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## At the Literary Table.

### THE BOOKS OF THE MONTH.

MEANINGS AND METHODS OF THE SPIRITUAL LIFE. BY H. W. CLARK. (*Allenson*. Crown 8vo, pp. 238. 6s.)

This preacher has his own unmistakable message. It is not the message of the Bible, fully and exactly. Whose message is? It puts more emphasis on character than the Bible does, and less on that which makes character possible, Christ made sin for us. But it is his own message, and it will always find its own audience. There are traces surely of a recoil from an early sterner training, a recoil which seems to colour even the interpretation of Scripture here and there. But, again, there are great passages admirably interpreted, and the writer is particularly happy in making one passage of Scripture illustrate and complete another.

To the 'Guild Text-Books,' edited by Professor Charteris and Dr. M'Clymont, and published by Messrs. A. & C. Black, an addition has been made under the title of *Studies in the Acts of the Apostles*, by the Rev. W. Robertson, M.A. (12mo, pp. 154, 6d. net). It is a historical commentary on the Book of Acts, such as Professor Ramsay has made us familiar with, but clinging more closely than Professor Ramsay does to the contents of the Scripture narrative. The difficulty must have been to avoid mere paraphrasing. That difficulty is not only itself overcome, but in overcoming it the author has written many passages of real and independent eloquence. The exegetical footnotes are so good that it is a pity they are so few.

TRAVEL IN THE FIRST CENTURY. BY CAROLINE A. J. SKEEL. (Cambridge: *At the University Press*. Crown 8vo, pp. 169, with Maps. 5s.)

On many grounds this book is most welcome. In the first place, it is the work of a woman. More than that, it is a product of scholarship, working on the original sources, and advancing the knowledge of its subject by one clear step. Still further, its subject is one of the highest interest and importance for biblical science. We have learned to ask the geographer to help us in the study of the Bible; this keen-eyed geographer

helps us greatly, and yet her book is a fascinating volume of travel.

ROBERT BROWNING AS A RELIGIOUS TEACHER. BY A. C. PIGOU, B.A. (Cambridge: *At the University Press*. Crown 8vo, pp. 144. 2s. 6d. net.)

This is the essay that gained the Burney Prize for 1900. The winner of the Burney Prize has to publish his essay. Were it not so, Mr. Pigou says, this essay would not have been published, since he has come to look upon it as something of a *tour de force*. Mr. Pigou means that he has made Browning out to be more of a philosopher, or at least more consistent as a thinker, than he really is. And that is a serious fault no doubt. For the more consistent Browning is as a thinker, the less a poet is he. Inconsistency, the mark of life, is the most characteristic note of poetry. Mr. Lang has shown us that Gloucester in *King Lear* says first, 'No farther, sir; a man may rot even here'; and then, when Edgar reminds him that men must not seek their death but endure it like men when it comes, he adds, 'and that's true too.' Not only 'that's true,' but 'that's true too.' But Mr. Pigou has not forgotten this so utterly as he thinks. His Browning is by no means a consistent thinker. He is a poet still. And his essay shows more clearly than we have ever seen that the root of Browning's excellence as a poet is his inconsistency in maintaining his belief in God simply because he cannot do without Him, while the world of natural things seems to deny His existence.

NEWMAN HALL: AN AUTOBIOGRAPHY. (*Cassell*. Post 8vo, pp. 391. 7s. 6d.)

Of Dr. Newman Hall's *Autobiography* the conventional words are strictly true that it has not one dull page. And no wonder, Dr. Newman Hall has not one dull moment. He has come in contact with many of the men and women of whom we delight to hear—Gladstone, John Bright, Cuyler, Spurgeon—as well as with many movements. But, throughout all the reading of this book, the man in whom we feel most interest is Newman Hall himself, the movement his own

progress in grace and service. Why do not the servants of the Lord Jesus Christ, whose sole business it is to be witnesses, more frequently give their witness in the form of an autobiography? It is a dangerous shore no doubt, and there are wrecks. But this book shows that the navigation is not impossible.

THE ATONEMENT AND INTERCESSION OF CHRIST. BY PRINCIPAL D. C. DAVIES, M.A. (T. & T. Clark. Crown 8vo, pp. 264. 4s.)

