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fitly remarks, 'The soul of the child is not a piece of blank paper to be written upon, but a living power to be quickened by sympathy, and educated by truth.' His individuality is to be respected. Liberty and opportunity are to be given him for the development of the creative principle. The forces of his life are not to be run into a fixed mould, but are to be directed according to individual tendencies and original endowments.

This educational principle, which has happily become a commonplace, throws a flood of light upon the proverb before us. Its application to the religious development of the young ought to be more thoughtfully considered. There is too much artificiality in religion. The religious life of the young is too often something developed from within. It lacks the charm of naturalness. Every child stands by himself. In his religious

life his individuality ought to have free play. Care must be taken not to check what ought to be encouraged, and encourage what ought to be checked. A wise directive power must be exercised over the child to guide his activities into right channels, so that religion may become a habit from which he has no inclination to shake himself loose.

The best system of education will sometimes fail with individuals, for there is the natural perversity of the human heart to be taken into account, and there are also cross currents of influence coming into life, deflecting it from the upward course which it may have taken. But the general results are sure. The proverb, 'Train up a child according to his bent: and even when he is old, he will not depart from it,' is an illustration of the adage that exceptions prove the rule.

At the Literary Table.

THE BOOKS OF THE MONTH.

DOCTRINE AND DOCTRINAL DISRUPTION. BY W. H. MALLOCK. (*A. & C. Black.* Post 8vo, pp. viii, 253. 7s. 6d. net.)

With undiminished faith in his own insight, with undiminished relish for his own handiwork, Mr. Mallock has written another book to set the Church of England right. And we believe in his insight, and relish his work as much as he himself. For he has the persuasive pen of the accomplished man of letters. Where he is weak he either adroitly conceals his weakness or candidly confesses it, and the last is more irresistible than the first. He actually confesses that he knows nothing about the subject of his book. But we feel at once that he does not need to know. The subject of his book is Biblical Criticism. He not only does not know it, he does not even know where to go for an account of it. But it does not matter. His point is that, whether Criticism is true or false, it has been the cause of the present crisis in the Church of England, and he charms us into believing that. Now, if Criticism is the cause of the present crisis in the Church of England, 'Out upon Criticism' say all they whom that crisis has disturbed. Not so, says Mr.

Mallock. Criticism is a cause, but first it is an effect. Criticism is in the line of God's government of His Church. It had to come. And now that it has come, our business is to see that our crisis is no 'childish squabble about lace frills and birettas,' but a question of authority. 'To whom shall we go?' Men and women have been putting that question anxiously. The crisis in the Church of England is due to an attempt to answer that. It is possible that once again Mr. Mallock has written a book that will make the ears of all that hear of it tingle.

EVOLUTION AND THEOLOGY. BY OTTO PFLEIDERER, D.D. (*A. & C. Black.* Crown 8vo, pp. 306. 6s. net.)

Into this volume Dr. Orello Cone has gathered translations (mostly made by himself) of some essays recently published in America by Dr. Pfeleiderer. It is the kind of work which Dr. Pfeleiderer does best now. These essays are masterpieces of lucid, precise exposition. They not only leave no doubt of their author's meaning, but they place their subject in so clear (sometimes almost fierce) a light that its position is unmis-

takable, and its progress probably assisted. The subjects are Evolution and Theology, Theology and Historical Science, Luther as the Founder of Protestant Civilization, The Essence of Christianity, The Notion and Problem of the Philosophy of Religion, The Task of Scientific Theology for the Church of the Present, Jesus' Foreknowledge of His Sufferings and Death, The National Traits of the Germans as seen in their Religion, Is Morality without Religion possible or Desirable? Free from Rome! Perhaps the most useful of all these essays is the one on the Essence of Christianity. In a great book recently published, Walker's *Spirit and the Incarnation*, the essence of Christianity was given in one word, *The Holy Spirit*. How different is Pfeleiderer's answer.

