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as to the course of O.T. prophecy, it is not strange, on the other hand, that in this famous chapter only an *indirect* figure, or a type, of the suffering Messiah is portrayed. How strongly this last assumption is supported by the text and context of Is 53 one will find pointed out in my book just published. There are not wanting, indeed, features which positively forbid us to find a *direct* preannouncement regarding our Saviour in this chapter. Let one think of the expressions, 'he shall see (his) seed' (v.¹⁰) and 'he shall divide the spoil with the strong' (v.¹²). No, just as 'the virgin' (Is 7¹⁴) did not stand before the prophet's eye in the concrete as the Virgin Mary, but always attained to greater distinctness, in parallelism with the growing clearness of vision regarding her son, such is the relation also in which the Servant of the LORD of Is 52¹³-53¹² stands to the Saviour of the New Testament. The true Israel, the Ἰσραὴλ τοῦ Θεοῦ of Gal 6¹⁶,

found its complete realization in Jesus Christ. And we may well thank the Disposer of the history of salvation for this graduated process. Had it not been so, it might have been said that the Saviour derived His self-consciousness and His commission from Prophecy.

As I have said elsewhere (*The Exiles' Book of Consolation*, p. 205), 'Prophecy is like the rosy dawn which ushers in the day. The prophetic word is "a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 P 1¹⁹). Prophecy is as trustworthy as the dawn certainly kisses the hem of the sun's robe. Moreover, were there no dawn, there would be no day, and the soft glow of the morning red prepares the eye for the brighter light, and cheers the heart that yearns for the day. But the rosy hue of morning is not the blazing day-star itself. Aurora pales when the monarch Sun assumes his radiant sway.'

At the Literary Table.

THE BOOKS OF THE MONTH.

It has become customary now to distinguish between the human and the divine in Holy Scripture. And the human element is understood to be matters of fact—geographical, historical, chronological fact; while the divine is the morality and the religion. The writers, we are then told, may err in matters of fact, but the Spirit of God cannot err in His religious and moral teaching.

The real difficulty in the way of this handy classification is that outsiders of all kinds find just as many mistakes in the religion and morality of the Old Testament as in its matters of fact. And here is Mr. Buchanan Gray, who is not an outsider, delivering lectures and publishing them on 'The Growth of Moral Ideas in the Old Testament.' He delivered three lectures on that subject to the Friends' Summer School of Theology at Birmingham in September 1899, and he has published them, along with a paper read before the Congregational Union. The title of the paper and of the book is *The Divine Discipline of Israel* (A. & C. Black, crown 8vo, pp. 132, 2s. 6d. net).

It is an interesting study, and it loses none of

its natural interest in Mr. Gray's hands. But if there is growth in the Old Testament morality, how is it authoritative and divine? At what point in its development shall we cut in for our authority? If at the end, at the full blossom in Christ, what is to be done with all that goes before? Perhaps we made a mistake in the separation into human and divine.

A handy history of the Reformation in Scotland would be a right welcome addition to our religious literature. It might even save Scotland from the religious reaction which some see ahead of us. The need has been so greatly felt that Mr. Guthrie actually prepared Knox's History for modern reading. The late Professor Mitchell of St. Andrews has almost given us what we want. His book, which is called *The Scottish Reformation* (Blackwood, crown 8vo, pp. xlv, 318, 6s.), was delivered as the Baird Lectures in 1899; and it is edited by Dr. Hay Fleming. It is a fine scholarly contribution to its subject, a most instructive and delightful book. But it is not just the book we

want. Lectures are never books, and it is a book we want. The 'popularity' of the lecture is supplemented by footnotes, but the footnotes should be part of the book. The book has yet to be written. Still, this will help the writing of it; and until we get it, this will be much welcomed and read.

It is not often that a man dares to put italics in his title. But Dr. Hutchison Stirling dares anything. He puts italics on his title-page and on the back of the binding of his book—WHAT IS THOUGHT? (we print the title in capitals to get the italics in).

Well, What *is* Thought? It is like faith (which is a form of it), unthinkable and undefinable till we have thought it and found it. We read Dr. Hutchison Stirling's strangely fascinating book, and we learn a whole philosophy, besides all the enjoyment we get, but we do not learn what thought is. No one can tell what life is except by living, and no one can tell what thought is except by thinking. 'But Dr. Hutchison Stirling makes you think.' He does. We must not forget that. He *makes* us think. And as that is what he writes his book to do, he has taught us what thought is. Yes, he makes us think. How easy it is to slip into philosophical language without thinking. He insists that we should think, and not have people smiling at us while we admire the language we use and do not understand. It is a brave book, and it is handsomely bound (T. & T. Clark, 8vo, pp. 432, 10s. 6d.).

