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Canaan during the seven years' famine in Egypt, it must have been because a deficient rainfall in Palestine happened to coincide with a series of deficient Niles in Egypt. There have been other cases of deficient Niles for seven successive years. The Arabic historian, El-Makrizi, describes one which lasted from A.D. 1064 to 1071, and was the cause of a terrible famine. A hieroglyphic inscription, discovered by Mr. Wilbour on the island of Sehêl, south of Assuan, similarly records a famine and a low Nile lasting 'for seven years.'

It is possible that the famine of Joseph is that referred to in the tomb of a certain Baba at El-Kab, who lived in the latter days of the Hyksos rule. Here Baba is made to say: 'When a famine arose, lasting many years, I issued out corn to the city.'

56, 57. 'All the face of the earth,' 'all the

earth' (not 'all lands'), is in opposition to 'the land of Egypt.' The Hebrew writer seems to have misunderstood the Egyptian idiom which called Egypt 'the two worlds' or 'lands.'

The public *larit*, or 'granary,' was an important institution in Egypt, especially under the New Empire, and 'the superintendent of the granaries' was an official of high rank. He, in fact, provided the corn out of which the salaries were paid to all the officials, soldiers, and serfs, and was consequently the finance minister of the day. Once a year he presented to the Pharaoh the 'account of the harvests of the north and the south.' The corn was collected from the estates of the Crown, as well as from the tributes of foreign nations. In Babylonia, where the Government also had a monopoly in corn, there were similar granaries, the superintendent of which was termed *satan*.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A BURIED SPHINX. BY WALTER W. CRUMP, M.A. (*Andrews*. Crown 8vo, pp. 55. 1s. net.)

This book—probably meant to serve as a Christmas or New-Year booklet, for it is attractively produced—recalls some of the literary flavour and more of the evangelical warmth of the late Professor Drummond. It opens with a happy exposition of the heart of the two familiar texts, Jn 17<sup>3</sup> and 1 Jn 4<sup>7, 8</sup>. Its four chapters are then described as: The Revelation of Life, The Focus of Life, The Biogenesis of Life, and The Test of Life.

MAGIC DIVINATION AND DEMONOLOGY. BY T. WITTON DAVIES, B.A., PH.D. (*Clarke*. 8vo, pp. 130. 3s. 6d.)

The full title of this volume (which is published also in Leipzig) is 'Magic Divination and Demonology among the Hebrews and their Neighbours, including an Examination of Biblical References and of the Biblical Terms.' And they who know Professor Witton Davies know with what joy he will hunt the biblical terms to the very roots under which they have rushed for refuge, and how indifferent he will be to lay out his prey for the admiration and advantage of the onlooker. The volume is indeed an amazing combination of care

and carelessness, of the enthusiasm of scholarship and its indifference. It is probable that Professor Witton Davies, who has rejected the infallible authority of the pope and the Bible, deliberately declines to offer in their place the infallible authority of scholarship. These are the materials, he says; work on them, make them—as much as you find good in them—your own.

Messrs. James Clarke & Co. have also published another volume of their 'Small Books on Great Subjects,' *The Making of an Apostle*, by R. J. Campbell; and an attractive little book by Dr. George Matheson, *The Bible Definition of Religion*.

An edition of the Golden Legend, or rather, to use its own title, *Leaves from the Golden Legend*, has been edited by H. D. Madge, LL.M., illustrated by H. M. Watts, and published by Constable in the daintiest, most pleasing form. The same publisher has issued a serious plea for *Human Immortality* by Professor James of Harvard. It is the Ingersoll Lecture for 1898, and handles the so-called scientific attitude of some minds with skill and purpose.

HENRY ROBERT REYNOLDS, D.D.: HIS LIFE AND LETTERS. EDITED BY HIS SISTERS. (*Hodder & Stoughton*. 8vo, pp. 585. 12s.)

In the life of Dr. Reynolds there was no incident beyond the ordinary. For the matter of his outward experience his name might be forgotten. It is the man that is worth remembering, and the man is found in the letters.

