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FAMOUS SCOTS: WILLIAM DUNBAR. BY OLIPHANT SMEATON. (*Oliphant Anderson & Ferrier*. Crown 8vo, p. 159. 1s. 6d.)

Mr. Smeaton holds that 'in not a few qualities' Dunbar was the superior of Chaucer and Spenser. But Dunbar is not studied at school as Chaucer and Spenser are, and Mr. Smeaton has to introduce him to us, if not actually to discover him, as a famous Scot. Well, Mr. Smeaton knows how to do that. He is a literary man. He has passed his apprenticeship in this very work. His original research is sufficient for his popular purpose. His pen is pleasant to follow. Every Scotsman will rejoice that William Dunbar has come to his own again. Every student of literature will welcome a faithful unflattering portrait of a true and clear-seeing poet.

THE NOURISHED LIFE. BY THE REV. E. AUBREY. (*Stockwell*. Crown 8vo, pp. 128. 2s. 6d.)

On the beautiful passage in Hosea (xiv. 5, 6, 7), Mr. Aubrey has preached and published ten fervent sermons. The language is less than the thought, and the thought is less than the feeling; the spiritual earnestness is the power.

THE MESSAGES TO THE SEVEN CHURCHES OF ASIA. BY G. O. L. THOMSON, M.A. (*Longmans*. Fcap. 8vo, pp. 53. 2s.)

The mystery of the Seven Stars surely is that every preacher in every age finds herein his message fresh and urgent. Here is a preacher of quite a modern type, and he goes back to the Seven Churches of Asia for the ground and even the shape of his most impressive word to his fellow-men. So every earnest, urgent, Christ-filled preacher will do to the end of time. This is the mystery of the Seven Stars.

PRIESTLY IDEALS. BY THE REV. W. C. E. NEWBOLT, M.A. (*Longmans*. Crown 8vo, pp. xv, 140. 3s. 6d.)

Last Lent, Canon Newbolt delivered in St. Paul's Cathedral a course of searching personal lectures to clergy, and he has now had them published under the title of *Priestly Ideals*. They take the priest apart from the people. They recognize him as separate to such an extent that it seems as if *private* ought to have been printed on this volume, and the people kept away from it. They recognize the priest so absolutely set apart that his duties and his temptations are not the duties and temptations of other men, but higher

and fiercer. They even run the risk of placing the priest where, being a man, he cannot stand, and then if he falls, he falls disastrously. It is such a book as this that reveals the heights and explains the depths in the character of the modern English priest.

HANDBOOKS FOR BIBLE CLASSES. THE PRINCIPLES OF PROTESTANTISM. BY THE REV. J. P. LILLEY, M.A. (*T. & T. Clark*. Crown 8vo, pp. xii, 250. 2s. 6d.)

Throughout England at the present moment the one word of commonest utterance is 'Protestantism.' Are we Protestant or are we not? The bishops with one voice answer, We are! Then what is Protestantism? And Mr. Lilley, a Scotch theologian, has given the most complete and pertinent answer. What are the points wherein Protestantism protested in our land? That is the question Mr. Lilley answers. Professor Gairdner said recently, writing to the *Guardian*, that the Protestantism of the Church of England has historically just one point to turn upon: the supremacy of the king in place of the supremacy of the pope. It was unflattering to the Church of England, but it was not true. If that was all that the king of England saw in Protestantism, there were greater men in England than the king. And in Scotland the people was greater. Mr. Lilley's is a larger, grander answer than that. It is an answer that shows not only what Protestantism was, but how it made both men and nations.

OUTLINES AND ILLUSTRATIONS. BY J. ELLIS. (*Allenson*. Fcap. 8vo, pp. 94. 2s. 6d.)

Three little books—*The Tool-Basket*, *The Seed-Basket*, and *Illustrations and Incidents*—were lately published and gladly welcomed. For they were the close-packed work of a genius in this department. These three are now bound in one, and published attractively.

The Palestinian Syriac Version of the Holy Scriptures.

