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

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

something which is not present *in praxi*, consists in large measure of constructions and purely arbitrary assertions *ad hoc*. Because: (1) nothing can be inferred from the name *muḫaltimmu*, seeing that we do not know its nature. Hommel's explanation could be accepted only if on other grounds the readings *hal* and *tim* or *dim* for *MU* could be proved. 'Year' is certainly expressed by *MU*, but (2) *MU* in Assyrian does not signify *timu*, and (3) *timu* does not signify 'year' but 'eponymate'; (4) a (Sumerian) word *lim* is as yet unknown in the sense either of 'year' or 'eponymate,' and (5) a dialectic form *dim* for it is a pure coinage of Hommel's; (6) even if *MU* has the phonetic value of *dun* in Sumerian, yet *dun* is not *dim*, and (7) what *can* be read in Sumerian is not on that account present in Assyrian; (8) *MU* never signifies 'bread,' and (9) 'baker' is not *muḫaltimmu* but *nuḫaltimmu*. The innocent reader, unused to such methods, will imagine that I am treating him to a parcel of lies. Well, if he doubts my regard for the truth, I have to ask him to apply to unobjectionable Assyriologists, for instance to one whom Hommel himself rightly calls 'sober,' I mean Professor Zimmern. He will be able thus to assure himself that Hommel upon the basis of a multitude of airily constructed data sets up something as a fact which is purely a product of his own imagination, and because I quite rightly deny its reality, declares that my 'poverty as an Assyriologist' is demonstrated. Any

one who has followed my previous explanations will perhaps understand why this reproach coming from this quarter does not move me, any more than the reproach that I betray my 'complete ignorance of the history of the Greek language' because I regard as ridiculous the affirming of a connexion between the Greek *δράκων*, *δράκοντος*, and the Hittite *Tarkhu*, etc. But I am anxious that one should learn here what means Hommel employs to put his opponent in the wrong.

I now address to Professor Hommel quite formally the request either to declare here in brief and straightforward fashion, and without any superfluous circumbendibus, that, as I asserted, the phonetic value *t(d)im* for the sign *MU* cannot be demonstrated from any Assyrian text, or else to adduce unambiguous evidence for it, and, as he cannot do this last, to confess that in an unheard of fashion he has groundlessly insulted me. I surely do not exaggerate my colleague's feeling of honour when I assume that he will accede to my proposal. But, in the interest of the readers as well as the Editor of THE EXPOSITORY TIMES, I address to him the urgent request in future to adhere to the point so that this unedifying performance of ours may come to an end. We have already sufficiently abused their patience. Therefore in future let him give us fair and objective arguments *sine ira et studio*, such as he wishes I employed.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

NATURALISM AND AGNOSTICISM. BY JAMES WARD, SC.D., LL.D., (*A. & C. Black.* 8vo, Two Vols., pp. 322, 303. 18s. net.)

These are the Gifford Lectures of 1896 to 1898. You almost said we have had enough of Gifford Lectures. You may say so openly without offence. But they will come in spite of all saying, the lecturers being chosen and paid every year on the condition that they publish their lectures—every year to the end of time. If you meant that you have read enough, that is different. You may cease reading.

But then you will have read something that was not worth your reading and left unread some-

thing that was. You will have left unread Dr. Ward's Gifford Lectures, and we do not believe that anything stronger or truer has been called into being by Gifford's eccentric will.

They are philosophical chiefly. Or rather they deal with physical science where it touches philosophy and religion. Now it is an able and impartial account of where we are in the face of recent philosophy, on the basis of recent science, and in the light of eternal religion, that we most desire. For recent science has been looking round to gather its facts. It finds them fewer than was expected, but they are there. And accepting these facts, even the facts of evolution,

we must see how religion and philosophy can entertain them. Dr. Ward shows us.