It cannot even be said that Dr. Reynolds' books will certainly keep his name alive. His Congregational Lecture on *John the Baptist* was the work of a fine scholar, but it was too elaborate and never took its place. The exposition of St. John's Gospel in the 'Pulpit Commentary' is yet finer, as scholarship and as spirit, but it is swamped, as he himself feared it would be, in a morass of wordy homiletics. Perhaps his great article on the same Gospel (for which he was recommended by Professor Sanday) in the new *Dictionary of the Bible* will do more than all the rest to keep his name alive.

Unless this volume does it. Truly, the letters are good reading. The combination of knowledge and broken-heartedness is not everywhere to be found. And if we may gather Dr. Reynolds' work into a sentence, let us say he lived to show that the ripest scholarship leads to the deepest evangelical doctrine and life.

But it is a book one should read, not review. There is nothing to review in it. There is a most inspiring example to follow, whom to know is growth in grace.

VIA DOMINI. BY J. H. BERNARD, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 318. 6s.)

Dr. Bernard of Dublin is one of the keenest theologians of our time. He is able to contribute some large and lasting addition to our theology. As yet, he has been content, with commendable modesty, to let us taste his penetration and catholicity in an occasional volume of theological sermons. The sermons in this volume are all theological, and nearly all severely so. That is to say, they handle the great eternal doctrines or the great persistent difficulties. But they are perfectly lucid, and, so far as they carry us, carry us easily. They then leave us with open vistas, sometimes almost into heaven, sometimes almost into hell.

Messrs. Hodder & Stoughton have also published *The Restored Innocence*, by R. J. Campbell,

in their series, 'Little Books on Religion,' edited by Dr. Robertson Nicoll.

Mr. Hunter of Edinburgh has been appointed agent in this country for four of the most recent books published by the New York firm of Wilbur B. Ketcham. They are good books, and deserve a circulation here. We have had many manuals on preaching recently, but Dr. Kern's volume on *The Ministry to the Congregation* has a distinct and considerable value. It is distinct because it makes less of the sermon and more of the worship. And it is separate from most works on homiletics in that it cures actual faults and suggests actual improvements in the conduct of public worship, eschewing generalities. The other volumes are: *Thanksgiving Sermons and Outline Addresses*, compiled and edited by W. E. Ketcham, D.D.; *The Gospel of Spiritual Insight*, by Charles F. Deems, D.D., which is an exposition of St. John's Gospel, original and arrestive, as all Dr. Deems' work was; and *The Pastor's Pocket Manual for Funerals*, by Dr. Joseph Sanderson, with an introduction by Dr. W. M. Taylor.

THE COMMANDMENTS OF JESUS. BY ROBERT F. HORTON, D.D. (*Isbister*. Crown 8vo, pp. 375. 6s.)

Dr. Horton lives in the thickest press of modern social life. And he finds the commandments of Jesus good there. He has no prejudice in favour of any commandments in themselves. He takes the commandments of Jesus in preference to all others, because he finds them fit, he finds that they work. He finds that they work in the hottest surge of modern social intercourse, and he uses no sugar to cover their pill withal. Certainly, he does not say that the beggar who asks for an old pair of shoes at the door should be offered the pair you have on your feet. He does not see nor believe that Jesus said that. But if he finds principles in Jesus, not practices, he makes practices out of the principles. He insists on the very heart of Jesus' commandments being carried into the very heart of the world's converse. It is a modern book, but the commandments of Jesus are more modern than the last effort to live them.

Messrs. Isbister have also published a striking practical exposition of St. Paul's words in 1 Co. 4<sup>4, 5</sup>, by the Rev. George Jackson, B.A., under the title of *Judgment: Human and Divine*.

DEPTH AND POWER OF THE CHRISTIAN FAITH. BY THE REV. ARTHUR HOYLE. (*Kelly*. Crown 8vo, pp. 195. 1s. 6d.)