Dr. Hayman has turned the *Epistles of the New Testament* into modern English, and Messrs. A. & C. Black have published the volume (crown 8vo, pp. 563, 3s. 6d. net). The Authorized Version and Dr. Hayman's translation are printed on opposite pages. It is the work of a sound Greek scholar, and of a vigorous English writer. Those who find no joy in the Revised Version because it has not the familiar 'rhythm' of the Authorized, need not look into Hayman. But those who wish to understand the Epistles should do so.

Dr. Charles Taylor's *Sayings of the Jewish Fathers* is one of the student's few indispensables. The first edition was published in 1877. Just twenty years later came the second edition, with many delightful additions and improvements. And now Dr. Taylor has published a long-promised Appendix. It contains a Catalogue of MSS of the *Sayings* and Notes on the Hebrew Text. It also contains subject and textual Indexes to the second edition. Some of us, who could not get on without these Indexes, made them for ourselves—a labour which every author ought to save his readers. The new volume is bound in exact facsimile with the *Sayings* itself. Its full title is *Appendix to Sayings of the Jewish Fathers* (Cambridge: At the University Press, 8vo, pp. 183, 7s. 6d. net).

THE GLORY OF LIFE ON EARTH. BY J. MONRO GIBSON, M.A., D.D. (*Freemantle*. Crown 8vo, pp. xvi, 216. 3s. 6d. net.)

Most preachers, it is said, have a few good sermons, a few that might even be published, and

a number more that are not so good. Dr. Monro Gibson seems able to publish all he has. Here is another volume. It contains ten sermons, together with a Preface on a topic of the day, and every sermon in it is good, worth publishing, and worth buying. Some of them were delivered on great occasions, as Moderator's addresses or the like; but they are all great enough to make their occasions great.

EPHESIAN STUDIES. BY THE REV. HANDLEY C. G. MOULE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xii, 340. 5s.)

Professor Moule, if not the inventor, is certainly the popularizer of a new method of exposition. The Epistle is taken as an epistle, not as a gathering of words and phrases. A new translation, distinguished by clarendon type, seeks to bring out the thought rather than to find equivalent English words. And this translation is surrounded, not by a paraphrase,—most wearisome of all things,—but by an exposition of the mental circumstances. The whole purpose is to place us in the position of the original readers of the Epistle. Dr. Moule annihilates space and time, and *we* are gathered in some upper room, a small band of moderately reformed and unnoticeable men and women, though with hopes that are wonderful, and we read this letter sent direct to us by our beloved Paul. We read our copy; it is a little longer than the original, but it does for us what it did for the saints which were at Ephesus. No doubt they required their 'Reader,' Professor Moule is ours. His explanations are probably as near the apostle's mind.

THE ILLIMITABLE DOMAIN. BY THE REV. THOMAS SANDERSON. (*Hodder & Stoughton*. Crown 8vo, pp. 203. 3s. 6d.)

'One hears a whisper sometimes that some of our brethren have ceased to grow. They have arrived at the conclusion that they cannot, by taking thought, add to their stature. They have a number of books on their study shelves which they call "standard"—and it is to be presumed that in their earlier days they did some reading. But for twenty years now and more, they have not added a new book to their collection, nor a new idea to their repertory. So far as their thinking is concerned, they have reached "Land's End." They have pronounced their final intellectual

"Amen." They are pillars of unquestioned orthodoxy. They are absolutely sound in the faith—sound asleep.'

And that in a sermon! But the sermon was preached before preachers. Tell not such things as these in the ears of the 'beloved hearers.' Yet the man who can say true things so forcibly to the preacher can do the like to the pew. These sermons are profound enough, the preacher is evidently a scholar; but they are alive with the throbbing interest of to-day.

TALKS ABOUT SOUL-WINNING. BY J. GEORGE STUART. (*Kelly*. Pp. 103. 1s. 6d.)

