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they have also attendants who see to it that even the scraps (*τὰ πύπροντα*) of ambrosia are not lost.' Here we have the very figure, almost the very language, of the woman's reply: 'Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters.' The resemblance is too close to be accidental, and it is most reasonable to recognize the words as a familiar proverb. Have they not indeed a proverbial ring? The woman answers proverb with proverb, pleasantry with pleasantry.

Now it may seem that this new interpretation only substitutes one difficulty for another. It relieves us indeed from the necessity of imputing to the gentle Jesus the insulting language of Jewish bigotry, but in the unhappy circumstances was not banter well-nigh as cruel as insult? He meets the prayer of the grief-stricken mother with playful raillery; and what was this but mockery of her sorrow? What was such 'patching of grief with proverbs' but to 'charm ache with air, and agony with words'? And how should she have replied to such untimely jesting? Surely after the fashion of the nobleman, when Jesus met his request that He should come down to Capernaum and heal his dying son with the rebuke: 'Except ye see signs and wonders, ye will in no wise believe.' 'Sir,' he

cried, vexed and impatient, 'come down ere my child die!' The woman, however, answers raillery with raillery. Was not her behaviour as unnatural as His was cruel?

It may suffice for the removal of this difficulty to observe the circumstances more narrowly. There was indeed raillery in our Lord's reply, but there was no flippancy. There would be a twinkle in His eyes as He spoke, but, neither in look nor in tone, the faintest suggestion of mockery; and the poor mother would read the kindness of His heart in His gentle face. Nor, though the situation was distressing, was it at all desperate. The nobleman's son was dying; but this poor girl was a lunatic, and it was no question of life or death. And there was a world of difference in temperament between the nobleman of Capernaum and the Syro-Phœnician woman. He was an unsmiling Jew, a stranger to 'the saving grace of humour'; whereas she was a Greek, nimble of fancy and keen of wit, delighting in quips and cranks, and responding, even in the midst of sorrow, to a playful assault. Our Lord's treatment of her is an instance of His wondrous insight into human character. At a glance He perceived what was in every one He had to do with, and knew exactly how to handle him.

At the Literary Table.

THE BOOKS OF THE MONTH.

IS CHRIST INFALLIBLE AND THE BIBLE TRUE? BY THE REV. HUGH M'INTOSH, M.A. (*T. & T. Clark.* 8vo, pp. 708. 9s.)

So great at present is the interest in the authority of Scripture that everything that is written upon it will be read. This is an immense book. It is full of repetition. But it will be read. No one will call it too big; no one will be disturbed at the repetition in it.

Mr. M'Intosh knows that there is repetition in it. He knows and makes not an apology. 'I appreciate the force of Thomas Carlyle's principle, and Dr. Thomas Chalmers' practice, that there is no figure of speech worth using except repetition in various forms.' He knows also that his book is very big. He only wishes it were bigger. For

this is a great subject, and he is full of its greatness.

Two questions are asked on the title page. The first is subordinate in the book to the second. Mr. M'Intosh does ask if Christ is infallible, but either he feels that the answer to that question is covered by the answer to the other, or else he does not think that question is burning yet. The question really asked and answered is the second, 'Is the Bible true?'

Now Mr. M'Intosh is not an old-fashioned traditionalist. His teacher was Professor Robertson Smith. From him he received his doctrine of Scripture, and he abides by that doctrine without faltering. He is even (but *with* some faltering) a follower of the higher criticism. He believes

that only by means of the higher criticism can some of the most difficult places of Scripture be made true. But he takes his stand firmly against the theories of later advocates of that science. His words are stout against Professor George Adam Smith. And he shows with startling clearness how great is the gulf fixed between the views of those two men on the inspiration and authority of Scripture.

SCOTTISH CATHEDRALS AND ABBEYS. BY THE REV. D. BUTLER, M.A. (*Black*. Crown 8vo, pp. 225. 1s. 6d.)

This is a small book in which to tell the story of the cathedrals and abbeys even of Scotland. Mr. Butler has been driven to generalities. When he has allowed himself scope, he shows that he both knows and can tell. Perhaps some day he will let himself go, and, passing the bounds of a 'Guild Text-Book,' give us a full description of the great houses. That would be worth doing, and he can do it.

A PRESENT ADVENT. BY THE LATE E. B. SPEIRS, D.D. (*Blackwood*. Crown 8vo, pp. 323. 6s. net.)