It is a small book to follow so great a title. But it is a book of sermons, and every sermon ought to, as here every sermon does, show the depth and power of the Christian faith. Mr. Hoyle is a scholar as well as a preacher. He is exact as well as fervent. He is able to show that the keenest search for truth is on the side of the great Christian doctrines.

Mr. Kelly has also issued another edition of Professor Davison's delightful book on the Psalms, *The Praises of Israel*, the best popular introduction to the Psalter in the English tongue.

THE PERFECT LIFE. BY W. J. KNOX LITTLE, M.A. (*Longmans*. Crown 8vo, pp. 368. 7s. 6d.)

Canon Knox Little has convictions and the courage of them. And so he always finds an audience, not only for his spoken but for his printed sermons. His audience is not universal. It is probable that there are some who would rise and go if they had accidentally come to hear such a sentence as this: 'What has been known as "the Nonconformist Conscience"—with which, let it be plainly said, religious Nonconformists have nothing to do—is a handy expression for the most vulgar and revolting form of hypocrisy.' His audience is not universal; but it is sufficient for a good circulation, and it is well content. So Canon Knox Little describes the Perfect Life. It is the life, not actually lived yet perhaps, but sought after, by the devout member of the Anglican Catholic Church. By others it cannot be lived, notwithstanding that its text is, 'Be ye perfect, as your Father which is in heaven is perfect,' for it includes the Seven Sacraments, and yet it excludes their Western and Eastern interpretations. Trying to look at this ideal of the Perfect Life from without, one sees that it is not perfect even as an ideal; one sees, indeed, some most curious imperfections in it, especially in its preference for St. James over St. Paul. But yet it is a reasonably full, varied, interesting life, as long as it *is* a life. Its risk lies in insisting upon it that circumcision is everything, and so letting slip the vital principle itself, when, behold, its multiplicity of interest has become ghastly grimacing.

THE MINISTERS OF JESUS CHRIST. BY J. FOSTER LEPINE. (*Longmans*. Crown 8vo, pp. 261. 5s.)

Mr. Lepine has examined the references to the ministry in the Bible. He has begun with the first hints of priesthood in Israel. He has ended with the last directions of St. Paul to Timothy and Titus. He has striven to let Scripture speak for itself, and tell us who the ministers of Jesus Christ are. What he considers them to be, he does not hide. But that is of less account. The value of the book lies in the completeness of its Scripture testimony and the clearness with which that testimony makes its impression. Now this is *the* question at present in dispute. Not the question of three orders *in* the ministry, but the question whether there are three orders of which the ministry is one—God, men, and ministers. All the ritualistic controversy turns on that. And the *materials* at least for answering it are found in this book in admirable completeness and array.

MAXIMS OF PIETY AND OF CHRISTIANITY.

BY THOMAS WILSON, D.D. (*Macmillan*. 8vo, pp. xx, 169. 5s. 6d. net.)

This is the second volume of Mr. Relton's 'English Theological Library.' Mr. Relton is himself the editor. In an introduction of some twenty pages he tells us all we need to know of Bishop Wilson and of his *Maxims*. Then he gives us the *Maxims* themselves in most perfect form, and schools himself to add at the bottom of the page such notes as are absolutely necessary to their understanding, and nothing more. Mr. Relton is familiar with the *Maxims*. His cross-references are most useful, and betray a great working familiarity. And if we feel bound to confess that we do not yet rate the *Maxims* quite so high as Mr. Relton does, we hasten to confess also that we do not know them half so well. Of their fitness for 'The English Theological Library' we have no doubt; to their general thoughtfulness and invariable sound sense we give heartiest witness.

THE DIVINE DRAMA. BY G. R. PIKE. (*Macmillan*. Crown 8vo, pp. 378. 6s.)