Soul-winning—it demands many things, Mr. Stuart tells us how many, but especially it demands belief in men's souls as worth winning. Mr. Stuart has that intensely. It would have done his little book no harm had he given it a little more charm of style; but he has not cared for that; perhaps he was too much in earnest to think of that.

VILLAGE SERMONS IN OUTLINE. BY THE LATE F. J. A. HORT, D.D. (*Macmillan*. Crown 8vo, pp. viii, 267. 6s.)

There is a rooted antipathy in most men's minds to anything 'in outline,' and to sermons more than anything else. So let it be hurriedly said that the 'outline' of these sermons consisted in the occasional omission of the predicate or the like, and that all their editor had to do to render them 'tolerably complete,' was to fill up the grammatical construction of the sentences. So here we have fifty priceless sermons. Simple for simple folk, they also enter within the veil where Christ is seated.

PRO CHRISTO ET ECCLESIA. (*Macmillan*. Crown 8vo, pp. xv. 189. 4s. 6d. net.)

This book will not make the sensation *Ecce Homo* did, which also came out anonymously, but it is an independent effort, like *Ecce Homo*, to get at 'the secret of Jesus,' and it is very impressive. How far we have gone, how far we have always been, from the true mind of Christ—we as professed followers and Churchmen—it reveals too evidently to be gainsaid. What is the matter with us? We are Pharisees and Sadducees still, changing our badge and not our heart. Why will we not be publicans, with a 'Lord be merciful,' that we may indeed become the followers of the Lamb?

Under the title of *Christians in Khaki* (pp. 100, 1s. 6d.), Messrs. Marshall Brothers have published an entertaining and probably useful book of good stories about soldiers who were also Christians.

EVOLUTION. BY FRANK B. JEVONS, M.A., D.LITT. (*Methuen*. Crown 8vo, pp. 301. 3s. 6d.)

Dr. Jevons has a fine freedom in all his writing. He does not interfere with subjects he has not studied, and when he writes on what he knows, he writes plainly and vigorously. He has studied Evolution. He has especially studied it in its bearing on conduct, which is the real subject of his book, and if he does not disturb those who are convinced that Evolution has removed every supernatural sanction to conduct, he gives the rest of us encouragement. Using 'faith' in the way that Huxley used it (the foolish way of making it belief in what we cannot prove), he shows quite clearly that science is as dependent on faith as the Christian religion. Science cannot begin until it has expressed 'faith' in the uniformity of nature. No religion asks a greater act of 'faith' than that. If it is said that that act is made scientific by being afterwards *proved* correct. Dr. Jevons answers that it is never proved correct and never can be. So it is a hearty dashing book, to be read and reckoned with.

Messrs. Methuen's series of small commentaries called 'The Churchman's Bible' began with A. W. Robinson's *Galatians*, and began well. *Philippians*, by the Rev. C. R. D. Biggs, B.D., follows. It is more painstaking but less successful. Mr. Biggs has made a great effort to turn the letter to modern uses, but he is handicapped. Where St. Paul was strong, he is weak, and it is the weakness for which St. Paul had no mercy. He cannot rise above tradition. We fear he would have been found among the Judaizers in St. Paul's day, and St. Paul had no love for them. No one need come to spy out the liberty which Mr. Biggs has in the gospel, for he has none. And missing that, has he not missed St. Paul? What is the use of touching conduct here or commending doctrine there, when the gospel is made a thing of ceremonies? It is a Pauline whip of small cords that is needed. Cleanse the temple of these beggarly elements, Mr. Biggs, and let us have liberty to serve in newness of the spirit and not in the oldness of the letter.

GREAT BOOKS AS LIFE-TEACHERS. BY NEWELL DWIGHT HILLIS. (*Oliphant*. Crown 8vo, pp. 339. 3s. 6d.)

