

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

were transferred by a metonymy to the diviners who held commerce with the spirit of the abyss. During the course of centuries the beliefs and superstitions connected with the 'ōb underwent considerable change, as may be seen from later descriptions. The Mishna (*Sanhedrin*, vii.) asserts that the *bā'al 'ōb* is the diviner speaking from

the hollow of his armpit, while the *jid'ōnī* is the diviner speaking directly from his mouth. Josephus also (*Ant.* vi. xiv. 2) and the Septuagint only see in these mediums magicians or ventriloquists possessed by the spirit of divination (cf. *Ac* 16¹⁶). It is possible that the same idea is to be traced in *Lv* 20²⁷.

At the Literary Table.

THE BOOKS OF THE MONTH.

The Bible.

A PRIMER OF THE BIBLE. BY W. H. BENNETT, M.A. (*Methuen*. Crown 8vo, pp. viii, 228. 2s. 6d.)

IN former days a Primer of the Bible would have begun with Genesis: Professor Bennett's Primer begins with Amos. For it is the history of the Bible in the light of recent criticism. It is the Bible, not as it has been handed down to us by our unsuspecting fathers, but as it has been reconstructed (or whatever stronger word you prefer) by their sharply scrutinizing sons. It is the books, not as they lie, but as they are now believed to have been composed; and it is a brief account of their new relation, the one to the other, and each to the history of Israel, of Judaism, and of the Church.

Now Professor Bennett was the right choice for this. He is a most accurate and intelligent scholar of the Old Testament, and he has some fellow-feeling for our slower brains. He shows us that if we must come to this about the Bible, it does not seem such a dreadful thing to come to after all. It has even winning ways, this new aspect of the Old Testament, fertile ideas, and powers that make for righteousness. Those who are determined that the 'higher criticism' shall not prevail should smother this little book and pass on.

THE MODERN READER'S BIBLE. SELECT MASTERPIECES. BY RICHARD G. MOULTON, M.A., PH.D. (*Macmillan*. Small 4to, pp. xx, 278. 2s. 6d.)

Though the Bible is the book of books, there are varieties of literature within it. Regardless of all but literary merit, Professor Moulton has selected seven stories, eight pieces of oratory, seven essays, seven sonnets, eleven lyrics, and

seven rhapsodies. He has selected them from the Revised Version, as before, but with his own taking arrangement and his own instructive notes. So if we think we should have the Bible by heart (as well as in the heart), and find we cannot have it all, let us take this little book and learn it and we shall do well.

THE HOLY BIBLE. (*Macmillan*. Globe 8vo, Vols. II., III., pp. 459, 478. 5s. each.)

The second and third volumes of the 'Eversley' Bible have come together. The one ends with 2 Samuel, the other with the Book of Esther. The printing, the paper, the binding,—the beauty all round, is incomparable.

WOMEN OF THE OLD TESTAMENT. BY THE REV. R. F. HORTON, M.A., D.D. (*Service & Paton*. Crown 8vo, pp. xiv, 291. 3s. 6d.)

The women are not the conventional 'twelve good women'; some of them are bad. And the treatment is not the conventional goody-goody observation; some of it provokes surprise. What do you expect from Dr. Horton on Rahab the Harlot, or the Witch of Endor? Not what you find in the commentaries at least. In short, this series (for it belongs to the *Popular Biblical Library*) has started with a determination to keep out of the beaten track of tradition in criticism certainly—but in morality also?

ILLUSTRATED NEW TESTAMENT. (*Nelson*. Small 4to, pp. 576, with 200 Illustrations. 2s. 6d.)

The feature of novelty and the claim for consideration lie in the illustrations. They are from good photographs, and well produced. And they are so placed that they illustrate the text step by step as it is read.

THE EARLY LIFE OF OUR LORD. BY THE REV. J. BROUGH, M.A. (*Murray*. Crown 8vo, pp. 261. 5s.)

