

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

At the Literary Table.

THE BOOKS OF THE MONTH.

TWO THOUSAND YEARS OF MISSIONS BEFORE CAREY. BY L. C. BARNES. (Chicago: *Christian Culture Press*. Crown 8vo, pp. 521, with Maps and Illustrations.)

Fascinating as the story of Missionary enterprise is to those who know it, there is no department of human activity less interesting to the world in general. And the reason is that the writers of Missionary books have rarely addressed themselves to the world in general. Some have written as if their book were a letter home, an interminable letter home, and as if the diary of every day's experiences were of world-wide significance. Others have deliberately excluded the unregenerate world, and have written their books in a language which only the few in fervent sympathy could comprehend. There are exceptions, Livingstone the most conspicuous. But even Livingstone was an exception because he could not help it rather than because he intended it. He was simply too great to be absorbed by any family circle, or any religious community.

There are signs that the historians of Christian Missions are beginning to entertain a larger and bolder conception of their business. This book is such a sign. It is deliberately written for the common people, and in their language. It takes for granted neither knowledge of Missions nor interest in them. Its portraits and pictures are of great persons and memorable incidents. It makes no apology for its own story. It claims the right to compete for the popular ear with the most secular and frivolous book in existence. Its subject is human, and it deals with it humanly. Therefore it will run a race with the missionaries in the extension of the kingdom of God. As they make converts abroad, it will make converts at home. The writer has never lost sight of his purpose. Deliberately casting away all matters of local or temporary importance, he has written a book that deserves to be learned by heart.

Mr. Frank Ballard has made a remarkable hit with his book, *The Miracles of Unbelief* (T. & T. Clark, 8vo, second edition, 6s.). We call it a hit, because the truth is that with every volume of

Apologetics in these days it is either a hit or a miss. In other departments of knowledge a well-written treatise will always find acceptance. But in Apologetics the writer must be keenly sensitive to the movement of religious thought, and he must touch the matters that are uppermost for the moment.

But Mr. Ballard's method has done more for his book than even his choice of subject. The time had come for carrying the war into the enemy's country. For a long time we have been told that the blot in the Gospel histories is their miracles. 'Well,' says Mr. Ballard, 'cut them out and see where you are;' and he shows that you are then face to face with greater miracles than ever. We have also been told for a long time that miracles are incredible, and do not occur. Mr. Ballard shows that there is no department of life or study without its miracles, and that they do occur every day. It is the old-fashioned method of the two-horned dilemma with a new and most effective application. Mr. Ballard has revised his book and made some additions to it. It will gather momentum as it goes. We prophesy for it now a very wide circulation and a very great blessing. Whether it passes into permanent literature or not, it will do excellent service in its day.

COMMENTARY ON THE OLD TESTAMENT. BY CAMDEN M. COBERN, D.D. (*Eaton & Mains*. Crown 8vo, pp. 415.)

He is a bold man who undertakes to write a commentary on the whole of the Old Testament after all that has been done upon it in these days. But that is not the limit of Dr. Cobern's audacity. He has undertaken his commentary and has already written his comments on Ezekiel and Daniel 'under the pressure of pastoral duty in two of the largest and most important charges in American Methodism.' But it is the man that has most to do who is always ready for more. This commentary on Ezekiel and Daniel is a work of good sound scholarship; and even in its references to archæology up to date. One amusing slip we have noticed. Archibald Duff is more

than once called Alexander Duff. To think of Alexander Duff writing the book called *Old Testament Theology*!

LIFE TRIUMPHANT: A STUDY OF THE NATURE, ORIGIN, AND DESTINY OF MAN. By JOHN E. READ. (Philadelphia: *Holman*. Royal 8vo, pp. 505. \$2.)

So great a subject as the nature, origin, and destiny of man demands a great book, and Mr. Read has written it. It is a popular book; it is not a theological treatise. If it had been a theological treatise, its title would have been 'The Christian Doctrine of Immortality,' and theologians would have known what to expect in it. But it is written for the people, and the people are much more interested in man than in immortality, so that the title is well chosen. Is there anything that the people are *more* interested in than the nature and destiny of man? Get them into contact with this book; tell them that it is a plain orthodox account of Scripture teaching and human hope, regarding the great issues of life and death, and they will take to it. They will listen to the man's serious words concerning death and judgment and heaven and hell, and will show you that the loud agnostic is mistaken when he says that these things have lost their terror and their attraction in our day.

