardly once as truth? The question, 'Is Wellhausen *consistent*'? is important, and I treat it fully (and with that Mr. Benn and Mr. Peake seem to think I am exclusively occupied). But the title to my *Thinker* articles puts a deeper question, which I canvass still more anxiously, the question, 'Is Wellhausen *right*'? I deal with that throughout my volume. Is it Proof, or Imagination, that he offers us? Is he the Samson, who has leaned, and brought down the temple? Or, is he the child, blowing its airy soap-bubbles against the 'Impregnable Rock'?

At the Literary Table.

THE BOOKS OF THE MONTH.

LIFE AND LETTERS OF FENTON JOHN ANTHONY HORT. BY HIS SON, ARTHUR FENTON HORT. (*Macmillan*. Crown 8vo, 2 vols., pp. x+475, 505. 17s. net.) 'There was, doubtless,' says Professor Armitage Robinson, 'an occasional exaggeration in our talk about him. But he had so seldom failed us, that we felt as if he really knew everything. Of the obscurest book, we said, "Dr. Hort is sure to have it"; of the most perplexing problem, "Dr. Hort knows the solution, if he would only tell"; of any subject, "Dr. Hort will tell you all the literature." And, indeed, nothing seemed to have escaped him that had been done in any branch of theological research.' And, it may be added in a word, not theological research only, Dr. Hort was more than a dilettanti botanist, and published some valuable monographs in that branch of science; while there are scattered sentences in letters to various friends which reveal at least an intelligent interest in architecture.

Did he know too much, then? It is not a common fault, but it might be argued of Dr. Hort. Why did he publish so very little? Other men rushed past him into print, and their words were accepted as the highest watermark of scholarship.

Hort knew it was not the highest, had something higher himself indeed, and would not publish. Is it not possible that if he had known less, the world would have known more?

But he was a personal force of great power. We have heard one pupil. And it is manifest from this biography that it was not merely nor mainly his encyclopædic knowledge that was his power. There is one feature as marked and much more momentous—his honesty and outspokenness. On the Old Testament question, for example. That was not his own special subject, but he knew it, and was not afraid of it. He even would have others speak out, as a most interesting letter to Dr. Westcott lets us see, and stood beside them when they spoke.

'If thine eye be single'—there is so much virtue in that; and Hort's eye was single. Once there was a great literary project on foot between the Cambridge three—Lightfoot, Westcott, Hort. It was a Commentary on the New Testament. Lightfoot would do the Pauline Epistles, Westcott the Johannine Writings and some others, Hort the Gospels and the Acts. But suddenly Hort perceived the dimmest shadow of a doubt in one of

Lightfoot's letters—was he (Hort) the man to write the Gospels? So he had it out with Lightfoot. 'It is clearly essential that there should be no misunderstandings at starting.' He had it *out*, not offensively, but openly, as he that doeth good cometh to the light.

GEORGE FOX. BY THOMAS HODGKIN, D.C.L. (*Methuen*. Crown 8vo, pp. vi + 285. 3s. 6d.) Surely George Fox was entitled to a place among the 'leaders of religion,' and surely Dr. Hodgkin was the man to give it. Dr. Hodgkin explains and even complains that he had not made George Fox a special subject of study for many years. And no doubt it is a pity. But he had other accomplishments to take the place of that. Above all the rest, he had the truth-loving soul of a Quaker, and few could have written the book so well. It is not a novelty-hunter's book, it is true; ask what he has discovered, and you get no answer. It is a book 'that he may read who binds the sheaf'—and for him it could not well be better. And it gives us some genuine glimpses of the greatness of George Fox. It is scarcely time to appreciate his greatness wholly yet. We do not learn great principles or unlearn great intellectual vices in a couple of centuries. But George Fox will bide his time, and his time will come.

THE DOCTRINE OF THE INCARNATION. BY ROBERT L. OTTLEY, B.D. (*Methuen*. 8vo, 2 vols., pp. xii + 324, x + 366. 15s.) There is scarce the possibility in these days of a man getting his voice heard unless he gives himself to a limited subject and gives himself wholly. It does not need to be a petty subject, and it does not need to be cut off from all relation to other subjects. But let it have fertility and set it in its place, then the possibility of getting one's voice heard becomes a certainty when a man of parts gives himself heartily to it.

The Incarnation and Mr. Ottley fulfil these conditions. The Incarnation is a great enough subject, and Mr. Ottley has identified himself with it. Behind that identification there lies a history that is both ecclesiastical and personal. It is enough that Mr. Ottley found this subject beyond all others ready to his hand, and that he was fit to undertake it.

