

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

Testament theology, as a development of germinal ideas supplied by Christ's self-witness, is one that cannot be carried out. Nor, even if it could, would it safeguard any interest of faith. Christ is

not a philosopher or a theologian, but a Saviour. Principal Fairbairn is the advocate of a Christocentric theology, but such a theology cannot be constructed on the lines laid down in his book.

At the Literary Table.

MATTHEW ARNOLD.

THE third volume of the new issue of the 'English Men of Letters' is *Matthew Arnold*. It is written by Mr. Herbert W. Paul.

Mr. Paul knows too much about Matthew Arnold. Messrs. Macmillan should have gone to some writer who knew less. Mr. Paul knows so much that he simply sits down and writes and writes. He does not arrange his matter, nor does he consider whether he is giving us a whole conception of Matthew Arnold or only bits of a conception. As a matter of fact he gives us only bits. And he repeats himself. He repeats himself so frequently that it becomes a joke. The last paragraph of his book begins in this way: 'The great fault of his prose, especially of his later prose, is repetition. He had, like Mr. Brooke in *Middlemarch*, a marked tendency to say what he had said before.' Mr. Paul makes this statement five times in the course of writing his little book. He also has 'a marked tendency to say what he has said before.' On p. 42 he introduces the subject; on p. 61 he speaks of 'productions which show even for the first time that tendency to the undue repetition of words and phrases which afterwards became a vice of his style'; on p. 79 he discovers 'the first conspicuous instance of a fault which grew upon Mr. Arnold until at last it almost destroyed the pleasure of reading his prose. I mean the trick of repetition'; on p. 133 he says that a certain phrase 'was in bad taste, and the needless repetition of it is most wearisome. Repetition is the besetting sin of Mr. Arnold's later prose.'

Yet, in spite of the repetitions that are in it, in spite of its fragmentariness, in spite of the supposition that all his readers know Matthew Arnold as well as he himself does, Mr. Paul's book is excellent reading. No one who has an interest in English literature, in modern speculative theology, or in Matthew Arnold, should miss it.

The surest way of making good this judgment will be to quote a page. Let it be out of the chapter which airily discourses on Matthew Arnold's theology—

'No man, says Mr. Arnold, who knows nothing else knows even his Bible. The sentiment is familiar; and Mr. Rudyard Kipling has performed a variation upon it in his celebrated but fallacious inquiry, What can they know of England who only England know? The answer to Mr. Kipling is, Everything, if they read the newspapers. Mr. Arnold was aiming at Mr. Spurgeon, but he hit Bunyan without meaning it. If stupid people would read the Bible less, and clever people would read it more, the world would be much improved. The objects of Mr. Arnold's just scorn were not really men who confined themselves to the Bible, but those who tried to serve God and Mammon. Such, for example, was a late Chairman of the Great Western Railway, who quoted to the workmen at Swindon the beautiful sentence uttered to him every morning by his mother, when he went to work on the line: "Ever remember, my dear Dan," said the good lady, "that you should look forward to being some day manager of that concern." The words of the Gospel were fulfilled in Dan. He had his reward. He did become manager of that not very well-managed concern. He was outwardly more fortunate than the secretary of the insurance company, who committed suicide because he laboured under the apprehension that he would come to poverty, and that he was eternally lost. Against the vulgar degradation of religion, as unchristian as it is gloomy and sordid, implied in these awful words, Matthew Arnold set his face, and so far he followed the teaching of Christ.'

THE TESTAMENT OF OUR LORD.

At last we have the *Testament of our Lord* in a worthy English edition. The editors are Professor

Cooper of the University of Glasgow, and A. J. Maclean, M.A., F.R.G.S., sometime Dean of Argyll and the Isles. The publishers are Messrs. T. & T. Clark, who have issued the book in such a way that it will fit into 'The Ante-Nicene Christian Library.'

The editors have done their work thoroughly and well. First, they have given a list of the modern literature on the *Testament* and its like. Next they have described the *Testament* itself, its character, its MSS, the parallel literature, its supposed Montanistic original; its theology and characteristics; and its date. Then comes the *Testament* itself, in beautiful clear type. It is followed by Notes, historical and liturgical, and two Appendixes, the one on 'The Abyssinian Anaphora of our Lord,' the other 'The Last Chapter of the Arabic Didascalia.' The volume is made complete by an Index of Texts and an Index of Subjects and Authors.