It used to be the case that the proper way for a theologian to make his mark was by an original contribution to the doctrine of the Atonement. Then came a time when originality on the doctrine of the Atonement was counted eccentricity. It was thought that every possible theory had been exhausted, and interest passed to other doctrines, especially the Incarnation. But the doctrine of the Atonement has returned upon us. Lidgett and Moberley have written something original upon it, and we have not dared to call it eccentricity. There are indications that in spite of its impenetrability no doctrine moves either intellect or heart so deeply. We welcome a new book on the Atonement again more greedily than on any other subject.

Principal Davies of Trevecca was an original thinker. Said the late Principal Edwards of Bala: 'He was not a product of his age, nor was he fashioned by it. He stood apart from it by the strength of his own individuality.' Now there was no doctrine on which he spent his strength so gladly as the Atonement. His book on the subject is small, it may be read in an evening's sitting, but it is so penetrating and so unexpected, that it would have been a great loss to modern theology if it had not been published. We owe its publication in English to the careful hand of the Rev. D. E. Jenkins of Portmadoc. We are astonished to learn that it is the work of a young man. Its simplicity makes that astonishing not less than its penetration.

THE CHRIST OF HISTORY AND OF EXPERIENCE. BY D. W. FORREST, D.D. (T. & T. Clark. 8vo, Third Edition, pp. xx, 489. 6s.)

It is four years since Dr. Forrest published the first edition of his Kerr Lectures. Their subject is more prominent, and perhaps more pressing, now than it was then. To this result Dr. Forrest

himself may have contributed, with his frank and incisive style and his keen intellectual interest. His subject, to put it in his own words, is 'the problem raised by the union of the Historical and the Spiritual in Christianity.' It compels him on the historical side to examine the records, and on the spiritual side to examine the self-consciousness of Christ and of the believer in Christ. In short, he answers the question, Why am I, or why ought I to be, a Christian? And that is still, after all these ages of Christianity, the burning question of the present moment. In the course of the discussion, Dr. Forrest's active mind necessarily touches many matters that may be called subsidiary. One of these is the question, 'Did Jesus pray with His disciples?' upon which there is a separate note as an appendix to this third edition. But for all that, no writer ever held himself more rigidly or lucidly to his proper theme, and we still think that, unrivalled as the theme is in importance, as a popular exposition his book is also unrivalled.

Through Mr. Gardner of Paisley, the Rev. R. Menzies Fergusson, M.A., of Logie, has published an edition of the *Christian Precepts serving to the Practice of Sanctification* of his great predecessor, Alexander Hume (fcap 8vo, pp. 56). He has added in footnotes passages that are parallel in thought from à Kempis.

NEGLECTED PEOPLE OF THE BIBLE. BY DINDALE T. YOUNG. (Hodder & Stoughton. 8vo, pp. 277. 3s. 6d.)

Surely the people of whom Mr. Young writes are not so utterly neglected. Isaac, Caleb, Saul, Gehazi, and Apollos are among them. But no matter; to believe that they are neglected is at least to be original in the treatment of them. Mr. Young is also very practical. Every turn of experience, every trait of character he makes the occasion of some plain, modern, moral lesson.

The fifth volume of the *City Temple Pulpit* has been issued (Hodder & Stoughton, 8vo, pp. 296, 3s. 6d. net). There are rumours that Dr. Parker's strength has been somewhat overtaxed of late. No wonder. To the care of the 'City Temple' he has recently been adding the care of all the churches. To his pastoral work he has been adding a literary production of itself enough for a single man. But if he has been straining his

physical strength, he has been losing none of his intellectual vitality. Dr. Parker writes and writes, yet he never says what others have said, he rarely even says what he himself has said already.

Professor Agar Beet has now republished a series of articles which recently appeared in *The Expositor on The Immortality of the Soul* (Hodder & Stoughton, crown 8vo, pp. 115, 2s.). He calls his book 'A Protest.' It is a protest against the doctrine that the soul of man is naturally immortal. Dr. Beet does not believe that the soul of man is immortal. He denies that the Bible teaches so, or that the Church has a right to ask us to believe so. And he concludes that the notions of endless punishment of the lost will simply fall away so soon as the belief in man's natural immortality is surrendered.

MESSAGES OF THE OLD TESTAMENT. BY THE REV. GEORGE H. C. MACGREGOR, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 178. 3s. 6d.)