FOUR recently discovered portions (together with verses from the Psalms and the Gospel of St. Luke). Edited, in Photographic Facsimile from a Unique MS. in the British Museum, with a Transcription, Translation, Introduction, Vocabulary, and Notes,

by Rev. G. Margoliouth, M.A. Privately printed by the Society of Biblical Archæology, 37 Great Russell Street, Bloomsbury, London, 1897.

This publication is a valuable supplement to the *Palestinian Syriac Lectionary* published in the sixth part of the 'Studia Sinaitica' of Mrs. A. S. Lewis, and reviewed in THE EXPOSITORY TIMES for January, p. 190 f., by the Oxford name-cousin of the editor of this piece. It presents us with the biblical lessons from the 'Liturgy of the Nile' (published by G. Margoliouth in the *Journal of the Royal Asiatic Society*, 1896). The lessons are: Gn 2⁴⁻¹⁹, 2 K 2¹⁹⁻²², Am 8⁸⁻¹⁴, Ac 16¹⁶⁻³⁴. The first is already known from the lectionary just mentioned, but it is therefore the more welcome. For it confirms the surmise that these texts are not parts of a complete Palestinian Syriac Bible Version, but merely Greek lectionaries rendered into this dialect. It offers some very interesting readings, one in v.¹⁰, for which but three Greek MSS. are known as yet, 25, 130, and 135 (127 in Field's *Hexapla* seems to be a misstatement); for the singular in v.¹⁷ only one MS.

is quoted by Parsons (107). The little bit from Kings comes nearest to the recension of Lucian, despite of the assertion of the editor. And very strange it is how he can repeat from his article in the *Journal of the Asiatic Society* the statement that the form in which the *Gloria in excelsis* appears in his text betrays a dependence on the Harklensian Version. His text runs: On earth peace בְּנִינְשָׁה צְבִיּוֹן, i.e. ἐν ἀνθρώποις εὐδοκία (σου). The pronoun must be put in brackets, because in this dialect a pronoun is often used, to replace the Greek article. Therefore we can not be quite positive, whether σου stood in the Greek text or not; it is, however, an interesting contribution to the much ventilated question about the true reading of this verse.

The notes of the editor on this point and others show that he is not sufficiently acquainted as yet with the peculiarities of this dialect; nevertheless he deserves the thanks of all biblical scholars.

EB. NESTLE.

Ulm.

Sermonettes on the Golden Texts.

BY THE REV. J. S. MAVER, M.A., ABERDEEN.

I.

'How much more shall your heavenly Father give the Holy Spirit to them that ask Him?'—LUKE xi. 13.

JESUS first speaks of the earthly parent's love: a thing about which there is no question. If there is genuine unselfish love in this world, it is that of a father or a mother for their child. And that is a thing which they mostly know how to give: good gifts. Do you want to know what parents value? Just see what they try to obtain for their children. A better education, it may be, than they had the opportunity of getting for themselves. 'I hadn't your advantages,' the father may say, 'but I am going to do the best I can for you. I know the value of a good education.' And good gifts to the children make the children good gifts to the world. Nothing gives such satisfaction to a father's heart as to see his boy climbing to a higher rung of the ladder than he himself has reached; that is, if it be

honourably done, for, if he is a worthy father, he must desire to respect his child. That is his deepest wish. 'The best satisfaction for a father,' says one father, 'is to deserve and receive loyal and unflinching respect from his sons. No, that is not quite the best. Shall I reveal the secret that lies in silence at the very bottom of the hearts of all worthy and honourable fathers? Their profoundest happiness is to be able themselves to respect their sons.'

Sometimes, however, he has difficulty in knowing what is best for the child: what line to take. There are great trunk lines and little suburban branches, and the gauge is the same on both. The same locomotive could run on the thousand miles, or the ten. And, as in railways, so in human life. It is a pity if a boy is started to run his whole life backwards and forwards on a little loop, if he be capable of journeying through vaster tracts of knowledge and of usefulness. There is a