His style is not merely popular, it is far better than that, it is accurate and convincing. His knowledge is beyond cavil. His conscience is in this work. The result is with the evangelic faith. What modifications of our statement of the faith he points to, do not concern us. But it does concern us that the very faith once delivered to the saints can accept all that is certain in physical science and go forward still, rejoicing as a strong man to run a race! Philosophy cannot do so. Dr. Ward has proved most unmistakably that Mr. Spencer's philosophy cannot do so. No system of philosophy that is not evangelical has yet been found to do so. For philosophy, we believe, was not *delivered* as our faith was.

The Cambridge 'Texts and Studies' are furnishing the student of the New Testament with material which he cannot find anywhere else, whether at home or abroad. We think we hold our own with continental scholars now in Old Testament study, that we do so and a little more in the study of the New Testament is certain. The two parts which complete the fifth volume of the 'Texts and Studies' are just issued (Cambridge: At the University Press). They are entitled *Codex Purpureus Petropolitanus* (8vo, pp. lxiv, 108, 5s. net), by H. S. Cronin, M.A., Dean of Trinity Hall, Cambridge; and *Clement of Alexandria's Biblical Text* (8vo, pp. xxii, 64, 4s. net), by P. Mordaunt Barnard, M.A., of Christ's College, Cambridge. To the latter Mr. F. C. Burkitt contributes a preface, in which he declares his readiness to accept the Western text as no whit inferior to that of Codex B. 'Let us trust the earliest texts we can get—Clement's among them—and see whether the result does not justify the venture.' And then he believes we should not be tied down to Βεζζεβούλ or Ἰωάννης; we should not have to omit 'without cause' in Mt 5<sup>22</sup> or 'and the bride' in Mt 25<sup>1</sup>; and we should find the synoptic problem lightened by leaving out Jn 12<sup>8</sup> and Mt 21<sup>44</sup>.

CHRISTIAN CHARACTER. BY THE REV. T. B. KILPATRICK, D.D. (*T. & T. Clark*. Crown 8vo, pp. xii, 298. 2s. 6d.)

There are those who value Dr. Kilpatrick's 'Primers' on *Christian Character* and on *Christian*

*Conduct* beyond all they know of ethics. They at least will be glad to see them in this new dress, this finely printed and worthy volume. It is the day of morality—not without God. Let this morality be preached and prayed for and practised. For it is character that tells with God not less than with men.

THE STUDENT'S DEUTERONOMY. BY R. B. GIRDLSTONE, M.A. (*Eyre & Spottiswoode*. 8vo, pp. 92. 3s. 6d.)

To those who delight in the old paths of conservative scholarship this book will be at once welcome. To others its extreme conservatism will be an element to reckon with and discount. To all it will prove finally useful and stimulating. The new translation is on scientific lines—such lines as the Revisers of the New Testament did, the Revisers of the Old dared not, carry out. Its leading feature is that the English word chosen suggests what the Hebrew word is. For Mr. Girdlestone prefers a verbal translation to the literary variety of the Authorized Version. The marginal references are in keeping with this feature. They illustrate the language at least as often as the thought, but of course the two are usually combined. The notes are of no great consequence; and, as already hinted, the introduction has to be sifted and discounted; for no one stands just in this position in regard to Deuteronomy now. But all these things are in the line of the author's intention. It is not a scholar's and it is not a reader's, it is a student's book. Let the student search out the matter for himself, and his gain will be tenfold greater than if he were able and willing to swallow Mr. Girdlestone whole.

The Rev. J. A. Clapperton, M.A., has published at one time two books which deserve attention more than many. The one is *Pitfalls in Bible English* (Kelly, pp. 126, 1s. 6d.). It contains papers on the Old English words in the Authorized Version, a clever selection, illustrated by examples from contemporary writers. The other is *Ten to One* (Kelly, pp. 128, 1s. 6d.). This fanciful title is taken from Baxter's saying, 'Ten looks at Christ for One at Self.' The first paper is a sketch of Baxter's life with that as its central thought; the second a sketch of Suso's with its central

thought 'Forsaken'; and so through twenty-eight lives and twenty-eight mottoes.