The 'Bible Class Primers' would have been incomplete without a *History of the English Bible*. The Rev. W. Burnet Thomson, M.A., B.D., who has written it, has begun at the beginning, so that we learn, not the history of the English versions only, but also the whole process by which the Bible came down to the earliest English version. The book is marvellously complete for its size and price (T. & T. Clark, 6d.).

Sir William Muir has translated an extremely interesting little Arabic book called *The Torch of Guidance*, written by 'a native Christian of the East.' It is a most impressive appeal for the gospel, and, like Herbert's verse, 'may find him who a sermon flees.' It is published at 4d. by Messrs. T. & T. Clark.

Messrs. James Clarke & Co. are the publishers of a new biblical series, to be called 'The Messages of the Bible.' There are to be twelve volumes, all written, it appears, by Professor Sanders of Yale and Professor Kent of Brown University. Two volumes are issued, giving the *Messages of the Earlier and the Later Prophets*. The very title reminds us of Farrar's *Messages of the Books*, but it is a fuller and more responsible work than that. It is a work which only men of great scholarship and great patience could accomplish. The hardest part of it is probably contained in the two volumes published, and for that part we have nothing but gratitude and admiration.

The text upon which the greatest number of sermons have been published (we do not say *preached*) is the text which tells of the 'great cloud of witnesses.' It is left to the Rev. W. F. Fraser to deal with that text in a new way. He has searched for the witnesses. He first found them among the apostles, and wrote a book on the apostles as witnesses to Christian life and doctrine. Next he found them among the writers against heathenism—Polycarp, Ignatius, and Justin—and wrote a book about them. Now he finds them among the writers against Arianism, and writes a book about Athanasius. It is the third series of *A Cloud of Witnesses*, and it is published attractively by Messrs. Wells Gardner (crown 8vo, pp. 158, 3s. 6d.).

There are many ways of drawing nourishment out of the Bible. One way is to gather together its questions and think about them. That is what has been done by James M. Campbell. He has taken three hundred and sixty-five questions, one for every day in the year, thought over them, written homiletical things about them, and produced a book (published by the Funk & Wagnalls Company), which both suggests a new way of getting at the Bible and shows how much that way can do for us.

Some Worthies of the Irish Church (Hodder & Stoughton, crown 8vo, pp. xiv, 350, 6s) is the modest title given to the late Professor Stokes' Lectures, which are edited by Dr. Lawlor. Who are the 'Worthies' of the Irish Church? They are Lingard, Loftus, Marsh, King, and Colman—and the last, who is really first in time, has the honour.

of saintship. Professor Stokes gave most love and lectures to Archbishop King. But it is Archbishop Marsh that interests us most. His scholarship was wonderful—even if you do not believe that he could read all the languages in his library. And that library—it at least is wonderful unmistakably. But there were other things that were wonderful about Narcissus Marsh. His dreams were wonderful, and so were his difficulties in respect of matrimony. Being called from his fellowship in Exeter College, Oxford, and presented to the living of Swindon, in Wiltshire, he found that ‘the marrying a gentlewoman’ would be expected from him, so he quitted the living incontinently, and in his diary prayed, ‘O my God, I bless Thy Holy Name for delivering me out of the snare that they had laid for me.’ But his matrimonial troubles were not at an end. Long after, as Archbishop of Dublin, he had his niece for housekeeper, and one night he turned to his diary again and wrote pathetically, ‘This evening, betwixt 8 and 9 of the clock at night, my niece Grace Marsh (not having the fear of God before her eyes) stole privately out of my house at St Sepulchers, and (as is reported) was that night marry’d to Charles Proby, vicar of Castleknock, in a tavern. Lord, consider my affliction.’

The book is illustrated with engravings, and it is so brightly written that its local interest becomes world-wide.

Dr. John Brown of Bedford is now the historian of Puritanism. He has succeeded (to Dr. Stoughton?) by the double succession of circumstance and gift. He has been born a Puritan, and he believes in the Puritans. Not in England only, in New England also, he has traced their steps and told their story. His latest book is *Puritan Preaching in England* (Hodder & Stoughton, crown 8vo, pp. 290, 6s.). It is at once historical and homiletical. It is in Dr. Brown’s best manner. Let its place be upon the historical shelf or among the volumes on preaching, but let it have its place.