Mr. Brough's purpose is to describe the outward circumstances into which Jesus was born, and amid which he grew up. He fulfils that purpose more attractively, more *really*, more usefully for the reader, and especially for the teacher, than any other author we have read, and we have all read not a few. It is a great success, in short; and the pleasure of it is none the less that it makes so little pretension.

THE HERODS. BY F. W. FARRAR, D.D., F.R.S. (*Service & Paton*. Crown 8vo, pp. xix, 234. 3s. 6d.)

It is not everyone that could make the Herods fit for a 'Popular Biblical Library.' Dean Farrar has done it. His swift picturesque pen is here at home. Every dash adds a new feature to the portrait. And Herod after Herod stands before us, unlovely and for the most part unloved, but distinct, memorable, admonitory. We call for 'Introductions' to the Gospels—these are the introductions that serve the popular purpose best.

OLD LATIN BIBLICAL TEXTS. EDITED BY HENRY J. WHITE, M.A. (Oxford: *At the Clarendon Press*. 4to, pp. xxii, 53. 5s.)

'Portions of the Acts of the Apostles, of the Epistle of St. James, and of the First Epistle of St. Peter, from the Bobbio Palimpsest (s), now numbered Cod. 16 in the Imperial Library at Vienna.' In his introduction Mr. White gives a history of the decipherment of this interesting Codex, showing that Tischendorf and Belsheim are his precursors, and not hiding, with all his modesty, that he has gone beyond them. Its place and value in textual criticism he also lets us see; and then, when he has given the full decipherment, adds some necessary *Notulae*. It is the fourth issue of this series of Old Latin Texts. One and all, they are of absorbing interest to the student of the New Testament text.

Church History.

THE MYSTERIES, PAGAN AND CHRISTIAN. BY S. CHEETHAM, D.D., F.S.A. (*Macmillan*. Crown 8vo, pp. xviii, 150. 5s.)

The pagan mysteries are almost as mysterious as ever they were. Not having been initiated any

of us, we know very little about them. And as for Christian mysteries, there are none. So Archdeacon Cheetham's task is a difficult one. But it is, of course, about the thing of which least is known that most can be spoken. And Dr. Cheetham has found a large and laborious library on the pagan and the Christian mysteries, and gone laboriously through it. He then comes to tell us how little there is to tell, and to tell it as briefly as he can. The main matter is whether the early Christians adopted any of the pagan mysteries into Christianity. Some of them had been initiated of course; and so Dr. Cheetham thinks it probable that they did carry something over. But he believes that it was far less than Hatch, for example, held. And if there is to be a casting out of foreign elements from our modern Christianity—especially from its Sacraments—it will not change the character of our Christianity quite so much as Hatch declared it would.

THE CELTIC CHURCH IN IRELAND. BY JAMES HERON, D.D. (*Service & Paton*. Crown 8vo, pp. 430. 7s. 6d.)

Here is an able, and at the same time an attractive, new history of the Church of Christ in Ireland, down to the dawn of the Reformation. Professor Heron is a most accomplished Church historian, and withal possesses the pen of a very ready writer. There are valuable contributions throughout the volume to local debated questions, like those that gather round the person and writings of St. Patrick; and to questions of wider interest, like the dogma of Apostolical Succession. But the use of the book is in its clear and sufficiently comprehensive narrative of the way Ireland went with the truth of the living God during a thousand years. And surely it is a narrative that greatly concerns all those who dwell on either island. For from thence sounded out the word of the Lord unto this island also.

A KIRK AND A COLLEGE IN THE CRAIGS OF STIRLING. BY THE REV. D. D. ORMOND. (*Stirling: At the 'Journal' Office*. 8vo, pp. 136.)

There are chapters in the history of the Church of Scotland that have yet to be written. One most interesting chapter has just been written by Mr. Ormond. 'Why,' said a Church historian of Scotland, when he saw the book; 'I never knew there *was* a college in Stirling.' But here is the story of the college, the biography of its pro-

fessors, the list of its theological students. And the Craigs Kirk being so closely associated with the Craigs College, has its history here also, the whole being told in admirable taste by the present incumbent, and illustrated at every turn.