The *Testament* of our Lord, says Professor Cooper, in his preface, 'is one, and not the least interesting, of a series of writings, whereof the *Didache* or *Teaching of the Twelve Apostles* is the first, and the so-called *Apostolic Constitutions* one of the last, whose aim seems to have been to provide the clergy of the Early Church with a manual of their duties, and especially with directions for the proper fulfilment of the offices of Public Worship.' He adds that a special historical importance belongs to the *Testament*, because it is 'the production of the very period—the very moment, we may say—when the great transition in the Church's fortunes, from Imperial persecution to Imperial favour, was leading to the inevitable transformation of her buildings and her services to suit her altered circumstances.' Doctrinally, again, the *Testament* is of intense interest, because 'it vibrates with the pulsation of the great controversies—Arian, Macedonian, Apollinarian—through which the Church was passing, or into which she was just about to pass.' But above all this, the *Testament* is 'a veritable mine at once of devotional expression and liturgical lore.'

Let us illustrate the last statement, quoting this

Prayer of Ordination of a Deacon.

O God, who didst create all things, and didst adorn [them] by the Word; who dost rest in the pure ages; who didst minister to us eternal life by thy prophets; who didst enlighten us with the light of knowledge: O God, who doest great things, and [art] the Maker of all glory; Father

of our Lord Jesus Christ, whom thou didst send to minister to thy will, that all the race of mankind might be saved; and didst make known to us and didst reveal thy Thought, thy Wisdom, thine Energy, thy beloved Son, Jesus Christ, the Lord of light, the Prince of princes, the God of gods; give the spirit of grace and earnestness to this thy servant, that there may be given to him earnestness, quiet, strength, power to please thee; give him, O Lord, as a worker in the law without shame, kind, a lover of the orphans, a lover of the pious, a lover of widows, fervent in spirit, a lover of good things; and enlighten, O Lord, him whom thou hast loved and chosen to minister to thy Church, offering in holiness to thy holy place those things which are offered to thee from the inheritance of thy high priesthood; so that ministering without blame and purely and holily and with a pure conscience, he may be counted worthy of this high and exalted office, by thy good will, praising thee continually, through thy Only-begotten Son, Jesus Christ our Lord, by whom [be] praise and might to thee for ever and ever. Amen.

THE HOME AND SCHOOL LIBRARY.

Mr. John Murray's 'Home and School Library' was a happy conception. And in Mr. Murray's hands—one might say in the hands of its editor, Mr. Laurie Magnus—it was not likely to descend to mere amusement. The volumes before us are all sufficiently light for holiday reading, but they are also instructive enough to belong to the science of education. They are: *Plato's Republic*, by Lewis Campbell, M.A., LL.D.; *The Face of Nature*, by the Rev. C. T. Ovenden, D.D.; and an *Introduction to Poetry*, by Laurie Magnus, M.A.

Mr. Magnus—to look at the third for a moment—has written a clever and original book on Poetry, with the half of which no one will agree, though the whole of it every one will read and enjoy. Poetry is so much a matter of taste, as indeed everything is, except taste itself. That is to say, given that native (for it can never be acquired) sense of the fitness of things which we call taste, and then taste may be exercised most variously. What we then call lapse of taste is only variety of taste, and may be finer in its quality than our own.

A week or two ago (it was on the 6th September) a reviewer in the *Pilot* took Hazlitt to task for not seeing 'the curious lapse of taste, which led Milton to write with two immortal lines, others which are commonplace lines with a tinge of vulgarity'—

Bring the rathe primrose that forsaken dies,
The tufted crowtoe, and pale jessamine,
The white pink and the pansy freak'd with jet,
The glowing violet,
The musk-rose, and the well-attired woodbine.

And lest we should not know where the tinge of vulgarity is to be found, in perfect taste he cries, 'O horror! the *well-attired* woodbine! in the latest Paris fashion, like Solomon in all his glory.' And he is not even original in his taste.