Dr. Speirs did not despise theology, but he was in a hurry. As it proved, he was right to be in a hurry, for his time was short. So he gave himself to the immediate business of making the crooked straight and the rough plain. He did not preach 'mere morality'—God forbid!—but he took the life in Christ for granted, and said to men, 'Live it!' 'Live it!' he said, 'at once, do not spend days in discussing it when the sick are needing healing.' So they are strong, sound, well-composed, ethical discourses.

A HEBREW AND ENGLISH LEXICON. (Oxford: *At the Clarendon Press*. Parts viii. and ix. 4to, pp. 617-792. 2s. 6d. each.)

These Parts bring the Lexicon down to the end of *ayin*. Other two should finish it. How the book grows on one! At first almost repellent with its innumerable abbreviations, it becomes a close-valued friend, and the very abbreviations are dear. What a marvel of accuracy and of completeness it is, too! It is a commentary on the Old Testament, and its comments are vivid flashes of light and suggestion. When it is finished this Hebrew Lexicon will easily and inevitably supersede all others.

THE HISTORY OF CONFESSION. BY C. M. ROBERTS, B.D. (*Clay*. Crown 8vo, pp. 132. 3s. 6d.)

Confession, like the Bible itself, is supposed by some to have dropped down from heaven. To show that it has an origin and a history is to do it no harm. If it is sound it will stay; if not, it will vanish. Mr. Roberts has no polemical purpose. He is a historian pure and simple. He traces the progress of confession, with its accompanying penance, through the centuries till it developed into auricular confession in 1215.

HEBREW-GREEK CAIRO GENIZAH PALIMPSESTS FROM THE TAYLOR-SCHECHTER COLLECTION. EDITED BY C. TAYLOR, D.D. (Cambridge: *At the University Press*. Folio. 15s. net.)

This splendid volume proves that the modern scholar does not need to beg his bread from door to door. A few dirty tattered leaves, picked out of the synagogue lumber-room at Cairo, are the sole occasion of this sumptuousness. They are reproduced in facsimile—eleven beautiful plates—and in ordinary type, and they are commented on with all the surprise of learning of the Master of St. John's. There are three different fragments. First, a Hexaplar fragment of Ps 22; next, parts of Pss 90-103 in the Greek of Aquila; and then some portions of the New Testament in Greek.

The chief interest of the volume centres in the fragment of Origen's Hexapla. And the interest of that fragment centres in the reading of the 17th verse of the Psalm.

Origen's Hexapla contained the Old Testament in six different forms and in parallel columns, namely, the original Hebrew, the Hebrew in Greek letters, the version of Aquila, the version of Symmachus, the Septuagint, and the version of Theodotus. It is probable, thought Dr. Field, that it was never all copied, but the original was in existence in the seventh century. This fragment may be a direct copy, for it belongs, Dr. Taylor believes, to at least the eighth century. It contains Ps 22²⁰⁻²⁸ of Aquila, 22^{15-18, 20-24} of Symmachus, and 22²⁰⁻²⁴ (except a few letters) of the Septuagint. The rest had been cut away before the Hebrew was written above the original writing.

Into the deep controversy of the seventeenth verse we need not go. Symmachus was believed to read *ὡς ζῆτρούνας δῆσαι*. He actually has the familiar *ὡς λέων*, 'as a lion.' So that his rendering of the verse is: 'For dogs have com-

passed me; an assembly of evil-doers have enclosed me lion-like my hands and my feet.' It does not make grammar, but it makes some sense.

This is the centre of interest, but every line is of interest and of value, and the fragment has added some new words to the Concordance of the Old Testament in Greek.

MODERN CRITICISM AND THE PREACHING OF THE OLD TESTAMENT. BY GEORGE ADAM SMITH, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 337. 6s.)

The Higher Critics, having settled matters amongst themselves as to the composition of the Old Testament, now proceed to the second stage of their work and commend their results to the people. The first stage was difficult, but it was as nothing to the difficulty of the second. For the last thing that the people want is information; and, besides that, they are suspicious of the motives of the Higher Critics. It needs gifts of the highest order to commend the results of Criticism to the Christian people. One man has them seemingly in perfection, and he has begun to give himself to this work. We mean Professor Driver. Professor Smith has them also, but in less disciplined perfection. This book will do something. With those who are least suspicious it will do much. But with all Professor Smith's efforts, the positive is less apparent than the negative; what has to go bulks larger in the eye than what takes its place. The truth is, that for the most part the Critics themselves have yet to learn what Criticism has done for the Bible, they have only learned what it has done to the Bible. And as long as they have to teach their hearers which be the first principles of Criticism, the loss, or at least the disturbance, must be the keenest feeling left. When Professor Smith can take it for granted that his hearers know what Criticism is, and when he has himself more fully felt what Criticism has divinely done, he will write for a larger public, and with more persuasion. But let those who are ready begin with this book. To the pure all things are pure. To those who have faith in Christ all things work together for His glory and their good.