There is a difference between American and English thought that occasionally expresses itself clearly—in this book almost glaringly—and which

prevents the full enjoyment on our part of some of the best American theology, and no doubt on their part of some of our best. We set a limit to the philosophy of the Gospels, they do not. If you preach the gospel in America you may bring it into relation with all the philosophies and speculations in the world, and you will be the more accepted. We are, perhaps nervously, averse to speculation. We insist on the written word and your proof text. This volume is full of matter and probably of truth, but, even when its 'ground-plan' is the Lord's Prayer, we always feel uneasily that we know not where we are. Yet it has carried a message to its countrymen at once practical and very pleasant. We too may come to this. Why should we not?

Messrs. Macmillan have also issued the *Charge* delivered by the Archbishop of Canterbury at his first visitation (8vo, pp. 39, 1s. net).

Messrs. Marshall Brothers have published an American volume of considerable interest and use for young men. Its title is the one word *Possibilities*, and it encourages us to seek and show what can be made of ourselves, of one another, of all that we possess. Messrs. Marshall have also issued an unpretentious but precious little book by the Rev. G. H. C. MacGregor, M.A., *The Things of the Spirit*. It gathers together all that the Word says about the Holy Spirit, and arranges it under appropriate and suggestive headings. A truly inestimable manual of doctrine and devotion.

Mr. Melrose has sent for review the five published volumes of his 'Books for the Heart.' They are uniform in size, paper, binding, and uniformly attractive in all these ways. They are the books that a book-lover loves to handle, rejoices to have. But they are more. They have something that separates them from the ordinary attractive book of devotion. It is their editor's introduction. How rarely does the introduction to a book of devotion fall in with the tone of the book. How rarely does it fit the language. These introductions are as choice in spirit and as just in expression as the books they introduce. And yet the books are our devotional classics. The editor's introduction, to use his own language about John Woolman's *Journal*, 'has a strange piquancy, a subtle spiritual perfume, a spontaneous and easy

unwontedness, a music as of the better country.' The editor is the Rev. Alexander Smellie, M.A.

This is the list of the volumes that are issued—we promise a great reception for them—

Bunyan's *Grace Abounding*.

St. Augustine's *Confessions*.

John Pulsford's *Quiet Hours*.

Jonathan Edwards' *The Religious Affections*.

John Woolman's *Journal*.

There was a time when Scotland shared the glory of offering the people Bibles so well printed and so firmly bound that they invited to daily reading and would not wear out. Then Scotland lost that glory. The time came when the people would not rest content with the Bible pure and simple, however printed and bound, but must have assistance in the reading of it. So Oxford and Cambridge and London ran away with the production of Bibles because they gave great books of 'Helps' at the end of them. But Scotland will win the glory back. Messrs. Nelson & Sons of Edinburgh have just produced a Bible which is as finely printed and perfectly bound as any Bible could be, and it contains a book of 'Helps' called *The Illustrated Bible Treasury*, which, being the latest, is the best of its kind.

THE EPISTLE OF PAUL TO PHILEMON. BY ARCHIBALD KELLY MACMURCHY, M.A. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 200. 3s. 6d.)

This is not the first time that the single sheet of the letter to Philemon has provided 'copy' for two hundred printed pages. But it compels one still to ask if the ends of the gospel are served thereby. That St. Paul ever contemplated such a thing, or would have countenanced it, goes without refuting. Still, our preachers do it. One of the greatest did it a year or two ago. And this is a worthy companion to Dr. Maclaren's book. If such extensive 'lecturing' does serve an end, this example of it will serve that end.

THE CHILDREN'S PRAYER. BY JAMES WELLS, D.D. (*Oliphant*. Crown 8vo, pp. 189. 1s. 6d.)

The Lord's Prayer is the Children's Prayer, says Dr. Wells, and then proves that by making it the subject of a series of children's sermons. They are well within the capacity of the little ones; they are lit up by frequent anecdote; they never wander out of the way of the gospel message.

Messrs. Oliphant Anderson & Ferrier have also published a stirring religious story by H. E. Colter, under the title of *In the Heart of the Hills*.