Mr. Ottley has never cut off his subject from its

fellows, but he has kept it clearly distinct, and then he has worked it from the beginning right on to the end. After a brief introduction, which accepts the fact of the Incarnation, he enters upon the 'Scriptural Presentation,' finding it first and again very briefly in the Old Testament. Very briefly in the Old Testament, for the ground he has to cover is large, and he is most careful to preserve proportion. His treatment of the Old Testament is an indication indeed of the modern and scientific character of his work. Older divines would have swelled the volume with type and prophecy and allegory. Mr. Ottley comes to better results by a safer method, and never lets slip one reader by the way.

After the Old Testament comes the New. And again the treatment is reasonable and to the point. Only a hundred and fifty pages are spent when our author has entered upon the history of his doctrine in the Church. Throughout this whole division, which is practically the whole book, Mr. Ottley shows a surprising mastery at once of tendency and of detail. And it is a great joy to find that he is master of a natural, forcible, nervous English style. One can read with ease. One feels drawn on without resistance. And in the end one feels that, agreement or disagreement, the author has at least made his meaning plain and most attractive.

The difficulties are of course at the end. We are nearly at one as to the Scriptural Presentation; we know where we differ as to the doctrinal history; but when the things that were yesterday fiercely fought over have to be revised to-day we find the ashes still hot to the touch. Let us name that section on the Limitations of Christ's Humanity, in especial. Someone has recently said that self-emptying on the part of Christ, in the direction of ignorance, for example, was to him unthinkable. Yet Mr. Ottley entitles this section, 'The Self-Limitation of the Son of God.' Then these are the points he insists upon: (1) 'the limitation of our Lord's knowledge, whatever was its degree, was a fact resulting from *love*'; and (2) 'our Lord, in His human nature, possessed an *infallible knowledge*, so far as it was required by the conditions and purpose of His incarnation.'

And now it is sufficient to add, though it is not necessary, that Mr. Ottley's acquaintance with the literature of his subject is full and accurate and sensible.

ROBERT BURNS. BY GABRIEL SETOUN. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) The 'Famous Scots' series has introduced new Scots as well as recalled old ones. But Gabriel Setoun is not new, and it was no doubt because he was weather-beaten and well-trying that he received so desperately difficult a task as a new popular life of Burns. It is a story easily told, if you can tell it. We have settled all the circumstances that will settle, and formed an estimate of the character as well. But there is a subtle something left, one man catches it, another misses it, and the difference is momentous. Gabriel Setoun has profited by a great 'miss' that went before him; and we think that he has done altogether well.

THE HOPES OF THE GOSPEL. BY ARTHUR T. PIERSON, D.D. (*Passmore & Alabaster*. Crown 8vo, pp. 230. 2s. 6d.) This is a very fine subject for a series of sermons, and it must be owned that Dr. Pierson has handled it well. It evidently fits his mind and methods; the choice would signify so much. And he has made it into more than a volume of good sermons, a manual of the Way from the City of Destruction to the Celestial City itself.

ROBERT WHITAKER M'ALL. (*R.T.S.* Crown 8vo, pp. 252, with Illustrations.) This biography will appeal to a large circle of friends (the enemy and the avenger will miss the meaning of it), and it will appeal to them in the way they like best. For it accepts their friendship, counts upon it, and never doubts that they are interested in the little things as well as in the great; deals with them, indeed, as you deal with wife or child when they have gone from home, giving them all the petty news of home in a long, much-relished letter. Dr. M'All was an evangelist, a prince among evangelists, we know; but this biography is pastoral rather,—you belong to the flock, you are members of the body, and these things are written that through comfort of the writing you may love the pastor more. As for the indifferent outsider, the book at least charms away his indifference; it gives him a sense of greatness in the man, many-sided greatness too; it compels the admission that a 'mere evangelist' may actually possess scholarship and ability.