Mr. Magnus has much to say about the diction of Poetry. He criticizes Browning's diction, sometimes severely. So does Mr. Stopford Brooke in his new book on Browning. But Mr. Magnus and Mr. Brooke do not agree, and the Browning admirer has a word to say to both. We all know what poetry is, but we do not all agree on what is poetry.

Yet this is a book for the Home and the School. If we do disagree, it is within due range.

JOHN MACKENZIE.

There is no man with whom the history of Bechuanaland is so closely identified as the Rev. John Mackenzie, Resident Commissioner under Her Majesty's Government, and Missionary under the direction of The London Missionary Society. His biography has been written by his eldest son, the Rev. W. Douglas Mackenzie, M.A., Professor of Systematic Theology in the Chicago Theological Seminary, and published by Messrs. Hodder & Stoughton. It is of interest to two great classes of readers, the political and the Christian—pity it is that they are two and not one—and it must be read by both. We should greatly discount any man's judgment on South African politics who had not read either John Mackenzie's own works or this biography, in which John Mackenzie's plans and purposes are set forth with such freedom from self-consciousness. And we should know that he had missed one great opportunity of seeing what patience and what power the man of affairs can exercise who is also a Missionary of the Cross.

It is not necessary for obtaining the good there is in the book that a man should agree with John Mackenzie's politics. Mr. Stead loved him, Mr. John Morley admired him, yet the policy of John Mackenzie was the policy these men have set their faces against like a flint. Indeed, it is not the policy nor its present triumph that gives the book its worth. It is the unwearied spirit of well-doing which this great man was able to manifest right through his long and most intimate connexion with the politics of South Africa.

One can easily understand the pride of a gifted son in so gifted and generous a father. Yet the book is no panegyric. It may be that when we are less thrillingly interested in South African politics, the political parts of this biography will thrill us less; but it can never cease to be reckoned a great biography, for it has the undying merit of presenting a vivid portrait of a great Christian statesman.

Books of the Month.

THE BOOK OF JUBILEES. By R. H. Charles, D.D. (*A. & C. Black*).—Professor Charles always provokes unto thinking. It does not matter what he writes upon. For the most part he writes upon subjects which are reserved for the love of the very few, like the *Book of Jubilees*. But sometimes he deals with subjects that move the vast multitude, as in his Jowett Lectures on *Eschatology*. It does not matter. He always provokes unto thinking. It is his own alert mind that does it. It is his determination to count nothing as settled, to agree with nobody if he can possibly differ, and by differing get nearer the truth and make progress. The consequence is that we often differ from him—when we know enough to differ. And we always think.

What a revolution these studies of Dr. Charles and his like have made in our knowledge of the New Testament. New facts? Yes, in plenty, but more than that, a new atmosphere, a new mind almost, with which to go to the study of the New Testament.

His work is never final. But it is always the best work for the time. It is usually the best until he himself supersedes it. This is the only edition of the *Book of Jubilees* which any scholar in Britain or America would recommend. And even in Germany will they not see that this is as good as Littmann?

RICH AND POOR IN THE NEW TESTAMENT. By Orello Cone, D.D. (*A. & C. Black*).—'It is evident, then, that the standpoint of Jesus was radically different from that of the social reformer. The method of the one cannot be that of the other. The latter seeks to accomplish his object by readjustments of social relations. He aims to change the conditions of the

industrial world, the attitude of the employer towards the labourer, the relative shares of capital and labour in the product, and by various practical devices to diminish poverty and finally remove it altogether. This was not the manner of Jesus. He did not contemplate the slow development of society and the improvement of the condition of the poor by means of a long and painful wrestling with social problems. To Him the kingdom of God was at hand, and when it should come there would be no social problem.'

Then as to St. Paul: 'In striking contrast with the procedure of the primitive Christian community in Jerusalem, is the attitude of the apostle of the Gentiles toward the social question. Instead of the empirical enthusiasm of the first Christian Socialism, which evaporated before it could be permanently realized, and which has left no other result than a doubtful record in Acts, we have received from the reasoner Paul a few fruitful principles, out of which have proceeded issues that show him to have builded better than he knew.'