SERMONS. BY CHARLES PARSONS REICHEL, D.D., D.LIT. (*Macmillan*. Crown 8vo, pp. xcvi, 421. 6s.)

In all these sermons Bishop Reichel keeps it constantly in mind that it is possible to make the best of both worlds. And not only possible but necessary. For it is by the light of the world to come that we see to walk in this world, and it is by the deeds done in the body that we take our place in heaven or hell. There is, therefore, no compromise between religion and morality. If religious worldliness is mad, religious otherworldliness is fatuous. And as the sermons, so the man. There is a memoir from the hand of Dr. Reichel's son, the Principal of the University College of North Wales. That memoir reveals a great heart and mind, too great for any creed or organization to claim and confine. He belonged to the Church universal, and has taken his place now with those who have come out of the great tribulation.

THE BIBLE FOR HOME READING. BY C. G. MONTEFIORE. (*Macmillan*. Crown 8vo, pp. xxvii, 799. 5s. 6d. net.)

This is the second part of Mr. Montefiore's edition of the Old Testament for reading in Jewish homes. The first noticeable thing is the 'free and frank criticism of the biblical books as regards their dates, composition, or contents.' And if the Jewish parents can accept that, the rest is easy and admirable. Mr. Montefiore has not broken this volume down to the level of the young people. For its contents are the prophecy and poetry of Israel, with a chapter on the Maccabees, and that is best left to the parents to break down. But he has greatly assisted the parents by short summaries and accurate setting, occasionally also by original annotation.

Is infant baptism loss or gain? Together there come two books of the same size and earnestness; the one says loss, the other cries great gain. And then they argue the matter out. And for the most part they keep quite apart. What seems essential to the Rev. W. J. Lowe, M.A., of Londonderry, in his *Baptism: its Mode and Subjects* (Nisbet, pp. 197) is unimportant to the Rev. F. A. Jones in his book *The Gospel in Baptism* (Hopkins, pp. 128). And so they who believe that infant

baptism is a blessing will see from Mr. Lowe's book how great a blessing it is; they who are convinced that infant baptism is a snare will be confirmed in their conviction by Mr. Jones. But that it is a matter upon which it is enough for every man to be fully persuaded in his own mind neither writer would for a moment allow.

IN THE HOUR OF SILENCE. BY ALEXANDER SMELLIE, M.A. (*Melrose*. Crown 8vo, pp. 397. 5s.)

It is a meditation for every day in the year, with an occasional devotional poem. All is original, and all of choicest quality. No word is lost, none is meaningless, none vague. The thought is never abstruse, but in touch with the simple realities of our spiritual life, yet it is always fresh. And, above all, the illustrations are chosen from unexpected places in literature, and usually surprise with their appropriateness. We have not had a Book of Daily Meditations so near to what it ought to be as this is, though many have tried to furnish one.

MODERN ROMANISM EXAMINED. BY THE REV. H. W. DEARDEN, M.A. (*Nisbet*. Crown 8vo, pp. 412. 2s. 6d.)

The cause of all the crisis in the Church of England is the want of a doctrine of the Spirit. If there were a doctrine of the Spirit, then there would be no point in rising at the entrance of the priest: he is God's ambassador, but you do not worship the ambassador when the King is by. There would also be no need for the transubstantiation of the Supper: for if He is always present in Spirit with all grace and blessing in His gift, we should not feel the need of His bodily presence. But especially the doctrine of the Spirit tells us that where the Spirit is there is the true Church, and the Spirit is just where His fruits are seen—love, joy, peace, and all the rest. Then there would be no place for apostolic succession and the other concomitants of an outward unspiritual Church. So that is the root of all the differences between Romanism and Protestantism. It may not be said that the one has the Spirit, and the other has not. But the one has the doctrine of the Spirit and the other has not. Hence they start on opposite principles, and arrive at opposite results. Grant that Peter makes the Church and not the Spirit in Peter, and then all that Romanism is will follow.