There is a never-ending desire for ‘pulpit-points.’ We can build the solid sermon walls; it is the windows that let in the light we fear we cannot make. If we would take the trouble, we might find the pulpit-points in our reading. We might even make them, if we would take the

trouble. But we do not all take the trouble, and Mr. J. F. B. Tinling’s *Pulpit-Points from Latest Literature*, which Messrs. Hodder & Stoughton have published (crown 8vo, pp. 338, 5s.), will have to do instead.

In the multitude of books there must be strange titles. One of the strangest is the title Professor Marshall Randles has given his latest volume. He calls it *The Blessed God Impassibility* (Kelly, pp. 180, 2s. 6d.). What it means only the professional theologian can tell. How printer and binder escaped misspelling is more than we can tell. Dr. Marshall Randles believes that there is danger to practical religion in the idea that God suffers. As Man He suffered at the cross; as God He cannot suffer. He is impassible, is incapable of passion and suffering. That is what Dr. Randles means. And that is what he goes a long way towards proving. If his book survives its title it will do good.

Among the choice few of our devotional writers is Mark Guy Pearse. He calls his new volume *The Bramble King*, because it is an expository study of some Old Testament Parables, and the Bramble King is the first of them (Kelly, pp. 147, 1s. 6d.).

Mr. Kelly, of the Wesleyan Book-Room, has also published *A Manual of Sermon Construction*, by the Rev. R. J. Wardell (1s.).

No man has risen yet to take the place of Canon Liddon in St. Paul’s. The nearest perhaps is Canon Gore when he preaches there; the next, some say, is Canon Newbolt. But both Canon Gore and Canon Newbolt throw themselves upon their text, and make it say what they want to say. Canon Liddon gave himself up to his text, and said what in all its grandeur and richness it bade him say. So Canon Newbolt, who has just published another volume of sermons through Messrs. Longmans (crown 8vo, pp. 350, 6s.), is not so enduring as Canon Liddon, but he is right good reading in the meantime. Every sermon is modern and of the moment. And what would a sermon be worth if it were not that? Surely the prophets were modern and of the moment. So we read Canon Newbolt easily, even gladly, and hope to remember what he says until his next book comes.

One of the most useful books on the Gospels is Archbishop Alexander's *Leading Ideas*, of which Messrs. Macmillan published a second edition in 1892. On somewhat similar lines, the Dean of Lichfield has published a book, which he calls *The Special Characteristics of the Four Gospels* (Longmans, crown 8vo, pp. xvi, 278, 6s.). There is not the same individuality as in Dr. Alexander's book, but it will be all the more useful to 'the younger student' on that account. For Dr. Mortimer Luckock follows excellent authorities, and has digested well his sources. That he is a fervent sacramentarian everybody knows. It lessens the book's outlook, no doubt, and even its wholesomeness that that is so very pronounced. But apart from that there is much good sense and wise teaching.

Many sermons have been preached on the lessons of the war, and some have been published. Let us hasten to review and buy them, in case the war be over and forgotten. Dean Paget has preached and published nine sermons on the war, and given them the title of *The Redemption of War*. They are not warlike sermons, they are wise. The publishers are Messrs. Longmans (crown 8vo, pp. 83, 2s.).

A popular apologetic for Christianity, based on the character of Christ, is always useful, if it is fair and firm. On that account we welcome Canon Robinson's *Studies in the Character of Christ*, though there is no novelty nor the claim for it (Longmans, crown 8vo, pp. xvi, 130, 3s. 6d.). We cannot recall a better source for a simple statement of the unanswerable argument.

Messrs. Macmillan have published a handsome large type edition of Malory's *Le Morte D'Arthur*, at a very small price. It is in two 8vo volumes, which cost but 3s. 6d. each. It belongs to their new 'Library of English Classics.'

Three sermons on the war preached in Westminster Abbey by Canon Robinson have been published by Messrs. Macmillan (1s. net), under the title of *Holy Ground*. The same publishers have issued Bishop Westcott's address on *The Obligations of Empire* (3d. net).

'God speaketh once, yea twice, yet man perceiveth it not.' L. M. Moir, taking the 'twice' literally, has collected the sayings which Christ uttered twice (or oftener), and written short addresses on them. The title itself is *TWICE*. The publishers are Messrs. Marshall Brothers (1s. 6d.).