THOUGHTS ON BELIEF AND LIFE. BY HUGH JACKSON LAWLOR, D.D. (Dublin: *Hodges*. Crown 8vo, pp. 195. 3s. 6d. net.)

Dr. Lawlor is the successor of the late Professor Stokes in the University of Dublin. The sermons

in this volume, however, are of his Edinburgh days mostly, when he was well known as a modern preacher fully persuaded in his own mind. There is no parade of learning, there is no pursuit of literary grace. The supreme desire is to reach the understanding and through it the will of the hearer, and persuade to better things. Several of the sermons are expository, and the exposition is always well founded and guardedly expressed. But in the midst of all this scholarship and care it is strange to find rough boulders of ecclesiastical exclusiveness.

PALESTINE IN GEOGRAPHY AND IN HISTORY. BY A. W. COOKE, M.A. (*Kelly*. Vol. I. Fcap. 8vo, pp. 212, with Maps. 2s. 6d.)

This is one of the best volumes of one of the best series of theological books in existence. The historical is the only fruitful method of teaching geography, and in the case of Palestine it is the only correct method. For the Jerusalem of Abdkhiba's day, the Jerusalem of David's day, the Jerusalem of our Lord's day, and the Jerusalem of our own day, are all called Jerusalem by us, but the only permanent feature is the Most High God. The rest is unintelligible or misleading except in the light of the history. But Mr. Cooke has not only chosen the right method, he has the right love of his work. The little book is very pleasant reading. No prejudices ignore scholarship, no guesses are given as truth. It is as wholesome as it is pleasant, just the book to keep a man from thinking that he is getting too old to learn.

FIRST STEPS IN NEW TESTAMENT GREEK. BY J. A. CLAPPERTON, M.A. (*Kelly*. Fcap. 8vo, pp. 130. 1s. 6d.)

Quite a number of aids to the acquirement of New Testament Greek have been published lately. This is the very beginner's book. It is patient and painstaking, and the student is promised a key to the exercises, if he undertakes not to abuse it.

IN TERRA PAX. BY MORRIS FULLER, B.D. (*Longmans*. Crown 8vo, pp. 335. 6s. net.)

This title Mr. Fuller has chosen for a volume of sermons on the incidents of the great Forty Days. The doctrine the sermons teach is unhesitatingly sacramentarian. Occasionally a good deal has to be done to get the doctrine out (or in). But that

discounted, if it can be discounted, they will be found most reverent discourses, most ready to magnify their great subject, and to let its true greatness appear. Now it seems to us that there is no part of the Bible that offers such opportunities to the expositor and preacher as these Forty Days. In comparison with their wealth of every spiritual and intellectual kind, they are strangely neglected. The difficulties no doubt are considerable. But we are getting over them. This volume shows how they may be even set aside—for they are mostly intellectual—and rich fruit gathered at every step.

Messrs. Longmans have published a new and cheaper edition of Dr. Pusey's *Spiritual Letters* (crown 8vo, pp. 350, 6s. net). It will give the letters a longer and a larger lease of life. They are in no sense remarkable letters. There is neither literary grace nor spiritual fervour in them in any arresting degree. The word 'spiritual,' indeed, would be a misapplication, if it were not used in the conventional sense of that which is not secular. Half or more deal with ecclesiastical matters. Their merit lies in their very commonness. No, commonness is not the word. They range within a circle that is so entirely and unquestioningly spiritual (as opposed to secular) that that alone makes them most uncommon. Their merit lies in their practical plainness. They do not touch outsiders or outside things at all. But insiders and inside things they touch at every point and angle. Nothing is too trivial; the trivial, indeed, is the most to be attended to. And although the advice may never take the wings of the morning, or descend into the deep, within its radius it is sound and practicable.

A HISTORY OF CONGREGATIONAL INDEPENDENCY IN SCOTLAND. BY JAMES ROSS. (*Maclehose*. 8vo, pp. 297.)