THE EXPANSION OF THE CHRISTIAN LIFE.

By JOHN MARSHALL LANG, D.D. (*Blackwoods*. Crown 8vo, pp. xvii, 246. 5s.)

This is the fifth course of the Duff Lectureship. In memory of his father, the great Indian missionary, Mr. Pirie Duff established the Duff Lectureship seventeen years ago. Every four years a new lecturer is chosen by the trustees, and he chooses his subject himself. Dr. Thomas Smith chose *Mediæval Missions*; Dr. Fleming Stevenson the *Dawn of the Modern Mission*; Sir Monier Williams took to *Buddhism*; and Dr. Pierson 'delineated with glowing eloquence the *New Acts of the Apostles*.' What, said Dr. Marshall Lang, shall be my choice out of the things that are left? And he found the thought that every vital religion must spread out,—some-what after the corn of wheat that falls into the ground, though the figure differs,—and he chose the *Expansion of the Christian Life*. In other words, he lighted upon the absolute necessity of missionary work for the Church's own existence. If the Christian Church is not a missionary Church, the Christian Church will die. And having chosen it, he gave himself heartily to the subject. It is a good apologetic, well sent home.

THE THREE RYLANDS. By JAMES CULROSS, M.A., D.D. (*Stock*. Fcap. 8vo, pp. 103. 2s.)

The three Rylands together make up, as Dr. Culross shows us, a century of manly Christian service. But the Ryland for whom the book was written was evidently Ryland No. 1—John Collett Ryland. You know nothing, perhaps, of John Collett Ryland but the anecdote of his answer to Carey—that there could be no missions to the heathen till we had another Pentecost with its gift of tongues. But that anecdote is doubted or even roundly denied. And its best antidote is the life of the man. He had the courage of his convictions certainly, but his convictions were with the heathen everywhere; and he who 'introduced the gospel' into so many heathen villages at home was not likely to refuse it to heathen villages abroad.

Doctrine and Apologetic.

THE FAITH OF CENTURIES. (*Nisbet*. Crown 8vo, pp. xii, 350. 7s. 6d.)

Sixteen of the great verities of the Christian faith are popularly pressed home by almost as many distinguished writers in this attractive volume. There is no respect of person or of school in the choice of author, beyond the fact that all belong to the Church of England. Here is Canon Holland on 'Faith in Jesus Christ' by the side of Canon Girdlestone on 'Sin' and the 'Atonement.' The editor disclaims the purpose of adding to the theological thought or the religious scholarship of the day. But he cannot deny the vivid reality with which such men as President Ryle invest their work; he cannot deny that in his own essay on the Divinity of Christ there is a gift of expression wedded to a power of clear conviction that makes the only originality and the only scholarship worth having. The editor is the Rev. and Hon. W. E. Bowen.

PRACTICAL IDEALISM. By WILLIAM DE WITT HYDE. (*Macmillan*. Crown 8vo, pp. xi, 335. 5s. net.)

If we were to describe this book as philosophy in plain clothes, which is practically how the author himself describes it, we should probably give little idea of its contents. But how else shall we describe it? It is philosophy, it is Plato and Aristotle and Kant and Hegel, and it is the plain apparel of the common life and the common tongue. It is an attempt to show that even Plato and Aristotle and Kant and Hegel had just the instruments to work with that you and I have, a feeling for God if haply they might find Him, a brain to make the search with—that mainly; and then that what they found, in so far as it was true, is yours and mine as much as theirs. For God is no respecter of persons. Whatsoever things are lovely are waiting to come to us as readily as they came to them, as readily as they came to Moses and St. Paul.

THE SUPERNATURAL IN NATURE. By J. W. REYNOLDS, M.A. (*Longmans*. Crown 8vo, pp. xxviii, 479. 3s. 6d.)