Messrs. Marshall are also the publishers of a touching narrative, the 'Life Story of Little Henry Law Rogers,' called *The Folded Lamb*. The new and enlarged edition costs 2s. 6d.

Mr. Melrose has published the speech on *Oliver Cromwell* (6d. net) which the Earl of Rosebery delivered at the unveiling of the statue.

Mr. Melrose is also the publisher of a biography of *Field-Marshal Lord Roberts*, a well-written biography likely to have a wide circulation (crown 8vo, 1s. net).

The Church Past and Present. This is the title of a book which, of all the books of the month, must not escape attention. Its edges are cut, its binding is the sombrest dark blue, it is only a volume of essays. But the volume is edited, and four of the essays are written, by the most accomplished, the most unfettered Church historian in this country. And Professor Gwatkin has gathered round him other nine names, all of the first magnitude. It is a bold thing to write the history of the Church past and present in a single volume. But the right man, when he is found, can always give us the meaning of a great period within a few pages. Professor Gwatkin and his fellow-workers are the right men here.

These are the men and the periods they have written upon:—(1) The Apostolic Age, by J. Llewelyn Davies; (2) The Second Century, by Professor Gwatkin; (3) The School of Alexandria, by Dr. Bigg; (4) The Age of Councils, by G. A. Schneider; (5) The Latin Church, by Professor Gwatkin; (6) England before the Reformation, by Professor W. E. Collins; (7) The Reformation, by the Bishop of London; (8) The Rise of Dissent in England, by Dr. J. Hunt; (9) The Origins of Church Government, by Professor Gwatkin; (10) History of the Lord's Supper, by Canon Meyrick; (11) Protestantism, by Professor Gwatkin; (12) Romanism since the Reformation, by Chancellor Lias; (13) English Christianity To-day, by Bishop Barry.

The publisher of the book is Nisbet (8vo, pp. viii, 295, 7s. 6d. net).

The Rev. Herbert Reid has made himself an honourable name by his devotion to the Boys' Brigade movement. For a man may make himself a name by anything, if he gives himself and not merely his patronage to it. Perhaps, however, it is not the movement, but the boys that Mr. Reid has given himself to. His new book, *Play the Man*, which Messrs. Oliphant Anderson & Ferrier have published (crown 8vo, pp. 199, 2s. 6d.), leads to that conclusion. It contains some addresses to boys,—the kind of thing we imagine Sir Redvers Buller gave his men,—and these addresses (built on texts) will fit them to follow the Bullers and win the battles of the future, the battles of daily cross-bearing and self-denial.

Chinese missionaries and other residents say that the most reliable, as well as the most vivid narrative of the social life of China, is to be found in Dr. Arthur Smith's *Chinese Characteristics*. Dr. Smith has now published a large volume, to which he has given the title of *Village Life in China* (Oliphant, post 8vo, pp. 360, 7s. 6d.). It does not supersede the earlier book, it goes more fully, more scientifically perhaps (for he gives as sub-title 'A Study in Sociology'), down into the inexhaustible subject of Chinese life and customs. The Western World, or at least the British part of it, is only awakening to the fact that the Chinese have to be reckoned with. It was thought that when Russia, Germany, France, and Britain had divided China among them, China was at an end. The Chinese had been forgotten. There will not be an end of them in our day, perhaps not in the day of any Western nation. And they are as deep a problem to the man of science and the missionary as to the statesman. This is the latest and best book on the big subject. It is abundantly illustrated with well-chosen photographs.

Missions in Eden (Oliphant, crown 8vo, pp. 193, 3s. 6d.). The very purpose of the Incarnation was to bring us back to the Garden of Eden. But it seems that the Garden of Eden to-day is in utmost need of the gospel which the Incarnation gives us. Mrs. Wheeler having gone all the way from America with the message of the gospel,

now tells the story of its progress there. It is so 'primitive' a story that we have no difficulty in conceiving ourselves in the Garden again—no difficulty except for the sin.

One of the signs of a wider interest in the work of the Master abroad is surely the multiplication of missionary books. If there were not readers they would not be published; and there would not be readers if the hand of God were not in it. The missionary book is, however, a cause as well as a result. No better way of getting interested in the work abroad could be named than to take to the reading of a book of missionary life so racy and religious as the Rev. R. H. Stone's record of six years among the Yorubans, which he calls *In Africa's Forest and Jungle*. It has been published by Messrs. Oliphant (crown 8vo, pp. 282, with illustrations, 3s. 6d.)—the missionary publishers of to-day.