It is an honourable history. It is a history of great men and of a great movement. That Independency in Scotland has not occupied a larger place is due to causes that are almost wholly creditable. It may be that in these latter days the strict doctrine on which the Haldanes won their triumphs has been somewhat frowned upon. It may be that it was allowed to depart before another, equally definite if less rigid, was

ready to take its place. Some time since a Scottish Congregationalist reported after a visit to the north of Scotland that Independency had lost ground by becoming too evangelical. Did any Church ever lose ground in that way? Are the modern Churches more evangelical than the Haldane Churches were? But let that go. The book is a noble one. Mr. Ross had a great subject, and has proved himself worthy.

Mr. Robert Rule has written a 'Plea for a Revised Metrical Version' of the Psalms. Its title is, *The Place of the Psalms in Public Worship* (Maclehose: crown 8vo, pp. 89). The plea is not very persistent, but the book which contains it is very agreeable reading. If Mr. Rule could give us the new version, or guide us to the fount of inspiration, the service would be very great. For though the Psalms are Hebrew and the hymns Christian, there is one difference between them that gives the former an inestimable pre-eminence. The Psalms are never in any doubt. They speak with authority, and not as the hymns, which mostly reason or reflect.

Messrs. Macmillan have published an abridged edition of the *Life of Edward White Benson*, Archbishop of Canterbury (crown 8vo, pp. 617, 8s. 6d. net). It is in our judgment a better book than the two-volume edition. The immediate circle of intimates may miss letters and recollections, but the lover of literature will rejoice in the abiding interest of all that is left, and will find that the archbishop's character is more consistent and more admirable than before.

Mr. F. C. Burkitt, of Trinity College, Cambridge, has published, through Messrs. Macmillan, *Two Lectures on the Gospels* (crown 8vo, pp. 94, 2s. 6d.). They are popular lectures. The first deals with the lower or textual criticism of the Gospels, the second with the higher criticism or introduction. In the course of the second lecture Mr. Burkitt gives us his view of the composition of the Fourth Gospel. He says, 'That we have in it throughout the accurate report of an eye-witness is surely inconceivable'; and he believes that it was written in St. John's lifetime, and with his approval by 'one who had gathered his materials from the lips of the apostle.'

ALL IN CHRIST: DEVOTIONAL THOUGHTS FROM THE WRITINGS OF H. C. G. MOULE, D.D. SELECTED AND ARRANGED BY J. H. BURN, B.D. (*Marshall Brothers*. Fcap. 8vo, pp. 224. 3s. 6d.)

Of all the books which Mr. Burn has given us, this is the best. His subject was the best that he has had. For Dr. Moule's writings lend themselves to effective extract beyond all others. His soul is in every sentence, every sentence goes to our soul. These beautiful books should have a wide circulation. And they should serve to widen the popularity of their particular author. Those who read this book will inevitably cry, 'Give us more.'

Mr. F. E. Marsh has added to Messrs. Marshall's 'Quiet Hour' Series, *Hindrances to the Spiritual Life* (1s. net). It is a real help to get rid of our hindrances.

SERMONS ON FAITH AND DOCTRINE. BY THE LATE BENJAMIN JOWETT, M.A. (*Murray*. Crown 8vo, pp. 374. 7s. 6d.)

The new volume seems to us more characteristic and greater than either of its predecessors. It gets at the Christ of the Gospels at once. Ecclesiasticism and theology are simply passed by on the other side. It brings the Christ of the Gospels to us. For it is not that Jowett was interested in what Christ said and did, but in what He would have said and done now. He does not believe in the physical resurrection of Christ from the dead, but he boldly gives Him an imaginative resurrection, and places Him in the streets and colleges of modern Oxford. The method is not useless. It arrests, it searches the conscience, it makes the life seem tawdry and selfish. But we believe it is wholly wrong. It is not possible to know what Christ would have said and done had He been living now. Every man (except the very best and the very worst) believes that He would say and do as he is saying and doing. No doubt Jowett thought so. But it is just as likely that He would tell Jowett and most of us that we are the children of our fathers who crucified Himself on the tree. What we need is not a past Christ resurrected for present use, but a Christ who is alive for evermore. In Him is life, He imparts it to those who will receive it. And it is the law of the spirit of life in Christ Jesus that prevents us from being partakers with our fathers in their bloody deeds. So we do not

blame Jowett that he irritated men who were counted good; Jesus Himself did that. We blame him that with him also salvation is by the deeds of the law, though his law is wider and less comprehensible than the Pauline.