Each book is treated separately, and all the books are treated from Genesis to Chronicles, while the prophet Joel is added at the end. Mr. Macgregor was an ornament of the Keswick platform, and also a higher critic. He believed that the Bible was made for man, and not man for the Bible, and he did not even find it necessary to keep his criticism and his evangelicalism in separate compartments. He found different documents in the Hexateuch, but he found in every one of them the God and Father of our Lord and Saviour Jesus Christ. It is not as a fragment of human history that he treats each of these historical books. It is as a step in the revelation of the grace of God in Christ.

FLOOD-TIDE. BY THE REV. G. H. MORRISON, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 303. 5s.)

This volume contains eight and twenty short Sunday evening sermons. They are not evangelistic. Mr. Morrison assumes that those who 'attend in the evening' have an interest in Christ. He further assumes that they are ready to follow Christ more fully, or at least be more practically religious. And his purpose is first to retain their interest in the Sunday evening service, and second to persuade them to a fuller life of love and service. The subjects are well chosen and sometimes arresting, as 'The Ministry of Sur-

prise.' The texts are sometimes unusual, as 'He stayeth His rough wind in the day of the east wind,' and always memorable. The style is so faultless that the hushed audience knows that one word lost will mar the impression. But their strength is in their brotherliness. It is a strong brother speaking to others who are not so strong; but it is always a brother.

The new volume of the Century Bible is *The Pastoral Epistles*, by the Rev. R. F. Horton, M.A., D.D. (Jack, pp. 196, 2s. net). It is the commentary of a preacher, of a preacher who is also a scholar. Now, when a preacher who is also a scholar is restricted in space he produces the best possible commentary. The unsurpassed interest of this little book is partly due to Dr. Horton's unsurpassed clearness of expression, but mainly to the fact that he mentions nothing that he is not interested in himself. The authenticity of the Pastoral Epistles is discussed in the introduction and on almost every page of the commentary itself, but the oftener it returns upon us, the more we get interested in it.

THE EARLIEST GOSPEL. BY ALLAN MENZIES, M.A., D.D. (*Macmillan*. 8vo, pp. 318. 8s. 6d. net.)

Why is it that St. Mark has so many commentators, and St. Matthew so very few? Quite recently we received both Gould and Swete on St. Mark, and here is Menzies now, while there is no scholar's commentary on St. Matthew in existence in our tongue. We do not grudge St. Mark the honour; we do not regret that even after Swete and Gould Professor Menzies has published his thoroughly original, incisive, and instructive volume.

Its method is this. There is first an Introduction of fifty pages, which begins with the Synoptic Problem and ends with Papias. It is written straight on, being occupied from first to last with the questions of authenticity. Then follows the Commentary. A corrected Greek text is found at the top of one page and a new English version at the top of the opposite page, throughout. The notes belong mostly to historical criticism. They are occasionally interrupted by an excursus on such a subject as demoniacal possession.

St. Mark's Gospel is treated as a piece of literature pure and simple. Professor Menzies is as free from theological (shall we dare to say

Christian?) prepossession as it is possible for a man to be whose hope is in Christ. This the most casual reader will perceive, for every sentence even of the translation reveals it. Dr. Menzies makes this impression deliberately. His aim is to enable us to read the earliest Gospel without putting on the spectacles of Church History. If he could he would let us read it as if we had never heard of the Resurrection of Christ from the dead.

This commentary, therefore, is not written 'for edification.' Homiletics Dr. Menzies abhors. The pulpit is not in all his thoughts. Even if he makes preaching more difficult he does not care. That is your business. His business is to help you to read St. Mark's Gospel unfettered or unfurnished by anything that St. Mark, or any other Gospel, has done for the world. Professor Menzies has passed a self-denying ordinance almost as surprising as that of the apostle who was content to be anathema from Christ for his brethren's sake. And we do not hesitate to say that, whether intentionally or not, he has thereby himself become a most potent preacher of the Gospel. For who will resist the evangelical persuasiveness of this 'earliest Gospel' when read without prepossession?

There is no need for the visitors to Keswick to carry note-book and pencil with them now. An official report of every speech delivered is published every year at the Keswick House in Paternoster Row (Messrs. Marshall Bros.), under the title of *The Keswick Week* (2s. net). The volume for 1901, besides the usual introduction, contains an appendix called 'After Keswick,' by the Rev. J. R. Macpherson, M.A.