To introduce *Sir David Wilkie* among the 'Famous Scots' is to introduce a delightful variety. And Mr. Pinnington, the biographer, has not missed his opportunity. Besides describing the piquant figure of Wilkie himself, he has told us the story of the whole Scots school of painters (Oliphant, crown 8vo, pp. 160, 1s. 6d.).

The Free and United Presbyterian Churches of Scotland are to be incorporated into one very soon, and Dr. Stalker has written the little book that is to tell the young people of Scotland why. It is written as few but he could write it. Messrs. Oliphant are the publishers, and its title is *The Union of the Churches* (1d.).

Canon Donaldson of Truro, who has just written a book on Keble, Newman, Pusey, Liddon, and Church, under the title of *Five Great Oxford Leaders*, says that he has not thought it his duty in any way to disguise his sympathy with the general principles of the Oxford Movement. We hope not, nor with the Oxford leaders themselves. We can make our own discount from the terms of approbation, but let us at least hear what good can be said of our great men, not what evil. Mr. Purcell thought it was his duty as a biographer to tell the evil of Cardinal Manning as well as the good. It was not. The evil that men do lives after them in spite of their biographer; it is

his duty to see that the good is not interred with their bones. We read Canon Donaldson with profit, whether *we* sympathise with the general principles or not. He has given most space to Newman, as it was his duty to do. But he has given well-chosen, well-used space to them all. (Rivingtons, crown 8vo, pp. x, 390, 6s. net).

In a didactic and confessedly inexplicable way the Rev. W. B. Trevelyan, M.A., draws the whole doctrine of the Eucharist out of the sixth chapter of St. John's Gospel. The book is published by Messrs. Rivington, and called *The Food of Immortality* (crown 8vo, pp. xii, 76, 1s. 6d.).

Messrs. Rivington have also published a volume of spiritual readings of quite exceptional insight and assistance. Its author is the Rev. R. E. Hutton, its title *The Crown of Christ*. It is the first of two volumes, and covers the 'Liturgical Year' from Advent to Easter (crown 8vo, pp. xvi, 575, 6s. net). How hard it is to say un-hackneyed things on the lessons of the year they know best who have most courageously tried it. Mr. Hutton succeeds by adding to unusual courage exact knowledge of scriptural language and of the human heart. His words tell always, and sometimes very impressively.

A little work of a different kind, but wise and useful of its kind also, is the Rev. Herbert E. Hall's *Aids to the Devotional Study of the Bible*. (Rivingtons, pp. xii, 166, 2s. net).

Under the title of *Our Faithful God* (crown 8vo, pp. 328, 1s. 6d.), Mr. James H. Smith has collected and published (through Messrs. J. F. Shaw & Co.) a great number of narratives of answers to prayer. Mr. Smith does not believe that the only answers to prayer are those you can gather into striking narratives like this; he probably does not believe that they are the most gracious of God's answers to prayer; he believes that besides the unseen and spiritual answers, God answers prayer vividly and visibly sometimes. He believes that He would do so more frequently than He does if we would pray *believing*.

The Monthly Visitor for 1899 has been published by Mr. R. Henderson Smith at the office in Edinburgh. It is a collection of Tracts which

express the most spiritual experiences of some of the most spiritually minded men of our time.

An anonymous writer has published a consecutive narrative of *The Passion and Resurrection of Our Lord* from the Gospels. It is published by Mr. Elliot Stock.

Mr. Stock has also published an analysis of the Fifty-first Psalm, by Mr. James W. Bishop, under the title of *The Sinner's Sacrifice*.

A book of greater moment is *The Sixfold Trial of Our Lord*, by the late Rev. G. E. Broade, M.A. It is a work of remarkable merit, of vivid modern interest, yet true to the letter of Scripture. The man who preached so was an artist as well as a Christian. The second half of the book on the Prayers of Christ is scarcely less impressive, though somewhat slighter in workmanship.

But the most outwardly attractive of Mr. Elliot Stock's publications this month is the selection which Mr. J. H. Burn, B.D., has made from the writings of Canon Scott Holland. Its title is *Helps to Faith and Practice*. Nor is the inward attraction less than the outward. How few can make selections that will read. Mr. Burn is a master in the art.

The Life Story of D. L. Moody, written by Mr. David Williamson, and published by the Sunday School Union, has been cleverly and rapidly written and published. Until the great biography comes, it is as good as we need or are likely to get.