MARTYRED MISSIONARIES. EDITED BY MARSHALL BROOMHALL, B.A. (*Morgan & Scott*. 8vo, pp. 360, with Maps and Illustrations. 5s.)

This book gives us at last an impression of what the Chinese massacres were, of what the China Inland Mission really suffered. The story, not only of the martyrdom, but of the life and devotion, of each of those who suffered, is simply, sometimes thrillingly, told; and there are many photographic illustrations. In many cases death was not the form the martyrdom took, but it was martyrdom none the less. How did they endure it? How did the children endure it? 'One who survived the terrible journey from Shan-si to Han-kow has written: I can truly say that even by the little ones of the party no hatred was felt. Invariably those who were old enough to understand would compare it with how Jesus was treated, and often spoke about the naughty soldiers who treated Jesus badly.'

THE BOOK OF JOB. TRANSLATED AND ANNOTATED BY F. H. WILKINSON, I.C.S. (*Skeffington*. Crown 8vo, pp. 144.)

For I know that my avenger liveth,
And that He Who is to come, will stand upon my
dust;
And after disease has destroyed my body,
Yet freed from the flesh I shall see God.
Him shall I see, even I, on my side,
Mine eyes shall behold Him, stranger no more.

That is an example of the translation. The notes are footnotes, and for the most part terse and scholarly. Indeed there is no doubt of either the scholarship or the skill of this translator. In the multitude of difficult interpretations he chooses with judgment, and occasionally gives a commendable turn that is altogether new.

COUNSELS FOR CHURCH PEOPLE. BY M. CREIGHTON, D.D. EDITED BY J. H. BURN, B.D. (*Stock*. Fcap. 8vo, pp. 202. 5s.)

Mr. Burn has probably a unique acquaintance with modern homiletical literature. His gatherings from the writings of our great preachers of the day are true books. If he chose he might himself

write books that would live. He prefers to widen the audience and perhaps lengthen the literary life of others. And his books are so charming in all outward ways that they serve the purpose of gift-books.

Mr. Elliot Stock has published a volume of unpretentious but most practical addresses on our Lord's Temptation, by the Rev. L. R. Rawnsley, M.A. The title is, *The Temptations of our Lord Jesus Christ* (crown 8vo, pp. 94, 2s. 6d.).

Messrs. Stockwell have published *Tales of a Colporteur*, by the Rev. J. M. Dryerre (2s. 6d.), a racy narrative of the wondrous works of a Protestant among the Roman Catholics in a certain part of Ireland.

HOW TO STUDY THE LIFE OF CHRIST. BY THE REV. ALFORD A. BUTLER, M.A. (Boston: *Whittaker*. Crown 8vo, pp. 175. 75c.)

There is great activity in America now in New Testament study. The Old Testament makes less appeal. And the study even of the New is outward rather than inward, of the class rather than the closet. With which we find no fault. The facts must come before the faith. And the faith will be stronger and fuller if the facts are thoroughly grasped. Mr. Butler is a teacher of long experience. His chief aim is to enable the pupil to reach a general view of the history of our Lord's life on earth. That attained, they can fill in the incidents at leisure. The book demands good hard study. It will then produce good sound scholars and believers.

WHAT IS CHRISTIANITY? BY ADOLF HARNACK. TRANSLATED INTO ENGLISH BY T. B. SAUNDERS. (*Williams & Norgate*. 8vo, pp. 301. 10s. 6d.)

Harnack's new book was so fully reviewed in THE EXPOSITORY TIMES when it first appeared in German, that it would be covering ground already covered to review the English edition fully. The review in THE EXPOSITORY TIMES was the first adequate review that appeared in this country, and drew immediate attention to the immense significance of the book. The English edition is thoroughly well done. It was a happy thought to include the volume in the 'Theological Translation Library.' And it will be surprising if it does not give that library a wider circulation. It is almost certain that this will be its most popular volume.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST. BY E. DE WITT BURTON AND SHAILER MATHEWS. (Chicago: *The University Press*. 8vo, pp. 302. \$1.)