Messrs. Macmillan have added to their charming 'Eversley' Series the *Letters of Matthew Arnold* in two volumes (10s.). There is to be no formal biography. He made his friends promise that before he died. So this is the only memorial we shall ever lay our hands upon, and we cannot be too grateful to the publishers for letting us have it in that edition which more than all other editions satisfies our sense of the artistic in book-making. The letters have already been noticed in these pages and the first impression recorded—the impression of unsatisfied thirst, and how they bring the eternal note of sadness in. Time and occasional re-reading has softened that first impression, and the man who seemed at first to crave our pity for the emptiness of his life, has come to fill some blanks in our own thinking and even some voids in our own heart.

Messrs. Longmans have published a cheap edition of a popular book by the Dean of Canterbury—*The Bible, its Meaning and Suprem-*

acy (8vo, pp. 350, 6s. net). This is an excellent service. For Dean Farrar possesses the ear of the people, and few men have it more in their power to give instruction in the newer methods of biblical interpretation without in the least shaking the great foundation truths of the gospel.

BIBLE READINGS ON THE INNER LIFE. By MRS. PENN-LEWIS. (*Marshall Bros.* Crown 8vo, pp. 104. 2s. 6d.)

This book is packed with results of long-continued and affectionate Bible study. There is much less fancy work in it than we usually find in books of the kind. The texts and topics are allowed to make their own impression, the author's hand being seen only in their arrangement. As a storehouse of topics for evangelical addresses it is of exceeding value.

The Way of the Cross, by Mr. J. Gregory Mantle, has reached a third edition (*Marshall Bros.*, 1s. net). This is not at all surprising; for, amid all the indifference to Theology with which this generation is charged, there is a very keen and spreading interest in what is known as Christian Perfection.

HISTORY OF THE CHURCH TO 325 A.D. By THE REV. H. N. BATE, M.A. (*Rivingtons*. 12mo, pp. 140. 1s. net.)

The desire to know something about everything, and that before we leave school, is growing. It may not be a commendable desire. But publishers have nothing to do with that. They have only to produce the books that meet it. Messrs Rivingtons meet it with their 'Oxford Church Text-Books.' This is the latest volume. It contains a great deal of information, and yet it finds room for a little reflection. The pupil is evidently expected to think a little, while memorizing a great deal. Only a man with a thorough mastery of the subject could do it all within the space. Mr. Bate has succeeded beyond belief. He has produced one of the best volumes of the series.

HEBREW ILLUMINATED BIBLES. By M. GASTER (*Soc. of Bibl. Archeology*. 4to. 10s. net.)

In this handsome volume Dr. Gaster has published facsimiles of two Hebrew MSS. of the ninth and tenth centuries, known as Codices Or. Gaster, Nos. 150 and 151; and reproduced three beautiful plates of illuminations from those MSS. He has

also published a Samaritan Scroll of the Law of the eleventh century, known as Codex Or. Gaster, No. 350, together with specimens from the Geniza in Cairo. The description of these MSS. and fragments is highly entertaining reading, so many and wonderful are the vicissitudes they have come through. It is altogether a volume which its possessor as well as its author will always be proud of.

THE LABYRINTH OF THE WORLD. BY JOHN AMOS KOMENSKY. EDITED AND TRANSLATED BY COUNT LÜTZOW. (*Sonnenschein*. Crown 8vo, pp. 347-6s.)

Count Lützow has determined, though not without misgiving, to offer the English-speaking world a translation of the greatest work of his great countryman. Not without misgiving, for the English-speaking world has hitherto shown little interest in the literature of Bohemia, and 'the very name of my country has been known to English readers only in connexion with associations that are both incongruous and absurd.' Nevertheless, Count Lützow has done well, both in undertaking to translate the book and in translating it so happily. The introduction, which is Count Lützow's own, is an excellent brief biography, both literary and personal, of him whom Englishmen know, if they know him at all, by the name of Comenius. The book itself is a pilgrimage through the wilderness of this world, and although it will never compete with Bunyan's immortal work, it inevitably recalls many passages in the *Pilgrim's Progress*. The lovers of that book, and especially its teachers, should by no means miss the opportunity now offered them in comparing the conceptions of those two men, who lived so near in time, who used the same literary device, and who expressed so memorably the highest aspirations of the most serious men of their day.

THE HEART OF THE EMPIRE. (*Fisher Unwin*. Crown 8vo, pp. 435. 7s. 6d.)