TWO STUDIES IN THE BOOK OF COMMON PRAYER. BY T. W. DRURY, B.D. (*Nisbet*. Crown 8vo, pp. 155. 3s. 6d.)

The first study is on 'The Lord's Prayer in the Liturgy,' the second is on 'The Witness of the Successive Revisions of the Book of Common Prayer as to the Practice of Non-Communicating Attendance.' The first study, in spite of all that has been written on the Lord's Prayer, in spite even of Dr. Chase's volume in the 'Cambridge Texts and Studies' on *The Lord's Prayer in the Early Church*, possesses a value of its own. For the Principal of Ridley Hall has confined himself

to the liturgical history of the Lord's Prayer. It is therefore strictly a study in liturgics, a department of theology that is only beginning to receive adequate attention. The second study is still more limited in scope, and perhaps also more ephemeral in interest. Both are strictly historical. The facts are here; dogmatical and polemical considerations are not here.

THE MODERN MISSION CENTURY. BY ARTHUR T. PIERSON. (*Nisbet*. 8vo, pp. 517. 10s. 6d.)

Dr. Pierson's pen is the pen of a ready writer. Book follows book in rapid succession. His subject is foreign missions. There is no subject upon which books can be more easily written in these days. It is a subject which the most prolific writer need never fear to exhaust.

Dr. Pierson's latest book is a history of the foreign missions of the nineteenth century. It is a history with a purpose. The purpose is to show that foreign missions are in God's hands—their ups and downs, their failures as well as their successes. The book is divided into twelve parts, and each part is divided into three chapters. It is a trifle mechanical this, and Dr. Pierson has not always resisted the temptation to 'pad' a little in order to gain his twelve times three. But so fertile is the subject that, for once he has had to make up, he has ten times had to cast away most interesting facts, and be content with a mere selection.

Probably the least popular, but we think the most valuable, part of the book is the seventh, which goes by the title of, 'They that handle the pen.' It is an appreciative account of the modern literature of missions. It is not exhaustive, and it is not critical, but it serves as a useful guide to a rapidly increasing, and already almost unmanageable, branch of literature.

Some popular discourses on *Naaman, the Syrian Soldier*, by the Rev. W. Lyon Riach, M.A., have been published by Messrs. Oliphant, Anderson & Ferrier (crown 8vo, 128, 2s. 6d.).

Messrs. Oliphant, Anderson & Ferrier are the publishers of a series of 'Little Books for Life's Guidance' (1s. each). The latest issue is *The Kingship of Self-Control*, by W. G. Jordan.

ONESIMUS. BY C. E. CORWIN. (*Oliphant, Anderson & Ferrier*. Crown 8vo, pp. 332. 5s.)

Stories that are founded on Scripture may not be to the taste of all of us, but they find a great and sometimes deeply-moved audience. No doubt they serve a purpose beyond their theft of time, giving to some, fiction though they are, their first sense of the reality of the scenes and persons that are presented in the old-fashioned language of the Bible. The author of *Onesimus* has striven to be true to the warp and woof of history. He has succeeded in occasionally thrilling and always interesting his readers.

THE SIGN OF THE CROSS IN MADAGASCAR.

BY J. J. KIPPIN FLETCHER. (*Oliphant, Anderson & Ferrier*. Crown 8vo, pp. 309. 3s. 6d.)

The magic name of Madagascar will give this book a chance, the book itself will do the rest. It is not a dry diary of events, it is not a formal history. Where the heroic deeds done in Madagascar for Christ have already been told with sufficient fulness to make their heroism manifest, they are taken as they are; where they only remain in a meagre list of martyrs' names, they have been worked up into a connected and living story. You may call it a work of fiction if you will, the author is not afraid to call it so; but the only fiction is the introduction of human interest and connexion into mere names and disconnected memories.

PRAYER. BY THE REV. A. F. DOUGLAS. (*Oliphant, Anderson & Ferrier*. Crown 8vo, pp. 284. 3s. 6d.)