The very latest bit of *The Original Hebrew of Ecclesiasticus*, which contains 31¹²⁻³¹ and 36²²⁻³⁷²⁶, has been edited, translated, and annotated by the Rev. G. Margoliouth, M.A., of the British Museum, and published by Messrs. Williams & Norgate.

From the Roger Williams Press of Philadelphia, has come a handsome volume of essays by President Strong of Rochester Theological Seminary (8vo, pp. 524). It goes by the title of *Christ in Creation and Ethical Monism*. But these are only the titles of the first three essays. There are essays also on God's Self-limitations, the Authority of Scripture, State and Church, Ernest Renan, Eternal Punishment, and other things. And notwithstanding the variety, there is light and leading in every one of these essays. Dr. Strong is a combination which, they tell us, is somewhat rare

in America in these days. He is conservative but not cramped, liberal but not loose. 'In things essential unity, in things doubtful liberty, in all things charity,'—he knows the saying, he practises it prosperously.

The Apostolic Age.

THE Apostolic Age is still the greatest age of the Church. Our Lord said, 'Greater things than these shall ye do,' and He seems to have intended that the things done should grow greater as the days grew longer. But it has not been so. It is not that with the Apostolic Age there ceased the power to work a physical miracle, though it is possible that even that ought not to have ceased. It is rather that the work of the Apostolic Age is greater than the work of to-day, and that the men and women were greater who did it. We feel that if we could fetch back the Apostolic Age it would be well with us.

We cannot fetch it back. It would not be well with us if we could. We must do the work of our own age; we must be the men and women of our own possibilities and powers. What we need is the overwhelming sense of the presence of God's Spirit which the Apostolic Age had. It was that that made them; it is that and that alone that will make us. There is no better thing therefore that we can do than to study the Apostolic Age.

For this purpose Mr. Vernon Bartlet of Oxford

has written a history of *The Apostolic Age, its Life, Doctrine, Worship, and Polity*. The book belongs to the series entitled 'Eras of the Christian Church.' It is published by Messrs. T. & T. Clark. It is a large book (crown 8vo, pp. xlvi, 542, 6s.), for the Apostolic Age as we now know it is a large subject. It is a new book also, for the discoveries that have been made in early Christian literature within recent years have made the books which some of us were suckled on both inadequate and misleading. It is only when we see it gathered into a consecutive history that we realise how vast and how important the new material is. Mr. Bartlet has used it ably and, as it seems, most skilfully. It was a difficult task they gave him to do. He has done it in such wise that no teacher or student would dream of going back to the old histories except as English literature, now that his volume has been published.

He has used the new material skilfully. Let us add temperately. Much of it touches the questions of Church organization, the most testy questions of our day. On these questions Mr. Bartlet has much to say, and he says it firmly. But his fulness of knowledge, or his love of the truth, or both, have enabled him to let the evidence speak for itself. Not once have we found his assertion stronger than his evidence seemed to warrant.

One thing more. We used to complain of Mr. Bartlet's style. He has mended that. It is a pleasure to read this book.

A New Date-Indication in Acts.

BY W. P. WORKMAN, M.A., LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

READERS of THE EXPOSITORY TIMES do not need to be reminded that the date of St. Paul's voyage to Rome, which is one of the most important dates in fixing the chronology of the New Testament, is also one of the most disputed. From 55 A.D. to 62 A.D. there is no single year which has not found defenders, and as will be shown by the following table, which is compiled from lists given in the well-known books of Farrar, Harnack, and Schürer, with additions from obvious recent sources, there is no year in the advocacy of which powerful names cannot be cited.

καὶ οὗτος ἤδη ἐπισφαλούς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι.—ACTS xxvii. 9.

- A.D. 55. Bengel, Eusebius, McGiffert, (Harnack), Holtzmann, Kellner, Vincent, Weber.
 56. Baronius, Blass, Harnack, Petavius.
 57. Jerome.
 58. Lehmann, Turner.
 59. Basnage, Grätz, Kuinoel, Ramsay.
 60. Aberle, Anger, Conybeare and Howson, Farrar, Hoffmann, Lechler, Lewin, Lightfoot, Pearson, Schanz, Schürer, Spannheim, Tillemont, Wandel, De Wette, Wieseler, Winer, Wurm.
 61. Alford, Ewald, Meyer, Schrader, De Wette, Wordsworth.
 62. Eichhorn, Ideler, Michaelis, Olshausen, Usher.