These quotations will indicate both Dr. Cone's conclusions and his attitude to the records he has to deal with. There is room enough for his book; its independence is very welcome. But it opens more questions than it closes; and on the whole it suggests materials for a doctrine of New Testament socialism rather than constructs it. The one serious criticism we should make, however, is that Dr. Cone misses the significance of Jesus, and so misses the meaning of some at least of His sayings. He misses the meaning of the advice to the rich young ruler to sell all that he had and give to the poor. It is not a question for him alone, it is for us all, and that precisely as it stands. It cannot be done? No; that is the very point and purpose of the command. What then? Yes, that we may ask 'What then?' and find Christ.

Professor Muss-Arnolt has issued through the Chicago University Press his Catalogue of *Theological and Semitic Literature* for the year 1901. Again it compels our admiration and amazement, so full is it and so accurate. How few are the scholars of this industry and accomplishment who would give themselves to such work! But now that it is done, every scholar should keep the volumes beside him. They will save him labour and enrich his resources.

There is just one improvement we should suggest. When a book is published in Britain, the British publisher's name should be given rather than that of the American importer.

THE PART OF RHEIMS IN THE MAKING OF THE ENGLISH BIBLE. By J. G. Carleton, D.D. (Oxford: *At the Clarendon Press*).—Much has been done, yet every student of the subject knows that much yet remains to be done, on the history of the Bible in English. It is a 'popular' subject and it has suffered from 'popular' writing. In reality there are few matters that demand more of the discipline of scholarship. Works like Westcott's, Lupton's in the forthcoming Extra Volume of the *Dictionary of the Bible*, and Dr. Carleton's before us, make real progress in our knowledge of it.

Dr. Carleton has confined himself to a small part of the subject. He has investigated the obligation which the Authorized Version owes to that published at Rheims in 1582. The bulk of his book is filled with tables. The first table gives the readings that are common to the Rhemish and Authorized Versions, but are not found in earlier versions. The second gives the Rhemish readings adopted in the A.V. margin. The third gives the readings common to Geneva, Rheims, and Authorized, but not found in other versions. These tables are preceded by an Introduction, part of which is historical and part analytical. The historical part sketches the life and work of the English translators; the analytical arranges the results of the comparative tables under special topics, as Vulgate-Latin influence, Archaisms, Concise Renderings. The work is done with accuracy and printed with art. Enough has been said to make it evident that Dr. Carleton's book is indispensable to every serious student of the English Bible.

JOSEPH AND MOSES. By the Rev. Buchanan Blake, B.D. (*T. & T. Clark*).—Another course of lectures on Bible characters? Not so. You are weary of Bible characters and courses, but this is new. Mr. Buchanan Blake hit upon a fresh idea when he wrote his books on *How to Read the Prophets*. Nothing has made the prophets so accessible to the average man. He has hit upon a fresh idea again. It came to him, he tells us, as he worked upon the prophets. He saw that the

historical portions of Scripture are also essentially prophetic, and that only when they are seen to be prophetic can they be properly appreciated 'as contributing to the development of religious truth and a fuller knowledge of God.' And then (for that of course is not original) came the call to set forth the prophetic teaching of the historical books 'in its own pure spiritual power.'

Round Joseph and Moses the prophetic portions of the narrative gather. It is a double narrative. There is first the narrative of Judah and then the narrative of Israel. Each narrative is given both in text and prophetic explanation, so that while we see the prophetic revelation we can also compare its reception in the case of two different histories. It is the Old Testament (after the labour of historical criticism has been given to it) seen in the simplicity and pure prophetic reception of the earlier time when these history books were not yet welded into one.

And especially it is God revealing His mind and will to men in that earlier time, revealing the great principles of righteousness and mercy, not in prophetic word, but in the much more touching and graphic illustration of the experience and discipline of life.

Have we come to the point as preachers when we desire to make a new start with the Old Testament? This book will enable us to make it.

MATRICULATION ENGLISH COURSE.