'Tennyson,' says Miss Weld, 'was pre-eminently a man of prayer, and as he told me shortly before his death, never had one earnest prayer of his failed to receive an answer.' Mr. Douglas quotes those words as a motto for his book. No motto ever expressed the purpose of a book more fittingly. He believes in prayer. He believes in private prayer, in family prayer, and in public prayer. And he believes that no sincere prayer was ever uttered anywhere without receiving an answer. 'More things are wrought by prayer than this world dreams of.' Perhaps there are more men of prayer, like Tennyson, than this world dreams of. But how pitiful it is that, after all, the things that are wrought by prayer are not more and greater than they are. For not only are the promises attached to prayer boundless of grace, but every prayer, as Mr. Douglas demonstrates, brings sure and surpassing blessings.

MINISTERIAL LIFE AND WORK. BY J. S. WILSON, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 192. 3s. 6d.)

No men are offered more advice, and no men accept less of it than ministers. The reason for so much good advice being offered is that it is so easy to be a minister, so easy to be a better minister than those we know. The reason why so little is accepted is that every minister knows that whatever happens he must be himself. Nevertheless every wise minister listens to every word of advice that is offered to him. This book recognizes that a minister must be himself, and seeks to offer such advice, and such advice only, as may make him so. It deals with essentials. It leaves details to every individual. If ever the writer's own peculiarities or preferences are mentioned, they are mentioned as illustrations, not injunctions. In things indifferent it is always stated that a minister must make his own choice.

THE UNACCOUNTABLE MAN. BY THE REV. D. J. BURRELL, D.D. (Manchester: *Robinson*. Crown 8vo, pp. 310. 3s. 6d. net.)

The Unaccountable Man is the Lord Jesus Christ. The text is 'What manner of man is this?' and that short sermon which opens the book is as striking an apology for miraculous Christianity as you will find within the space. First of all Dr. Burrell lays out the items upon which we are all agreed. 'We are all agreed,' he says, that He was the best, the wisest, the mightiest, the most magnanimous of men. He quotes the words with which Renan concludes his *Vie de Jésus*, and they are worth quoting again: 'Whatever may be the surprises for the future, Jesus will never be surpassed, his worship will grow young without ceasing; his legend will call for tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus.' But now Dr. Burrell finds an unknown factor. He finds it even in the goodness, the wisdom, the might, and the magnanimity of Jesus. He was not simply better than others, *primus inter pares*; He is alone in His goodness, and in all the rest. And then, in the third place, and most wonderful of all, Jesus *claims* to be alone in His goodness and in all the rest. It is a striking sermon, you see, and the sermons are almost all striking. Dr. Burrell is a great preacher.

THE FIVE BOOKS OF MOSES IN MODERN ENGLISH. BY FERRAR FENTON. (*Partridge*. Crown 8vo, pp. 213. 2s. 6d. net.)

Mr. Ferrar Fenton's purpose is to translate the whole Bible into modern English. He has already translated the New Testament. This is the first volume of the Old. We are sceptical of new translations, more sceptical of those done by a single hand, most sceptical of new translations into modern English. But Mr. Ferrar Fenton's work is gradually removing all prejudice, and will stay. That it is modern, whatever else, the following example will show:—

'Numbers x. 1-5: The Ever-living also spoke to Moses commanding, Make two silver gongs for yourself. Make them concave, and use them to call the Parliament, and to prepare the camp for marching, so that when you beat them all the Parliament will know how to come to you at the door of the Hall of Assembly. And if you beat one of them the generals and colonels of the regiments of Israel will know to come to you. When you beat an Arise, then the divisions of the camp on the east shall march.'

In the series entitled 'The Westminster Biographies' appears an appreciation of *George Eliot*, by Clara Thomson (Kegan Paul, pp. 132, 1s.). The most intimate students of George Eliot's life and works should read the little book, for it contains independent information. We doubt the wisdom of exalting George Eliot at the expense of Mrs. Lewes, but there is no other adverse criticism which the delighted readers of the book will make.

THOUGHTS FOR THE SUNDAYS OF THE YEAR.

BY THE RIGHT REV. H. C. G. MOULE, D.D.  
(*Religious Tract Society*. Crown 8vo, pp. 256. 3s. 6d.)

The Bishop of Durham is dead: long live the Bishop of Durham! One evangelical mystic is followed by another. Dr. Moule's writings may touch fewer thinkers than Dr. Westcott's, but they touch more men, and assuredly more women. He sees as far, but he is more timid in expression than Dr. Westcott was. When he does express himself, however, his meaning is unmistakable. It is, perhaps, because of his greater timidity that he is also more consistent. These two things—perfect clearness of thought and perfect evangelical consistency, make and maintain his great popularity.