It is some time since Prebendary Reynolds wrote this book and published it anonymously. And the attitude of science has greatly changed in the interval. But if scientific thought is less

antagonistic to religious thought, it is not less necessary that both should perceive the foundations on which they stand. Therefore, this revised and cheapened edition will serve new purpose and find new welcome.

THE CONCEPTION OF GOD. BY JOSIAH ROYCE, JOSEPH LE CONTE, G. H. HOWISON, and SIDNEY EDWARD MEZES. (*Macmillan*. Crown 8vo, pp. xxxviii, 354. 7s. 6d. net.)

It is one professor of Harvard University arguing for his own idea of the personality of God, opposed by two professors of the University of California, but supported by a professor of the University of Texas. And the first thing that strikes one is, that these American professors are not afraid of contradiction. The second, that the reviewer's task would be much lightened if it were lawful and expedient to transfer the editor's introduction to his pages. For that introduction tells the whole story most lucidly and most accurately. But it runs to nearly forty pages. Enough then to say that the subject of discussion is the present most absorbing one of Personality—God's personality and ours—and that it is conducted with very great ability and candour. It is a modern commentary on that sublime answer to the question, 'What is God?' which some of us can say by heart: 'God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.'

GOD'S PLAN IN THE BIBLE. BY H. W. FRY. (*Stoneman*. Fcap. 8vo, pp. 152. 2s.)

It is further called a 'Primer on Prophetic Truth.' For Mr. Fry believes that under the numbers and names in the Bible lie hid many wonderful works, and that the future will reveal them. He ventures even to look into the future and show us the manner of the revelation.

THE BRAND OF HELL. BY H. W. FRY. (*Stoneman*. Crown 8vo, pp. 164. 2s.)

The title is sufficiently strong. And yet it is neither reeling drunkenness nor flaunting immorality that is Mr. Fry's theme, but—the interpretation of prophecy. He dates chapter after chapter thus: May 19 × 2, October 19 × 4; the unknown quantity, represented by ×, showing that he is less venturesome than some of his comrades after all.

Devotion.

SANTA TERESA: AN APPRECIATION. BY ALEXANDER WHYTE, D.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 84. 2s.)

There are worlds to discover yet. There are worlds of sin and uncleanness, and they will not want their Columbus. But there are also worlds of saintliness, of sin overcome in the blood of the Lamb—and Dr. Alexander Whyte has set sail to find them. 'Who that cares much to know the history of man, and how the mysterious mixture behaves under the varying experiments of Time, has not dwelt, at least briefly, on the life of Saint Theresa?' So George Eliot put her question long ago in the note prefixed to *Middlemarch*. But the words, if read at all, for they formed no part of the story, were held as idle tales. It was left to Dr. Whyte to find Teresa and make her known to us. He has done it in his most delicate, most sensitive manner. 'The offspring of a certain spiritual grandeur ill-matched with the meanness of opportunity,' said George Eliot. We see the grandeur, we see the meanness; and we feel that we have entered into a new world where white-robed angels stand.

THE MACLAREN BIRTHDAY BOOK. SELECTED BY THE REV. G. COATES. (*Christian Commonwealth Co.* Small 4to, pp. 245. 4s.)

To use a vulgarity, and perhaps an American one, there is a boom in Maclarens just now. Buy this Birthday Book and be fashionable. It is good value—wholesome and helpful, and quite attractively printed.

THE PENITENT PILGRIM. EDITED BY G. E. WATTS, M.A., F.R.A.S. (*Nutt*. Fcap. 8vo, pp. xix, 139. 6d. net.)

It is not in the interest of archaic English, it is wholly in the interest of devotion, that Mr. Watts has prepared this edition of *The Penitent Pilgrim*. He has modernized the spelling and abridged the wording. And now if it is not *The Penitent Pilgrim* as we have known it, it is a very acceptable little book of meditation and prayer. Brevity and point and penitence—these are the characteristics of prayer and of meditation. As a pocket companion (if it were bound) how useful it would be!