By John Briggs, M.A., F.Z.S. (*Clive*).—There is another name on the title-page, but needlessly: it is evident that Mr. Briggs is the author of the book, and deserves the credit for it. What is it? It is one of the University Tutorial Series, and its object is 'to help the learner to express himself simply, correctly, and naturally.' An unmistakable 'examination' atmosphere is around it. Much space is spent on paraphrasing and *précis*-writing; and there is a section on the reading of printers' proofs. In short, it is a book written to secure a good 'pass' in Higher English, and it will secure it.

PRIMITIVE SEMITIC RELIGION TODAY. By Samuel Ives Curtiss, D.D. (*Hodder & Stoughton*).—This book is the outcome of a fourteen months' tour in Syria and Palestine, added to four years' training in Semitism under Delitzsch at Leipzig, and twenty years' teaching of the same at Chicago. 'What you see is what you bring'—no,

what you see is what you know where to look for. Professor Curtiss knew. He has no time to write diaries of journeys, therefore he writes down inestimable illustrations of Bible manners and customs, and his book is full. The engravings, too, are inestimable. It is but the gleanings of the vintage which Dr. Thomson gathered in the *Land and the Book*, but Dr. Curtiss seems to be one of the best of the gleaners.

THE REPRESENTATIVE MEN OF THE BIBLE. By George Matheson, D.D., LL.D., F.R.S.E. (*Hodder & Stoughton*).—'A well of water springing up' is Dr. Matheson's spiritual mind, always fresh, always plentiful. In touch too with scholarship; not in advance, not too far behind; in touch, so that he may save devotion from the blame of intellectual idleness, and yet keep the critical under the thankful faculty.

Take Jacob: He calls him 'Jacob the Aspiring.' He has adjectives for all his 'Representative Men.' Jacob is a student who would be a minister, not yet for the love of the work but for the pride of it. Yet Jacob's desire is his response to God's election. And 'let us not forget that in Jacob's Bethel dream there is a penal as well as a pleasurable element. He pronounced the spot of the vision to be "a dreadful place." This indicates that in some sense the scene jarred upon him—that it was not in every place harmonious with his nature.'

Is that the meaning of 'How dreadful is this place'? The word 'dreadful' is dealt with in the *Dictionary of the Bible*. There it is shown that 'dread' and 'dreadful' have not the meaning in the A.V. that they have now. 'We may still say that we *fear* God, but we must not say that we *dread* Him, or that He is our dread, as in Is 8¹³, "Let Him be your fear and let Him be your dread," for dread has lost the sense of awe or reverential fear it once possessed, and signifies that which shocks or terrifies.'

Yet Dr. Matheson is right spiritually, as he always is. Jacob did shrink, the situation was out of harmony with his nature. For he was elect, and election means to privilege, not for one's self, certainly not for one's own security or ease, but for others; it is the choice of one to be, *through discipline*, a blessing to many. That is the election of the Bible. Any other would be immoral.

THE LIFE OF THE REV. JOSEPH PARKER, D.D. By William Adamson, D.D. (Glasgow: *Inglis, Ker, & Co.*).—The purpose of art is to give pleasure. This book gives pleasure. Why ask further the reason for writing a man's life in his lifetime? A work of art has always a reason for its existence. That reason is itself.

But this Life of Dr. Joseph Parker is also profitable. It is a preacher's life. It is to be read by preachers. They say that Professor Henry Drummond walked the streets of Edinburgh a whole evening to discover the secret of Dr. Parker's power. They say he did not discover it. Perhaps no one has discovered it. But what we see from this Life is that Dr. Parker preaches with all his heart and soul and strength and mind. He would have been great in business, in politics, in medicine. He would have done whatever he had to do with all his might. And when he went into the pulpit, which was his work on earth, he could not fail. Well, yes, there is one thing more a man must have who goes there. But Dr. Parker has it. 'I heard him,' said a woman after one of his services of power, 'I was close to the pulpit, driven to its very door by the press, and before he rose he was saying passionately, "Be near me, Lord; O Lord, be very near me every moment."'

No expense has been spared by the publishers; no pains have been spared by the biographer.