His latest will be his most popular book. At such a time as this, a more acceptable gift no one could give.

'LIFE' IN ST. JOHN'S GOSPEL. BY THE REV. J. GURNEY HOARE, M.A. (*S.P.C.K.* 12mo, pp. 88. 1s.)

This study in Biblical Theology is an example for other students to follow. But Mr. Hoare's purpose is not literary. It is evangelical. He does not wish to show men how to study, but to teach them how to live. It is an earnest and even popular appeal to receive Him who is the Life and to abide in Him.

ON THE PATH OF PROGRESS. BY H. L. JACKSON, M.A. (*Elliot Stock*. Crown 8vo, pp. 96. 2s. 6d.)

There are many things wherein the Church of England needs reformation. Mr. Jackson sees them and speaks out about them. For he has been in Sydney and is able to look at the Church of England almost as an outsider. He speaks out about them in words that will be easily understood by the common people. So he must be a dangerous man. But it will be better to reform the things than to persecute Mr. Jackson. If some of the things really do not need reformation, he can do them no harm.

Mr. Stockwell has commenced to publish a new series of volumes under the title of 'The Free Church Pulpit.' The first volume is entitled *Apocalyptic Sketches*, the author is Dr. Monro Gibson (crown 8vo, pp. 146, 2s. 6d.). A better beginning could scarcely have been made. Dr. Monro Gibson is a great preacher, and in the Book of Revelation he is at his greatest. His sermons recognize the immense change that has come over the interpretation of this book, through the study of apocalyptic literature in general; and yet they bring home the great mystery to heart and conscience without any loss of the old-fashioned unction.

The Sunday School Union has published the volumes for 1901 of its ever welcome and ever more welcome magazines, *Young England* (5s.) and the *Child's Own Magazine* (1s.). They are edited with much sympathy, and can be recommended without reserve.

Misconceptions of the Eastern Church, its position and teaching, which seem so prevalent in England ought to fall away from one who reads *The Greek Catholic Church*, by R. B. C. Sheridan (Williams & Norgate, 16mo, pp. 70, 1s.).

*New Tunes to Favourite Hymns*, published for the author, Constantia A. Ellicott, by Messrs. Novello, is a pleasant addition to a favoured field of composition. The tunes are for words in *Hymns Ancient and Modern*, and will find favour as agreeable alternatives to the customary airs.

The settings for 'The Day of Resurrection' and 'Joy! because the circling Year' are perhaps the best of the collection, but there is throughout the series almost a uniform richness and delicacy of harmonization. An occasional Wagnerian boldness of modulation, as, for instance, that occurring in the second line of 'O praise our great and gracious Lord,' will necessitate careful rendering on the part of a choir.

### The New 'International.'

DR. BIGG is not the only man whom a 'Bampton Lecture' has made famous, but we cannot recall another who sprang so suddenly to such a height of fame as a scholar and expositor as Dr. Bigg did by his Bampton Lecture on *The Christian Platonists of Alexandria*. His choice as the expositor of *St. Peter and St. Jude* in the 'International Critical Commentary' was received with universal satisfaction as soon as it was announced. The commentary will undoubtedly lift his reputation higher still. Dr. Bigg is an Oxford man, but it suggests and represents the great Cambridge school of exposition, and of that school most especially the work of Hort. Perhaps it should be said that, laying this work beside Sanday and Headlam's *Romans*, he has materially assisted in the establishment of an Oxford school of scholarship, which in fineness of workmanship and fearlessness of consequence is to carry the exposition of the New Testament one step nearer finality.

<sup>1</sup> *The International Critical Commentary: A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*. By the Rev. Charles Bigg, D.D. T. & T. Clark, 3vo, pp. 362. 10s. 6d.

Many things in the Introductions to the three Epistles dealt with or in their interpretation invite discussion. Let one suffice. After Dr. Chase's great searching articles in the *Dictionary of the Bible*, it will come as a shock to some, a surprise perhaps to all, that Dr. Bigg should reach the following conclusions regarding 2 Peter: The Second Epistle of Peter is older than Jude; (2) it belongs to the same school of ecclesiastical thought as 1 Peter; (3) it contains no word, idea, or fact, which does not belong to the apostolic age; (4) traces of the second century are absent at those points where they might have been confidently expected to occur; (5) the style differs from that of 1 Peter in some respects, but in others, notably in verbal iteration and in the discreet use of Apocrypha, resembles it; and (6) these facts are best explained by the theory that the Epistle is really the work of St. Peter, but that a different amanuensis was employed.