A SCHOLAR OF A PAST GENERATION. BY HIS DAUGHTER. (*Seeley*. Crown 8vo, pp. xii + 251.) The scholar is Dr. Samuel Lee, first Professor of Arabic and then Regius Professor of Hebrew in the University of Cambridge. He died ere most of us were born, and we may wonder why, in this fast-rushing tide, his memorials have tarried so long. But to that no answer is given but accident. No one seemed capable or cared enough to write his life at the time (though a fine sketch did appear in the *C.M.S. Intelligencer* of March 1853), and it was only when his daughter discovered an oil painting of her father in the Shrewsbury Museum, with the statement that he had been Professor of Hebrew at Oxford, that she resolved to try and tell the world, but especially the people of Shrewsbury, who and what he really was. And on the whole she found the story worth telling, and has made it worth our reading. For he was a good man as well as learned; having named the name of Christ, he did strive to depart from iniquity, and is an example unto us who follow after. In particular, he earnestly struggled to maintain the true Protestant doctrine and worship, and reasoned much with him who was Regius Professor of Hebrew in Oxford, for he believed that Dr. Pusey was struck 'with nothing short of a judicial blindness as to the truth.'

POINTS AT ISSUE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCH OF ROME. BY THE REV. W. M. SINCLAIR, D.D. (*Elliot Stock*. 8vo, pp. xii + 114.) This subject Archdeacon Sinclair chose for his fifth charge. The occasion prevented over-elaboration and bookishness. It is a short, plain, practical handling. And it is impossible not to see that there is a great gulf fixed.

THE CONDITION OF WORKING WOMEN. BY JESSIE BOUCHERET AND OTHERS. (*Elliot Stock*. Crown 8vo, pp. 84.) The value of a work of this kind lies in its dispassionate accuracy, and this little book possesses that. The various trades (and some of them are eerie enough) have been personally visited by the writers, and there is no needless rhetoric spent on the writing.

SHORT PRAYERS AND RESPONSES. BY EDGAR TODD. (*Elliot Stock*. Fcap. 8vo, pp. 44.) 'For use in Free Churches,' adds Mr. Todd. He gives an Order of Service, Passages of Scripture, Collects, and finally, a series of Devotional Services. It is all in the line of a widespread movement, and it will be made very welcome.

MISSARUM SACRIFICIA. BY THE REV. N. DIMOCK, A.M. (*Elliot Stock*. 8vo, pp. 246.) It is the doctrine of the Mass. Mr. Dimock holds, and holds easily, that it is no part of the belief of the Church of England, nor ever has been. So he quotes the great and good of the Church of England against it—a formidable array, hard surely to get over by those who make much of the authority of the Church.

LIFE AND LIGHT FROM ABOVE. BY SOLON LAUER. (*Elliot Stock*. Crown 8vo, pp. viii + 250.) Is the title not a trifle arrogant? For the book contains the impressions of its writer on all sorts and conditions of men and things; and if some are life and some are light and some are from above, there are some that are none of all these three. An interesting book if you have time and interest enough to read it.

THE SUPERNATURAL. BY KATHOLIKOS. (*Elliot Stock*. Crown 8vo, pp. x + 242.) This is at once a modest and an able volume. The subject has been handled before, it is admitted, handled many a time; yet this writer has something to say about it that is both new and seems to be true, and he says it very acceptably. Prebendary Reynolds, who is no apprentice to this subject, writes an Introduction to the book, and points out very plainly that it is not speculation this writer is in search of, but foothold. Indeed, it is the gospel that is the matter in dispute, the gospel of our Lord and Saviour Jesus Christ,—of which the one historical fact, that gathers all other facts within it, is the resurrection of Jesus from the dead.

BOOK OF BEGINNINGS. BY MARION PRITCHARD. (*S.S. Association*. 4to, pp. 133.) Here are the stories of Genesis retold for the little ones. Partly they are retold in the selected words of our English version, partly in explanatory

paragraphs by the author. And the leading idea is that nothing should be introduced which would be repudiated or even questioned by modern science. The book is attractively produced in all respects.

VAVASOR POWELL. BY DAVID DAVIES. (*Alexander & Sheppard*. Crown 8vo, pp. xii + 172. 2s.) *Vavasor Powell* is the title of Mr. David Davies' latest volume, and versatile as Mr. Davies is, do not think, in your ignorance, that he has entered the overflowing ranks of the novelist. Vavasor Powell looks like a hero, and he was one, but in real life, not in fiction, in the life of the religion of Wales far back in the seventeenth century. He was a Baptist evangelist,—the Baptist evangelist,—and either the story of his life is well worth telling, or Mr. Davies tells it well; it is certainly very interesting reading.

A BOX OF NAILS. BY C. EDWARDS. (*Allenson*. Crown 8vo, pp. viii + 151. 1s. 6d.) If one can make a sermon, here are the nails to fasten it with. They are good nails, of sterling quality and well shaped. Of course, the nails are not the sermon, and we may not be able to drive them in. Certain enough, we cannot drive them in as the writer could; but here are the nails.