We have followed these 'Constructive Studies' with close attention as they have appeared month by month in the pages of *The Biblical World*. We have admired their authors' clear conception of what had to be done. We have been astonished at the patient thoroughness with which they have pursued their aim to its accomplishment. No method of 'getting up' the Life of our Lord is, in our judgment, so successful as this. It is not cram. It lives and moves in a region far above mere memory work. It is science. It has all the latest aids that science has furnished, and it is itself a branch of science. The authors' knowledge of literature is not only extensive, it is apparently exhaustive, and the selection made indicates thorough personal knowledge. We have not attempted work of this kind in our country yet. Our studies in the New Testament, whether for Bible class or Sunday school, are done by men of second-rate scholarship and first-rate prejudice. Till teachers arise trained as these men are in scientific method, and confident that the truth is old enough to stand without holding on by a chair, our children will continue to grow up ignorant of Christ and the things of Christ.

'Phillips Brooks.'

THE first necessity for a successful biography seems to be faith; the second, perseverance. They were the only qualities that Boswell possessed. Professor Allen possesses them both. If he has not produced a work that will lie through all time beside Boswell's *Johnson*, it is solely because he is too wise. Boswell made himself of no reputation for his hero's sake, and so gained an immortal reputation. Losing his life, he even in a literary matter gained life everlasting. Professor Allen shines beside his hero. It is a pity to have to say it, but he even pats his hero on the back. He is not content that his hero should be all in all. He will be something himself. And just to that extent he will lose immortality.

¹ *Life and Letters of Phillips Brooks*. By Alexander V. G. Allen. Macmillan. 8vo, 2 vols., pp. 675, 963, with portraits and illustrations. 30s. net.

But for the present we are not concerned with Professor Allen's immortality. Is this a book to read? Not every word. Not over and over again, like Boswell. Perhaps the man was not so great, more probably his greatness has not been so completely, so transparently preserved. But it is a book to read. Its great gift to us is the humanness of the gospel. Phillips Brooks had set him as his special task in Boston to lift his hearers out of the misery of Unitarianism. And he did it by preaching a human Christ. That was not his deliberate choice. He was not quite so far-seeing as that. It was his nature, it was himself. He preached what he had received. But it was just what he ought to have preached. A Saviour that was God and not man would never have touched these Boston doubters. It would have been the misery of Unitarianism still. Phillips Brooks found Jesus warm with humanity, touching us in all helpful ways, and being God (for that is the heart of the whole doctrine) revealing to us that God is tender, helpful, human. He made a tremendous and lasting impression in the city of Boston. He did it by assuring the city that Jesus Christ is God. But his manner was by making known Jesus Christ as man, and leaving them to see that this man was none other than their Lord and their God.

And he did it by his person more than his words. He preached not himself, but he himself preached. That is why the biography is so important. We have his words elsewhere, here we have the man who was so much greater than his greatest words. It is a wise divine that follows his own instructions. The only one who ever did it perfectly was the Lord Jesus Christ. But Phillips Brooks did it so far that that is the secret of his power, that is the secret of the worth of his biography.

'The History of the Devil.'¹

THE Devil is not so interesting as he used to be. Is it because we do not believe in him as our fathers did? That would be an excellent reason for loss of interest in him, if he did not exist. But if he does exist, it is to be feared that

¹ *The History of the Devil and the Idea of Evil.* By Dr. Paul Carus. Chicago: Open Court Pub. Co. 8vo, pp. 512, with illustrations. \$6.

our present unconcern is only one of his own numerous devices.

Well, *does* he exist? Dr. Paul Carus does not rightly believe it. And what is worse (for his book if not for him), he did not believe it when he began to write the Devil's history. His book is not a history of the Devil, but of human folly in dreaming that there is a devil. Consequently it lacks weight. The Devil is treated lightly, and all the men and women who ever believed in him are treated as lightly as the Devil.

That is a serious fault. Either Dr. Carus should have left this subject to some one who still believed in the Devil, or else he should have dealt with the whole subject of devil belief as a matter of scientific investigation. It belongs to the science of Psychology. Dr. Carus himself believes that, and he is a distinguished student of that science. Why did he let his levity run away with his science? If it is out of place anywhere it is out of place here. By levity, however, we do not mean hilarity. Dr. Carus has not written a book of squibs about the Devil. His intention and his face are serious enough. The one fault is that the great subject of the Devil is treated lightly, superficially, a thing that would have been impossible either to a believer in the Devil or to a serious scientific student of psychology. For if the Devil exists he is a very serious subject; if he does not, the subject is more serious still.