### 'The Jewish Encyclopaedia.'

THE first volume of a great undertaking called *The Jewish Encyclopaedia* has now been published, and we have had time to examine it. The twelve volumes of which the work is to consist will cover the whole Bible, and continue the history of the Jews down to the present day. They will contain biographies of all notable persons belonging to the Jewish race and descriptions of all places with which Jews have been in any way associated. They will also explain Jewish manners and customs, political, commercial, religious, and literary, throughout the history and geography of the world.

This gigantic programme has been conceived by Dr. Isidore Singer, who, after some difficulty, found in Messrs. Funk & Wagnalls a firm of publishers willing to take the risk and meet the enormous outlay. Dr. Singer is assisted by an editorial board consisting of twelve scholars, each of whom is responsible for some particular department of study. He himself has special charge of the department of Modern Biography from 1750 till 1901. In addition to these thirteen departmental editors, there are two boards of consulting editors, one American, the other foreign. The American board contains fifteen names, the foreign twenty-nine. Most of these editors are contribu-



tors, but there are also contributors who are not editors.

The first volume contains 685 pages of text, in addition to 37 of preliminary matter. It ends with the word APOCALYPTIC. The size is imperial octavo, and there are two columns to a page. The space seems thus sufficient. And as the volume is examined, the conviction settles in one's mind that the space has been carefully used, and that the work is one of first-rate importance. It is not a Dictionary of the Bible. That mistake would misjudge and possibly condemn. The Bible, as has been said, is covered, but the persons and places are discussed not because they are in the Bible but because they are Jews or have to do with Jews. After a short account of what the Bible says on Abraham, for example, there follows a long account of what is said about him in Rabbinical and Mohammedan literature.

The Encyclopædia is not to be a mere record of tradition. It seeks to reach the historical and poetical truth throughout the whole course of Jewish life and literature. And to that end men are set to limited tasks, and apparently encouraged to sift thoroughly and be scientific. There are no fewer than four articles on Abraham. First the 'Biblical Data' are furnished in a simple narrative by Dr. C. J. Mendelsohn; next an account is given of Abraham in 'Apocryphal and Rabbinical Literature' by Dr. Kaufmann Kohler; then Dr. Gottheil writes on Abraham in 'Mohammedan Legend'; and finally 'The Critical View' is presented by Professor Toy.

We shall not discuss details at present. It is enough to direct attention to this highly courageous and undoubtedly competent effort to place within our reach, for the first time in history, a full record of the manifold activity of that race which, if not destined, seems determined, to live as long as man, and which never ceases to possess for other races of the earth the most absorbing interest.

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### A New Shakespeare.<sup>1</sup>

A NEW Shakespeare. Are there not editions enough yet? Has not every variety of taste in

<sup>1</sup> *The Works of William Shakespeare.* Westminster: Archibald Constable & Co. Twenty vols. 50s.

the readers of Shakespeare yet been satisfied? Have not all the possibilities of paper and printing and binding and editing and illustrating been exhausted? It does not appear so. It is like the race between offensive and defensive engines of war. No sooner is the highest demand of Shakespearean taste gratified than a new appetite is born, and artists and editors and printers and publishers have to set their wits together to meet it.

The taste at present runs in the direction of clear type and good illustrating. The Shakespeare that most pleases is the Shakespeare that has these things in their highest perfection, and at their lowest price. Editing is of less account. Perhaps the editing of Shakespeare has been overdone. Perhaps we have been so worried with interminable and irrelevant 'notes' in our schooldays, that the most beautiful edition of Shakespeare is marred to our eyes, if it is greatly edited.

The new edition which Messrs. Constable have published is not over-edited. It consists of twenty volumes. Each volume contains two plays. Each play ends with a glossary, sufficient and yet rarely running over two pages. And each play has a few pages of 'notes,' which are wholly textual. Now that is really all the editing that Shakespeare needs. His obsolete, and still more his obsolescent, words have to be explained to us; and any important various reading has to be mentioned. We ought to do all the rest ourselves. For however obscure his old English words are, his thoughts are never obscure; and it is much better for all of us to discover his meaning with as little external aid as possible.