Mr. Dearden does not express these things, but they seem to lie behind all he says. His object is to work out results. He shows what Romanism and Protestantism are in their historical manifestations. That they are not reconcilable without going back to the very first principles is manifest.

#### CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

By THE REV. JAMES S. DENNIS, D.D. (*Oliphant Anderson & Ferrier*. 8vo, pp. xxvi, 486. 10s. 6d.)

By their fruits ye shall know them—and the good as well as the bad, missions as well as rum-selling. And the missions have it. This is the second of three great volumes which are to be filled with the good—the social good—that has been wrought by Christian missions. The first purpose of missionary effort is the saving of the soul; but you cannot save the soul without beginning at once to purify the body, and sanctify the home, and sweeten the whole social atmosphere. Dr. Dennis knows about the saving of the soul, but begins after that. These are the *social* results of missions. The letterpress is plain, and does not awaken challenge; the illustrations are numerous, and answer it beforehand. How great might be the impetus to mission interest in our midst if these volumes were made the basis of sermons all over the land.

Two volumes have been added to Messrs. Oliphant's 'Famous Scots' Series—*Andrew Melville*, by William Morison, and *James Frederick Ferrier*, by E. S. Haldane. The biography of Andrew Melville has hit the mark most happily. Mr. Morison is in utmost sympathy, understands the man therefore, and without overloading his narrative, gives an impressive image of his greatness and endurance. Miss Haldane also has enthusiasm, and would reckon her hero no whit behind the great reformer. She has done well, and Ferrier was worthy. But he was not so great as Melville; we are able to see he was not so great.

Messrs. Rivingtons have published an edition of *The Book of Judges* (pp. 103, 1s. 6d), by Vice-Principal Stewart of Salisbury Theological College. It is not to be supposed that in his brief notes Mr. Stewart has any new light to throw on Judges after Moore's and other recent commentaries, but his book is worth issuing for its introduction alone. He discourses there on the

Hebrew View of History, the Moral Difficulties of the Old Testament, the Land and its Inhabitants, the Times of the Judges, the Office of Judge, and the Chronology, in a quite masterly way within the space, making a distinct impression, and even conveying much information.

Messrs. Rivingtons have also published a small volume by Canon H. Percy Smith, M.A., of notes on some texts in the New Testament, which is called *Clariora Cariora*. Canon Smith has undoubtedly made some passages 'clearer' to the ordinary English reader, and no doubt then he is right in believing they will be 'dearer' to him.

*Chenna and His Friends* is the title of a new missionary book published by the Religious Tract Society (pp. 191). It is the story of a Hindu's work of grace and labour of love. It is told by Mr. Edwin Lewis, who was resident at Bellary from 1866 to 1898, and then died. His widow wrote a memoir of the author, from which we see what manner of entering in he had among these Bellary natives, and then she died also. The publishers have made the little book attractive by illustrations from photographs.

SACRED SONGS OF THE WORLD. EDITED BY H. C. LEONARD, M.A. (*Elliot Stock*. Crown 8vo, pp. xx, 222. 5s.)

If to make the people's songs is better than to make their laws, their songs are a better expression of their character than their history. And so we have here the character, the religious character, of one hundred and twenty different peoples who speak one hundred and twenty different languages. Some of the songs are known, for their translators are men like Borrow and Longfellow. But some are unknown, and of these not a few are translated by Mr. Leonard himself. It is a manual of the religion of the world, and it is in the briefest, lightest form.

Mr. Belsey of the Sunday School Union has published *The Teacher's Red Book*. Without it is extremely like a manual of soldier's drill; within it is altogether so, the soldier being the Sunday-school scholar. And the drill includes seeing the scholar at home as well as attending to all the points of his instruction at school. It has two striking historical diagrams.