But no doubt this criticism will commend the book to innumerable readers. They do not want either science or the Devil, they want an hour's pleasant reading. Well, they have it. They have several hours' reading here, and it is made the pleasanter by a profusion of gruesome pictures, — pictures of the Devil in all his shapes, and of the Devil's wonderful ways with his victims and his votaries. The book as a book is charming, as charming as a book about the Devil could be.

'The Baptist Pulpit.'²

ONE often sees a congregation of people moulded and stamped by the personality of a strong preacher. But here is a great Church moulded so. Twelve volumes of sermons have been published by Messrs. Stockwell under the

² *The Baptist Pulpit.* Vols. vii.-xii, Stockwell. 2s. 6d. net, each.

title of *The Baptist Pulpit*. The first six were noticed a month or two ago, the other six are before us. Their marvel is their uniformity. It is not merely that their authors all preach Christ. It is not merely that they know nothing save Christ crucified. Without that uniformity they would not be preachers. But the emphasis is laid on the same things in Christ, and the impression that is made is made most impressively just because it is the same in all. There is no explaining this except by remembering that one great personality still rules the Baptist Church, that C. H. Spurgeon, though dead, yet speaks in every minister of the denomination.

Is it better so, or is it worse? Usually it is worse, but here it is better. These men are too strong, too firmly persuaded in their own minds to be mere echoes of Spurgeon. They add their own personality. It is never enough to separate them from the type, but it gives a most pleasing variety. As we read the sermons we are never restless with the fear of idiosyncrasy or unsoundness, yet we are drawn on to read. The very closeness to type makes the individual variety more agreeable.

Can we express their differences in a sentence? Mr. Kirk Price, who writes *Appeals to the Soul*, is musical with the solemnities of life; Mr. Lomax Mackenzie, the author of *Pure Religion*, hears the angels' song; Mr. Minifie, whose book is *The Mask Torn off*, is astonished at the unbelief around him when every common bush is afire with God; Dr. Downer, in *Christus Consolator*, would compel the wanderer to come in; Mr. Gay on *The Seven Sayings from the Cross* finds balm in Gilead and a most melting physician there; Mr. Edwards stands on *The Spiritual Observatory* and sees the chariot of the eternal Judge approaching rapidly to judgment.

'The Ferrar-Group.'

THIS handsome volume, whose typography is an admirable specimen of the work done by the Cambridge University Press, deals with one of the most interesting questions in the whole realm of N.T. textual criticism. Since Professor Ferrar's

¹ *Further Researches into the History of the Ferrar-Group*. By J. Rendel Harris, M.A. London: C. J. Clay & Sons, 1900. Price 10s. 6d. net.

Collation of Four Important Manuscripts of the Gospels (the cursives 13, 69, 124, 346) appeared in 1877, the attention of scholars has been called to this remarkable group of texts, conspicuous for their divergence in common from the ordinary form, and notable for certain special features characteristic of themselves alone. The interest has increased rather than diminished in recent years, owing to the energy with which the so-called 'Western' text has been studied. For, as Mr. Rendel Harris points out, 'after the Codex Bezae, it may be doubted whether any Greek text is so important to the student as that lost archetype from which the members of the Ferrar-group depend' (p. 1). The whole process of investigation through which the texts of the group have passed is typical of the best methods in the science of textual criticism.

After the original statement of the problem and hypothetical restoration of the archetype by Messrs. Ferrar and Abbott, the Abbé Martin proved, in a pamphlet published in 1886, that at least three out of the four MSS of the group could be traced to Calabria or Sicily, and he also showed that the group must probably be extended to embrace some further texts. From appended matter resembling that found in Codd. 69 and 346, he supposed that a Græco-Arabic MS. at Venice (Cod. Evv. 211) must be in some way related to the Ferrar-group. Cod. 69 (the Leicester codex) was next subjected to a careful examination by Mr. Rendel Harris, and he continued his researches in his important lecture *On the Origin of the Ferrar-Group* (1893). This lecture suggested that the enumeration of the $\delta\eta\mu\alpha\tau\alpha$, which is a feature peculiar to this group, would imply the existence of a certain Syriac element in its members. With the additional help of Dr. Gregory's invaluable *Prolegomena to Tischendorf*, it was possible to register a number of points as being 'pure Ferrarisms,' and thus to provide a clue to the further discovery of related texts. 'Such' (*sc.* Ferrarisms), Mr. Rendel Harris notes, 'are the enumeration of the $\delta\eta\mu\alpha\tau\alpha$ and the $\sigma\tau\acute{\iota}\chi\omicron\iota$ contained in the separate books, the description of the Gospels as $\acute{\epsilon}\kappa\ \tau\omicron\upsilon\delta\ \kappa\alpha\tau\grave{\alpha}\ \text{Ματθαίου}$, etc., the peculiar tract on the Limits of the Patriarchates' (p. 5), certain remarkable transpositions in the Gospels, as, e.g., Jn 7⁵³-8¹¹ to Lk 21⁹⁸, the subscriptions, etc. The investigation was carried on by Mr. Lake of Lincoln College,