'The Heart of the Empire' is a good title, but the sub-title gives more information. The sub-title is 'Discussions of Problems of Modern City Life in England: With an Essay on Imperialism.' The essay on Imperialism has been written by Mr. G. P. Gooch. It occupies ninety well-packed pages. Clearly there are not only Imperialists and Little Englanders, but also many parties of Imperialists. In short, this essay compels one to ask

why Liberals always look at their own extremities. Between the extreme Imperialist and the extreme Little Englander there is a considerable distance, but the whole way is inhabited by persons or by parties, and why do not Liberals fix their eyes upon the place where the two run into one another,—the place where the strength of Liberalism lies? In any case, let all Liberals and all politicians read this essay by Mr. Gooch. The other problems are: (1) Realities at Home, by Mr. C. F. G. Masterman; (2) The Housing Problem, by Mr. F. W. Lawrence; (3) The Children of the Town, by Mr. R. A. Bray; (4) Temperance Reform, by Mr. Noel Buxton and Mr. Walter Hoare; (5) Distribution of Industry, by Mr. P. W. Wilson; (6) Some Aspects of the Problem of Charity, by Mr. A. C. Pigou; (7) The Church and the People, by Mr. F. W. Head; and (8) The Past and Future, by Mr. G. M. Trevelyan.

The first paper brings one at once into touch with life. Mr. Masterman knows his problem intimately, and speaks out about it courageously. We might even say he speaks out heroically, for it is heroism that acknowledges defeat, where one is so intensely interested as Mr. Masterman is in the success of the University Settlements. The University Settlements have not succeeded. Twenty years ago the promoters of the Settlement movement looked forward with hopefulness to a time when bodies of educated men and women should be found residing in every mean street in our great cities, animated only with a passionate desire to give of that which they have in plenty to those who needed, keen and eager in the service of man, which was the highest service of God. But Mr. Masterman realizes now that the call has failed. The Universities and the cultured classes as a whole have ceased to care about the matter. Every Settlement cries out for men, and men are not forthcoming. What is the remedy now? Mr. Masterman believes that the Settlements must fall back upon the machinery of the Churches. They have blessed the Churches. They have broadened their whole conception of the possibility of Christian effort. 'When every Church is not only a place of Sunday worship, but also in its multifarious activities and offer of service a real Settlement, then the admirers of the Settlements can well reconcile themselves to see their own particular scheme merged in a wider ideal.' Let this taste of the first article suffice for the whole book. Its

literary merit matches its momentous topics. Together they lift the book clean above the average volume of essays.

THE RELIGION OF THE FIRST CHRISTIANS. BY F. J. GOULD. (*Watts*. 12mo, pp. 143. 2s. 6d.).

The Religion of the First Christians, if this account is true, is a very different thing from the religion of to-day. The difference chiefly arises from the difference of the ideas held about Jesus. To the first Christians, if this account is true, He was a gentle enthusiast, capable of mistakes like other people, but always ready to suffer for them. And the first Christians were like him. Mr. Gould finds that their characteristics were chiefly three: (1) their poverty; (2) their doctrine of the good heart; and (3) their hope. Mr. Gould does not entirely approve of all these characteristics, but he thinks, and he thinks rightly, that it would be better for the Christianity of to-day if it had a larger leaven of them than it has. But is Mr. Gould's account of the first Christians true? Our doubt about it arises from the difficulty of discovering where he has found it. It is not in the Gospels, nor in any other early Christian writing. According to Mr. Gould the Gospels and all other early Christian writings are thoroughly corrupt. It is therefore his own idea of what the first Christians must have been; and, as that, it is very interesting, but not authoritative.

The third volume has been issued of the *Transactions of the Glasgow Ecclesiological Society* (Glasgow: printed for the Society). It is a volume of very varied and very much more than local interest. Here is a list of its contents: (1) Internal Furnishings of an Early Scottish Church, by the Rev. D. M'Gregor; (2) Suggestions for Church Planning from Byzantine Examples, by Mr. H. D. Walton; (3) Notes on Celtic Ecclesiology, by Dr. Metcalfe; (4) Liturgy, by the late Marquis of Bute; (5) Some Recent Features in the Architecture of Scottish Churches, by the Rev. D. Watson; (6) Brunelleschi and the Italian Renaissance, by Mr. W. J. Anderson; (7) The Inscription of Avircius, by the Rev. J. Charleson; (8) Heathen Temples and Christian Worship in Rome, by the Rev. J. F. S. Gordon; (9) A Visit to Les Saintes Maries de la Camargue, St. Maximin, and La Sainte Baume, by Mr. J. Dalrymple Duncan; and (10) Some Post-Reformation Notices

of Elgin Cathedral, by the Rev. Professor Cooper. The volume also contains an abstract of the Proceedings of the Society and seven illustrations.

New Sacred Songs.