Dr. Hillis has lately become widely known through his act of severance from the Presbyterian Church of America. To many, however, even in this country, he was already known through his young men's books. For whatever else he has, he has the understanding and the sympathy that are needed to reach young men. In his latest book he uses some masterpieces of literature as the channels of great life lessons. He has no hesitation in reading these lessons plain. If they are not written on the face of the original, then Dr. Hillis gathers them out of the heart of the same and lays them bare, that he may run who reads.

LIFE BEYOND DEATH. BY MINOT J. SAVAGE, D.D. (*Putnam's*. Crown 8vo, pp. xii, 356. 6s.)

Is it not a curious thing that a doctor of divinity should set out to prove the existence of a future state? Before a Christian does that, has he not first to divest himself of his Christianity? If Christ be not risen our faith is vain; but if Christ be risen there is a future state. Moreover, is any other proof but that possible? Dr. Savage believes there is. That is why he has written his book. And what is the proof? Spiritualism. Dr. Savage admits that spiritualism does not tell you anything that you do not already know, either about this world or the other. Why should it? The men who have gone into the other world have taken their intellects with them, and they communicate just what they would have told us had they been alive. But *they communicate*. They do not tell us much about the other world, they tell us that there is one.

But the book is more than that. It has many alluring thoughts, and it expresses them in clear, forcible language. It is not to be feared but to be read, and it is better reading than hundreds of theological novels or the like.

INTERNATIONAL HANDBOOKS TO THE NEW TESTAMENT. THESSALONIANS, ETC. EDITED BY JAMES DRUMMOND, M.A., LL.D., LITT.D. (*Putnam's*. Post 8vo, pp. 391. 6s.)

This new series is under the editorship of Dr. Orello Cone, who writes an interesting preface descriptive of its purpose. The appeal is to readers unfamiliar with Greek, and who desire practical rather than dogmatic exposition. They are also supposed to be in sympathy with pretty drastic methods of criticism, and to be ready for the handling of the

Pauline Epistles just as any other man's epistles would be handled. And that is all right and proper.

The editor of the first volume is Dr. James Drummond, the Principal of Manchester College, Oxford. He edits the Epistles to Thessalonians, Corinthians, Galatians, Romans, and Philippians—all the genuine Epistles, in short, in his own and the general editor's judgment. And he edits them in what he believes to be the order of their production. He edits them, so far as he is able without prepossession. Of course, no man can get rid of prepossession. We cannot say how far Dr. Drummond has succeeded. But he has certainly given us the opportunity of discovering our own prepossessions. For in these Pauline Epistles he reads a gospel which is not the gospel we have been taught to find there. It may be St. Paul's gospel, for Dr. Drummond's purpose is to expound St. Paul, not to differ from him, but it is not the gospel our commentaries have called St. Paul's.

Besides the Commentary proper, there are many disquisitions on great words, phrases, doctrines. One of these is on the Self-emptying of Ph 2⁵⁻¹¹. Expounding that passage for himself, Dr. Drummond does not even mention Dr. Gifford's 'classical' exposition (see Sanday in *Dictionary of the Bible*, s.v. 'Jesus Christ'). And the passage tries him greatly. Only a man of scholarship and character would have found it so difficult; only a man of endless resource would have escaped shipwreck there.

THE APOCALYPSE: A DISSERTATION THEREON. BY J. H. M'NAIRN. (*Stock*. 8vo, pp. 249.)

Mr. M'Nairn knows that of the making of books on the Apocalypse there is no end, and he does not see why there should be. He has something new to say, and claims the liberty to say it. What he has to say is given in a series of chapters which form a continuous exposition of the Apocalypse as a guide-book to the Inheritance of the Saints. There is no pet theory to support by impossible exegesis. It is the gospel as an ethical force that Mr. M'Nairn finds in the Apocalypse. And he gathers into his exposition many historical and biographical illustrations, which prevent its long chapters from wearying.

Mr. Elliot Stock has completed the cheap issue of *The Biblical Museum*, the whole of which may now be had for 15s., and has begun to publish *The Class and the Desk* in shilling volumes.