EXCAVATIONS AT JERUSALEM, 1894-1897. By F. J. BLISS, PH.D. AND A. C. DICKIE, A.R.I.B.A. (*Palestine Exploration Fund*. 8vo, pp. 374, with Plans and Illustrations. 12s. 6d.)

Dr. Bliss has written a graphic narrative of his work at the walls of Jerusalem during the four years that his firman lasted. And he has had his work illustrated in the fullest, happiest way by his colleague, Mr. Dickie. While, to complete and crown a heroic undertaking, the 'Fund' has produced the whole in a sumptuous and yet serviceable volume. The story is not new to those of us who have read the *Statement* recently. But it is newly told, and told with more literary grace here. Nor are all the illustrations new. But they also come in better form, and they are much more numerous. Besides some five and forty in the text, a few of which are daintily coloured, there are twenty-nine plates, and there are three very useful plans in a pocket. Thus the book is a wonder of cheapness. For the history of Jerusalem it is of course indispensable. Moreover it clears up (or occasionally makes less obscure) some interesting Bible passages. Indeed, it is an expositor of the most unflattering and undeniable character. To Bliss and Dickie and to the Committee of the Palestine Exploration Fund the thanks of all students of Scripture are deeply due.

A GOOD START. By C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 329. 3s. 6d.)

From Mr. Spurgeon's writings it must have been easy to gather material for a young man's gift-book. The chapters are biblical and forcibly expressed. The teaching, as Sir George Williams in his introductory note says, is wise and sagacious. Nor is the young woman ignored. One of the most pithy chapters is on 'the eccentric woman' who 'broke an alabaster box of precious ointment upon the head of Jesus.'

Messrs. Passmore & Alabaster have also published Spurgeon's *Illustrated Almanack* and *John Ploughman's Almanack* for 1899, as well as *A Cluster of Camphire*, being 'words of cheer and comfort for sick and sorrowful souls,' by Mrs. Spurgeon, a pretty Christmas booklet.

THE HOLY LAND IN GEOGRAPHY AND HISTORY. By TOWNSEND MACCOUN, A.M. (New York: *Fleming H. Revell*. 16mo, two vols., pp. 96 and 136, with 154 full-page maps. \$2.)

We have rarely seen more attractive volumes in the realm of science than these; in the department of Hebrew geography and history we have never seen anything like them. In the first volume the Holy Land is described, not minutely, but with a sense of proportion and the 'lie' of it, and the description on each page is illustrated by a beautiful map on the opposite page. The second volume contains the History of Israel. Again its minute matters are passed over, its great moving episodes described. And always the transaction is made real and memorable by a good map on the opposite page. The maps are the great feature. They seem to be accurate, they are of the utmost practical usefulness, and they are so exhaustive. We have nothing like this in our country yet.

Messrs. Rivingtons have issued other two volumes of 'The Books of the Bible,' *Amos* by Principal Burrows, and *II. Samuel* by Mr Lonsdale Ragg. The minimum of commentary, and that the most accurate possible (though Mr. Ragg should not speak of vols. ii. and iii. of Smith's *Dictionary* as if they were published thirty years later than they were)—these are the distinctive characteristics.

WOMEN OF THE NEW TESTAMENT. By W. F. ADENEY, M.A. (*Service & Paton*. Crown 8vo, pp. 276. 3s. 6d.)

In the same series, called 'The Popular Biblical Library,' Dr. Horton wrote on the Women of the Old Testament. Professor Adeney deprecates comparison with 'that delightful work.' That is natural—the deprecation, we mean. For Professor Adeney lacks the irresponsible brilliancy of Dr. Horton's character-drawing; but he has scholarship and sympathetic restraint. These are the more useful, no doubt the truer, studies of the two.

CHRIST FORESHOWN. By THE REV. R. J. GOLDING-BIRD, D.D. (*Elliot Stock*. Crown 8vo, pp. 190. 5s.)