THERE is room for good sacred music, abundance of room, and we congratulate Messrs. Willcocks & Co., 21A Berners Street, W., on their recent publications. The following songs are severally noteworthy.

In *Father, I know that all my Life*, an adaptation from Anna L. Waring's hymn, Henry Coward has successfully identified his music with the spirit of the words, and has produced a composition which breathes the spirit of devotion. The chromatic effect in the second verse is particularly appropriate, and the last pages form a harmonious setting to noble words. This song should win its way rapidly.

Ernest Newton's *Sun of my Soul* (Keble's familiar words) exhibits much richness of harmony. The opening page suggests 'the pealing anthem,' and the invocation which concludes the song is magnificent. The song makes an impression at a single hearing.

In Herbert W. Schartau's setting of Dr. Faber's *Hark! Hark! my Soul* we also find the melody that lingers. The joyous exultant refrain thrown into relief by touches of pathos should of itself commend the song. The beautifully conceived *agitato* towards the end, with its consequent climax of sense and sound, is the more admirable that it is unexpected.

The *Hymn of the World* is a praiseworthy representation by its composer, Frederick Rosse, of an inspiring idea. The world's hymn of thanks to its Creator, by Edward Teschemacher, has been linked to a simple, serious, grandiose melody, through which the crash of the 'wild-voiced thunder,' now distant, now near, reverberates.

The Pilgrim's Song, a translation from the Russian of Count Tolstoi, by Paul England, is a pilgrim's eulogy on the beauties of nature. The music, by Peter Tschaikowsky, is full of melody, not only in the accompaniment, but also in the symphonies; and the magnanimous wish with which the song concludes, is embodied in strains of passionate longing.

Afterward is a poetical production by Ellis Walton for which the music is supplied by Frances Allitsen. The words are good, and the light and shade of the sentiment are adequately paralleled by variations of style and expression in the music. The song, which is woven round the 'now' and the 'afterward,' increases in intensity towards the end, until, with corresponding crescendo in the music, the climax is reached in a grand volume of tone. This song is written designedly for a contralto, the heaviness of the chords at some parts requiring strong vocal balancing.

At Heaven's Gates, composed by George Fred. Horan, to words by A. Valdemar, belongs to the allegorical type of song. The music is dainty and effective, and the freshness and chaste simplicity of the sentiment raise the song above the commonplace.

The New Map of Palestine.

OF late it has come to be widely recognized that, for a proper understanding of the Bible, nothing is more essential than an acquaintance with the geography (using the term in its widest sense) of Palestine. Hence nothing could have been more opportune than the publication by Messrs. T. & T. Clark, Edinburgh, of a *Topographical and Physical Map of Palestine*, by J. G. Bartholomew, F.R.S.E., edited by Dr. G. A. Smith. The splendid execution of the map, which for clearness and beauty leaves nothing to be desired, is what we should have expected from Mr. Bartholomew; while the name of the author of the *Historical Geography of the Holy Land* is a sufficient guarantee for the excellence of the editor's work. The map is issued in two forms: either mounted on cloth and in cloth case, with Index, or mounted on rollers and varnished, with Index separate. In the first form it costs 10s. 6d., in the second 15s. It is on the scale of four miles to an inch, and measures 4 ft. 8 in. by 3 ft. 3 in. It includes the country from Beirut in the north to the Arabah in the south, and extends as far east as Damascus and Jebel Haurân. The map is based upon all the latest surveys and researches, both English and German. Without any crowding, the modern place-names are exhaustively given, these being printed in italics. In the case of identified sites, these are given also under their ancient names in

larger Roman type. Where there is any doubt about the identification, a query is added; where there is great doubt, two queries. The roads (ancient and modern) and the railways are shown. The water along the coast is shaded so as to show two belts of 500 ft. and 1000 ft. depth. Different shades of colour exhibit the contour of the country and the varying levels, the figures in the latter case being also not infrequently added. The map is divided longitudinally by letters from A to N, and across by figures from 1 to 18, into oblong spaces, and the place of any name on the map is indicated in the Index by combining a letter and a number and is thus easily found. The Index contains all names, both ancient and modern, that appear on the map. Useful inset maps are—(1) the Vegetation map of Palestine, which shows desert lands, cultivable lands, and limestone hill-lands which are covered with grass in spring; (2) a plan of Jerusalem and its environs, from the Ordnance Survey; (3) London on the same scale as the large map. A very useful feature is the Table explaining the meaning of Arabic geographical terms, such as *'Ain*, *Khân*, *Khûrbet*, *Nahr*, *Wely*, etc.