Oxford, who, in 1898, found that Codd. 826 and 828 in the library at Grotta Ferrata belonged to the Ferrar-group. These, with the inclusion of Cod. 788, a MS. at Athens reported on by Gregory, and Cod. 543, belonging to the Baroness Burdett-Coutts and accurately described in Scrivener's *Adversaria Critica* (1893), brought up the total number of the group to eight; five of which could be traced distinctly to a Calabro-Sicilian origin, while the remaining three might be justly suspected of belonging at least to the same region.

In the work before us, Mr. Rendel Harris has extended the investigation with all his wonted skill and lucidity, and with that quaint seasoning of humour which flavours even his most technical labours. From the peculiar group of saints found in the menologies attached to Codd. 13 and 346, he shows very clearly that those texts must have arisen somewhere in the neighbourhood of Syracuse. Then, from two curious tracts on the Patriarchates and the Climates of Africa attached to them,—tracts which are also appended to the Græco-Arabic MS. mentioned above,—he proves by a variety of most ingenious and convincing arguments, into the details of which our limits forbid us to enter, that Codd. 69, 346, 543 were written amidst Arabic influences and in close connexion with the court of Roger II., the Norman king of Sicily, in the twelfth century. Indeed, he can almost claim to have traced the original MS. from which the group 69, 346, 543 is immediately derived to a certain Sicilian geographer, Nilus Doxapatrius, who was acquainted with Arabic, if not originally a Moslem himself. This archetype was probably a Græco-Arabic bilingual similar to the Venice MS. 211. Naturally the Arabic influence would explain and include the Syriac influence which had been already suspected in the group. Two directions remain in which the suggestions of Mr. Rendel Harris may be tested and verified. 'One of them is the examination of all the MSS showing a similarity of textual arrangement with the leading members of the Ferrar-group. . . . Another . . . is the search among the existing Arabic Gospels for a text which answers to the Ferrar-text' (p. 75). It is to be hoped that the problem will still attract students of the text. For several moot points of N.T. textual criticism are intimately related to it. Thus, e.g., certain Old-Latin texts show a marked strain of affinity with the Ferrar-group.

The only criticism we would make is, that the ease with which Mr. Rendel Harris moves in the most recondite provinces of learning is apt, here and there in this treatise, to lead him into discussions which stretch far beyond the direct scope of the inquiry, and thus to overburden the investigation as a whole. This is notably the case in chaps. 4 and 5. But the dissertation is really a model for all who may devote themselves to this difficult branch of N.T. science. The volume is furnished with eight beautiful facsimiles.

H. A. A. KENNEDY.

Callander.

'The Soothsayer Balaam.'¹

THE book has an interest in various ways. It is the work of a Russian bishop, and is evidence that biblical learning is not by any means unknown or even rare, at least among the higher clergy of the Russian Church. Bishop Seraphim is familiar with the critical results of the scholars of western Europe, and the numerous native works to which he refers show that he is not at all singular in this kind of learning. But, in addition to this, the book itself is interesting from its contents. It contains much curious information and speculation drawn from many sources on topics suggested by the story of Balaam, e.g. on magic, soothsaying, second sight, and kindred occult subjects. The bishop discusses such points as the belief of the ancient world in the power of certain persons effectively to bless and curse; the question where this power was supposed to lie, it being thought to be exerted by the mere words of the formula or incantation; and similar questions. After review of these ancient beliefs, he comes to the criticism of them from a modern point of view, raising the question whether magic and similar things believed in so universally by antiquity were mere impostures, or had some kind of reality underlying them. He accepts the latter view, and institutes a comparison between these ancient practices and modern illustrations of the power of mind over matter and over other minds as revealed in hypnotism and other phenomena. This part of the book shows wide reading and fairness of judgment.

¹ *The Soothsayer Balaam.* By the Very Rev. Seraphim, Bishop of Ostrojsk. London: Rivingtons, 1900. 10s.