It need not be supposed that a man who finds a type of Christ in the furniture of the tabernacle and the passage of the Jordan is oblivious of the

historic method of interpretation. Such types are excellent to point a moral and enforce a lesson, if they are not used as texts to prove a doctrine. Dr. Golding-Bird is steeped in the typical method of interpretation and passes the other by; but he does not transgress scientific law, and he gives us much helpful suggestion.

Mr. Elliot Stock has also published *The Christian Year in Relation to the Christian Life*, by James W. Bishop; a cheaper edition of *The Seven Churches in Asia*, by the late Dr. Mackennal; *A Short Guide to the Reading of the Prophets*, by Nicholas Burgh; and *Was Man Evolved?* by J. W. Morden.

Do Sunday-school teachers know the *Sunday School Teacher*? It is a monthly magazine of rare flavour, edited by the Rev. Alexander Smellie, M.A., and published by the Sunday School Union. It is also a yearly volume, when bound, of merit to live and be at one's hand in emergencies, whether of rest or of labour. For it contains short addresses that are ours in a moment, and it contains literary and devotional papers that are ours and a joy for ever. It is instructive also, and honours its readers by holding them capable of intellectual effort. There are chapters on the Plants of the Bible by Mr. Henslow, and on the Higher Criticism of the Old Testament by Professor Bennett. Nor should the illustrations be overlooked. If they are sparing, they are accurate and actually illustrate.

From the Advance Publishing Company of Chicago we have received two volumes by Mr. C. M. Sheldon, the author of *In His Steps*. They are both stories of similar earnest intent to that impressive book. Their titles are *Robert Hardy's Seven Days* and *The Crucifixion of Phillip Strong*. The last has also reached us in a finer binding and altogether very pleasing shape from the Sunday School Union of London.

A DIALOGUE ON MORAL EDUCATION. BY F. H. MATTHEWS, M.A. (*Sonnenschein*. Crown 8vo, pp. 257.)

There is one advantage in the dialogue method of writing on education: it gives the reader a chance of seeing the other side. Of course the dialogue shows the author winning, and his may not be really the winning side. But as it goes there

are chances for the other side, and we see at least glimpses of both. Mr. Matthews' ideas on Moral Education are here made to win, and on the whole they deserve it. But we may be allowed to say that in respect of the teaching of religion, as it is called, we think they scarcely deserve to win. Still, we see both sides. Nay, the other side has a clever, forcible advocate. We see both sides with perfect plainness. So altogether the book, which is never dull, may be found on the right side. And it will at least make its readers think—the greatest need of our time.

Messrs. Sonnenschein have also published a fresh, piquant book on *The Evolution of Christianity*, by Ramsden Balmforth; and a new and enlarged edition of *Ethical Songs*, compiled and edited for The Union of Ethical Societies.

FOR CHRIST AND THE TRUTH. BY H. J. MARTYN. (*Williams & Norgate*. Crown 8vo, pp. 233. 5s.)

Some of the chapters of this book are simply sermons, with more or less instruction and edification. But some are apologies for the faith, addressed to the least believing of those who will listen to a preacher at all. The first starts, indeed, with the question of the actual existence of Jesus as a man and Mr. Grant Allen's jaunty remark that 'recent researches like Frazer's would seem to suggest the idea that he was a mythical being.' Mr. Martyn thinks he can do something even with that.

THE TWENTIETH CENTURY NEW TESTAMENT. (London: *Mowbray House*. Crown 8vo, pp. 254. 1s. 6d.)

The title is purposely audacious. It is a translation into the English of to-day—which will presumably be the English of the next century also—of the Greek text of Westcott and Hort. This is the first part, and goes to the end of Acts. And it is no fool's enterprise. It has cost thought and earnest endeavour. Its diction is never ridiculous though often unexpected; its apology is the ample one that the New Testament was written in the vernacular of its own day. The Pharisees will laugh it to scorn, of course, but the Pharisees are always given to the building of prophets' tombs, and why not build tombs to King James's translators?