It may be of interest to note a few points that have struck us in the course of a somewhat careful study of the Map and its Index. First of all, it is a most commendable feature in this map that those responsible for preparing it have resisted the temptation to multiply doubtful identifications. We are perfectly aware that there are subscribers to the Palestine Exploration Funds who reckon the value they obtain for their money chiefly by the number of biblical sites recovered, but at the risk of disappointing eager spirits, the expert will act upon the motto *festina lente*. Courage is shown also in the abandoning of a few sites that for long held sway. For instance, the placing of Capernaum at *Khân Minieh* (without any query) may, we suppose, be taken now as marking the final exit of *Tell Hâm*. Might not the query have been safely dispensed with also in the identification of the Aphek of 1 S 29¹ with *el-Mejdel* in Sharon? We are a little astonished to find *Hûleh* given both in the Map and the Index (without any query) as = Waters of Merom, in spite of the doubts that have been expressed as to their identity by many scholars, including Dr. Smith himself. We note with interest that Lodebir or Lidebir is identified with *Ibdar* on the ridge to the east of Gadara. The very doubtful

couple Lass Sharon and Dan-jaan have sites suggested for them, namely, *Sarona* in Galilee [with ?? in Index, and without the identity being noted at all in the Map], and *Daniân* (with a query), E. of the Ladder of Tyre. In the Map it is left undecided whether Dan (Laish or Leshem) = *Baniâs* or *Tell el-Kâdî*, although in the Index it is identified (without query) with the latter. *Baniâs* is made = Baal-gad and Cæsarea Philippi. Sodom and Gomorrah are left unidentified; Zoar, in Index but not in Map, is given as = *Shaghur* (??). The problematic Bethabara (? = Beth-barah) is doubtfully identified with *Makt Abarah* on the Jordan, N.E. of Scythopolis. Emmaus of 1 Mac is = *Amwas* (?); of St. Luke = *Kulônich* (?). Megiddo is given without hesitation as *el-Lajjun*. The doubtful Rakkon and Me-jarkon of Jos 19⁴⁶ are identified (without query) with *Tell er-Rekkeit* and *Nahr el-Aujâ*. Is this not somewhat bold in view of the text of the passage? Pharpar is

hesitatingly made = *Nahr Awaj*. This appears to be the correct identification, in spite of the similarity of the name in the *Nahr Barbar*. *Râs en-Nakûrah* still holds its place as the 'Ladder of Tyre,' but Ewing's view (see art. 'Ladder of Tyre,' in *Dictionary of Bible*) is worthy of consideration, that the term included three distinct headlands.

There can be no doubt that this will be for long the map of Palestine. We expect to see it soon in all our church halls, and it will find its way into the knapsack of the traveller in Palestine, for whose convenience it is issued also in the more portable form of two separate sheets, cloth mounted, and folded to smaller size. It will also take its place as a very suitable companion to the *Dictionary of the Bible*, the ordinary case form being, as was pointed out last month, folded in the same size as the *Dictionary* and bound to match.

J. A. SELBIE.

Maryculter, Aberdeen.

Recent Research in the Language of the New Testament.

BY THE REV. H. A. A. KENNEDY, M.A., D.SC., CALLANDER.

III.

THE book which, in our judgment, marks an epoch in determining the place of Biblical Greek in the history of the language is the *Einleitung in die Neugriechische Grammatik* of Professor G. N. Hatzidakis (Leipz., 1892). Up to the time of its appearance there was no work which really occupied the field. Mullach's *Grammatik der griechischen Vulgarsprache* (Berlin, 1856) had long been quoted as an authority. It included an introduction to Modern Greek as well as a grammar. Many of the facts presented were, of course, valuable, but the book was marred by the tendency to treat Modern Greek as identical with the ancient language, thus obscuring the modifications which accompany every historical process, and, beneath the common designation *Vulgarsprache*, concealing the vast differences existing even between the ancient colloquial language and the modern tongue spoken in Greece and the islands of the Ægean.

Professor Hatzidakis, trained in the great philological school of Delbrück and Brugmann, has set the scientific study of the later history of the language on a firm basis. He guards against erroneous generalities. He recognizes that undue emphasis must not be laid either on the written or the oral tradition, clearly understanding how manifold have been the influences shaping the development of the Greek speech. From this point of view he considers that the modern language may be traced back through its various stages to the later *κοινή*, taking the latter term in a wide sense as including not only the written but also the spoken Greek of the post-classical era. Of course this *κοινή* admits of more classical and more 'popular' varieties as we have already seen. We may point to the gulf between the language of the papyri and a writer like Plutarch. The whole subject, however, must be treated with great caution.