SEED CORN FOR THE SOWER. BY THE REV. C. PERREN, Ph.D. (*Allenson*. Crown 8vo, pp. 394. 5s.) If the other gave us the nails, this gives us the boards for the building of our sermon. And the boards are necessary also, though they do not strike us so uniformly sound and suitable. But to drop the figure, there is nothing so hard to do as to gather extracts. Cut them off their connexion, and they stand nowhere, and often are nothing. Hence it is that a man's own, however poor it be (and the things Mr. Edwards gave us were not poor), is often better, and we liked Mr. Edwards himself more than we like this.

THE PRESBYTERIAN CHURCHES. BY THE REV. J. N. OGILVIE, M.A. (*A. & C. Black*. Crown 8vo, pp. viii + 198. 1s. 6d. net.) This is the enlarged edition of a work that has already been favourably noticed. To reach its seventh thousand and a revised edition already, is to prove the little book both opportune and acceptable.

THE DOWNFALL OF NAPOLEON. (*Blackie.* Crown 8vo, pp. 224. 1s. 4d.) Sir Walter Scott's *Life of Napoleon Buonaparte* deserved a place in the 'School and Home Library,' but it was wise not to give it all. This is a carefully chosen volume, and its interest is as keen as its moral is clear and impressive.

TEXTS AND STUDIES: THE OLD LATIN AND THE ITALA. By F. C. BURKITT, M.A. (Cambridge: *At the University Press.* 8vo, pp. viii + 96. 3s. net.) The Latin versions of the Bible have, as Mr. Burkitt says, both a popular and a scholarly interest. It is from the Latin versions that we get the name Calvary, which, in our popular speech, has displaced both the Aramaic Golgotha and the Greek Kranion. And we have worse things from the Latin versions than that—the difficulty about *eternity* and the heresy of *doing penance* in place of repenting. But the scholarly interest is greater, though it is not even yet heartily recognised; for since the *independent* value of so many of the Greek MSS. has been discounted, the Latin versions gain in corresponding importance.

Well, Mr. Burkitt tells us all we need to know about the old Latin version. And when he has done that, and done it with both scholarship and grace, he turns to tell us that what we considered another Old Latin version, namely, the *Itala* of St. Augustine, is no Old Latin at all, but just the Vulgate itself. That is the surprise of Mr. Burkitt's book. But Mr. Burkitt has wrought so patiently with it that his surprise is likely to become our certainty.

A REVIEW OF THE DOCTRINE OF THE EUCHARIST. BY DANIEL WATERLAND, D.D. (Oxford: *At the Clarendon Press.* Crown 8vo, pp. xii + 674. 6s. 6d.) It is a reprint, in Oxford's best style, of Van Mildert's edition of 1856. We have all travelled since 1856, and, on this subject, some have travelled fast and far. So here is Waterland, to a new generation with new thoughts on the Eucharist, new losses and gains. There are probably ten who will study it now for one who studied it then, when it 'was almost as the text-book of the Church of England on the subject of the Eucharist.'

Sermonettes on the Golden Texts.

BY THE REV. G. M. MACKIE, M.A., BEYROUT.

The Law of Christian Love.

'Be kindly affectioned one to another with brotherly love; in honour preferring one another.'—ROM, xii. 10.

THE power of the gospel to create loving-kindness is the supreme internal proof that it has behind it a divine origin, and in front of it a universal dominion. It is this fact that puts the gospel in touch at once with the divine glory and the deepest want of human life. Nothing can be conceived of as lying more directly in the line of God's purpose and of man's welfare than this power to produce, promote, and perpetuate loving-kindness.

For, on the one hand, drawing its origin from God, it proclaims that God is love, and therefore to walk in love means that in a measure you think God's thoughts, live God's life, and are a partaker of the divine nature. As it was with the

tabernacle and its service, so in the bodily temple and its living sacrifice, everything is still after the divine pattern—

My Father, who in secret sees and works,
And waits and watches to waylay with love.

On the other hand, on the human side, amid the brightest ambitions that can fire the mind and the sweetest and noblest graces that can adorn character, amid all the things that are true and beautiful and of good report, there is nothing that can take the place of patient, painstaking, practical loving-kindness. It is most divine when most human. It is a living reminder, indeed, in a sense a constant repeating, of the Incarnation. Now, it is just this double relationship, the connexion with God as well as with man, that reveals the peculiar efficacy of Christian love. It is the motive that seeks the welfare of our fellow-men, but it is also the faculty that gives us glimpses of the divine love, and