The type of this edition is large and clear, and thrown out boldly by the pure white paper; and the page is broad enough to take in a long line of it easily. This is very restful to the eye. Though there is the minimum of annotation, the utmost care has been taken to prevent misprints. And it is an evidence of the thought that has been spent on the volumes throughout, that while the pages which are of no use are given below, the name of the play, the act, and the scene appear at the top of every outer margin.

But the most distinguishable feature of Messrs. Constable's Shakespeare is its illustrations. They are not numerous, but they are good. There is spirit and originality in every one of them. And,

most significant of all, they are always in colour. Thus have these publishers anticipated a taste that is but forming. The time is at hand when no illustrations will please that are not coloured. And rightly. Why should we be satisfied with the dull grey in a copy which makes us shiver in nature

herself? Good illustrations in colour are but beginning to be seen. The time is at hand when every eye will be charmed by them.

The twenty volumes are packed in a case. They form a handsome set, the fair beginning of a library.

## The Question of the Unity of Isaiah.

By PROFESSOR ED. KÖNIG, M.A., D.D., BONN.

### I.

THIS question has recently formed the subject of a study by Professor W. H. Cobb in the *American Journal of Biblical Literature* (1901, pp. 77-100). The delightful spirit which pervades his discussion is itself a sufficient claim to the interest of a wider circle. The tone he adopts possesses a sympathetic quality which readily awakens a similar tone in the mind of the reader, and the sweep of harmony makes him almost forget the dissonances of the learned strife. But, in addition to this, the subject of discussion is itself of such importance that any attempt to shed new light upon it can reckon upon commanding the widest interest. Hence I take the liberty of submitting to the readers of THE EXPOSITORY TIMES a critical examination of the article in question.

Professor Cobb sets out with the correct hermeneutical principle that a prophecy can be fully understood only by having regard to its historical background. We may remark in passing that Luther long ago expressed himself on this point with admirable clearness in the Preface to his Commentary on Isaiah.<sup>1</sup> But, Professor Cobb continues, this historical situation must not be distorted, and this he believes to have been done with chaps. 40-66 of Isaiah. Up till a few years ago Cyrus was made to pervade not only Western Asia, but also all the second part of the Book of Isaiah. He was, further, presented as a Zoroas-

trian monotheist, who out of pious zeal for the one God overthrew the idols of Babylon, allowed the Jewish exiles to return to their homes carrying their sacred vessels with them, and built a new temple in Jerusalem at his own expense. But what a modification of the views regarding the founding of the Persian Empire has taken place in consequence of the discovery of the inscriptions of Cyrus and Nabuna'id! From these we learn that Cyrus was no monotheist. Whereas Nabuna'id neglected the cult of the gods of Babylon, Cyrus reinstated it with splendour. So far from ascribing his victories to Jahweh, he attributes them to the Babylonian god Marduk (the O.T. Merodach).

In reply to all this I would point out that the reducing of the importance of the rôle played by Cyrus in Is 40-66 to its proper limits does not mean *banishing him entirely* from these prophecies. If his importance undergoes 'shrinkage,' to use the expression of Professor Cobb, it is not thereby reduced to *nothing*. In making the 'shrinkage of Cyrus' the theme of a burning question, Professor Cobb should not have forgotten to propose as a second prize-question, whether the last twenty-seven chapters of Isaiah contain *no* reference at all to Cyrus. Above all, he should not have neglected to answer this question himself. But instead of this, he immediately proceeds to give to these chapters a different historical background.

The historical situation contemplated in the words of Is 40 ff. is, according to Professor Cobb, that described in chap. 37. This is, of course, a very natural supposition, yet the question arises whether it does justice to the text.

What are the circumstances of the period

<sup>1</sup> His words (*Exegetica opera Latina*, vol. xxii. p. 4) are: 'Ad prophetas intelligendos maxime necessarium est nosse quae tum negotia apud Judaeos agitata sint, quis reipublicae tum status, quales hominum tum animi, quae consilia fuerint tum finitimis populis, cum amicis et contra inimicos, inimicis autem quae tum religionis fuerit forma,' etc.