### 'A Glossary of the Aramaic Inscriptions.'<sup>1</sup>

JUST the book we wanted at present. The same work had been suggested by me to a friend, whose labour now becomes superfluous. We are in the possession of so great a number of Aramaic inscriptions, most of them scattered in books and periodicals not accessible to all, that it was sometimes nearly impossible to ascertain whether some word or proper name is found in these inscriptions or not. Only part of the proper names had been collected by Ledrain in 1887. Now Cook has taken the words and names from all Aramaic inscriptions at present known: Nabataean, Palmyrene, Sinaitic, Egyptian, Syrian (including those of Zanjirli), Mesopotamian. As far as I can see, the collection is complete and reliable. It is, however, a glossary, not a concordance, and it is a pity that the author does not give us the principle of his quotations. It would be important to know *exactly* where some word has been used. In this point Cook may have followed some principle, which I am not able to discover. But he certainly had no clear rule for his comparisons of the inscripational words with words from the Aramaic dialects. It is impossible to see in his book, for instance, which words of the Westaramaic inscriptions are found in the Westaramaic dialects known to us, and which words probably are of no Aramaic origin at all. It would not have been so difficult to enhance the value of the glossary by statements of this kind. Nevertheless, we thank the author for what he wished to give us.

GUSTAF DALMAN.

Leipzig.

### Dale of Birmingham.<sup>2</sup>

IN the *Life and Letters* of Dr. Reynolds of Cheshunt, which belongs to the books of the present month, there is found a letter from Dr. Dale of Birmingham. Dr. Reynolds had just published his Congregational Lectures. Dr. Dale speaks of his Congregational Lectures: 'My *Lectures* are practically ready. If I were anxious about per-

<sup>1</sup> *A Glossary of the Aramaic Inscriptions.* By Stanley A. Cook, B.A. Cambridge: At the University Press, 1898. 8vo, pp. viii, 127. 7s. 6d.

<sup>2</sup> *The Life of R. W. Dale of Birmingham.* By his Son, A. W. W. Dale. Hodder & Stoughton. 8vo, pp. 771. 14s.

sonal reputation, which I trust God has given me grace to renounce, I should be sorely troubled at the contrast between your volume and mine. I, poor wretch, have been living in crowds, fighting the Tories, fizzing about in committees, etc., while you have been slowly accumulating your wealth, and making it your own by meditation. Yet I have some hope of making the great truth (the Atonement) clearer and more credible to some minds. Hand and foot, brain and muscle, there is place for all in the great body of Christ.<sup>1</sup>

After making allowance for the exaggeration of genuine modesty, that letter is a fit enough account of the life of Dale of Birmingham. 'I never hear Dr. Dale,' said John Bright (we quote from memory, for we cannot find the place again), 'but I think of the church militant.' The marvel was that he could fight so much and find time to preach at all, not to speak of writing theology. But he was a man of practice. His theology was part of his intensely practical active life. If he *had* been anxious for his personal reputation he ran some risk of vanity over those very Congregational Lectures. They reached a circulation that far outran those of Dr. Reynolds' on John the Baptist. He had abundant testimony that they accomplished the ends for which he says he wrote them. And it was all because Dr. Dale's theology was practical. It came out of pressing needs, it met pressing needs. Dr. Reynolds is greater as a student, greater as a seer, perhaps. But he saw too far for the most. Dr. Dale was a seer also. He saw just far enough.

Dr. Dale was a seer. He had many enemies while he lived, and now they are building his tomb, whereby it is shown that he was a prophet. He had also the prophet's defeat. Where did the victorious prophet ever appear? In himself, in his faith, he was victorious often; but not in the world. It was hard in the end to see all he had fought for snatched from his grasp by a mere turn of the political wheel, even the friends he had fought with snatched from his friendship. But the prophet has that tribulation to pass through always.

So Dale's Biography is also a history. As in a glass we see the times in which he lived, as indeed we see them in the books of the prophets Isaiah and Jeremiah. The men, too, of the time are here, the great and the little. And already we see them being judged out of the things that are written in this book.