THE TRUTH OF CHRISTIANITY. By Major W. H. Turton, R.E. (*Jarrold*).—This is the fourth edition and the fourth thousand of Major Turton's book. It is a great success for an apologetic pure and simple, but the book deserves it. Major Turton most modestly speaks of it as 'compiled from various sources.' That really means no more than that he has read diligently, for the book is manifestly his own, and half its persuasiveness arises from its unity. There is a determination to give facts and reasons and never go beyond them, a determination that is carried right through to the end. He has read diligently, and he has read the right books. He has read for every new edition too. Ramsay is used for the latest, and used just as he should be. It is surprising that an officer, who was serving in South Africa when he wrote the preface to the latest edition, has found it possible even to notice the literature that was being published on his wide subject. Fair and firm, the book is sure to do good.

THROUGH ROMAN SPECTACLES. By the Rev. J. A. Clapperton, M.A. (*Kelly*).—The New Testament is not to be understood, says Mr. Clapperton, till you put on a pair of Roman spectacles. For the writers of the New Testament take it for granted that their readers are familiar with the Roman customs to which they refer. They may remark that the Passover was a feast of the Jews, but they do not explain the value of a 'penny.' Their readers *were* familiar; but we are not. And we have to put on such spectacles as Mr. Clapperton has furnished us here, when, lo! there is a new world of interest opened up to us in the familiar pages.

PRIESTLY BLEMISHES. By the Rev. W. C. E. Newbolt, M.A. (*Longmans*).—This volume follows *Priestly Ideals*. Its sub-title is 'Some secret hindrances to the realization of Priestly Ideals.' What are these secret hindrances? They are vanity, sloth, despondency, impatience, and self-neglect. As with *Priestly Ideals*, the book was delivered in chapters as Lent Addresses in St. Paul's. And assuredly Canon Newbolt has reckoned it part of his business to be plain. Under 'Vanity' he notices 'the vanity of little-mindedness' which is seen in the man who tries to do well only those things which he thinks he can do well. And again: 'There is a petition in one of the metrical Litanies in our hymn-book which we need to pray with all our heart, "From the love of our own way, save us, we beseech thee."' Occasionally, too, there is illustration that gives light. Canon Newbolt speaks often of the difficulty of prayer, and once he says its difficulty is sometimes due to distractions, which we must resolutely shut out, and he uses this illustration: 'Malarial fever, as we know, has now been traced to mosquito-bites, and immunity from its attacks depends practically on the protection of a few mosquito-nets.'

A CHRISTIAN APOLOGETIC. By W. L. Robbins, D.D. (*Longmans*).—This is a small book on a great subject. But Dr. Robbins has been wise enough to limit himself. He takes the existence of God for granted, and some other things besides. He sees that the essential thing in Apologetic is the Divinity of Christ. That granted, all else follows; that denied, nothing else can be called Christian. 'There is only one

question essential to the integrity of Christianity: Was Jesus Christ divine? That a man who respects reason and obeys its dictates can believe that He was, is the thesis which we are interested to prove.'

Dr. Robbins is reasonable, and yet he knows that reason can never make a man a Christian. Do not oppose it, he says, but do not rest all upon it. Think hard and constantly, but do not suppose that by hard thinking you can find out Jesus Christ. In the way of reasoning the most effective argument is the dilemma. This is Mr. Ballard's way. The 'Miracles of Unbelief' are greater than the miracles of the Gospels. This is Dr. Robbin's way also. 'If the Fourth Gospel represents Jesus as habitually emphasizing His eternal relationship with the Father, and puts into His mouth a clear statement of the glory which He shared with God before the foundation of the world, it is none the less true that the same divine claim is unmistakably implied in the picture of His character as drawn by the Synoptists. And this brings us face to face with a dilemma, which it is cowardice to shirk.'

Messrs. Macmillan have issued the seventh volume of their edition of Thackeray. It contains the *Paris and Irish Sketch-Books*. So perfunctory is the editing of standard works sometimes, that a conscientious series like this deserves emphatic commendation. For the hand and for the shelf it is most satisfying.

THE REVELATION OF THE HOLY SPIRIT. By J. E. C. Welldon, D.D. (*Macmillan*).—It is strange that our Lord should have promised that when the Holy Spirit was come He would lead us into all the truth, and yet when men begin to write about the Holy Spirit they run more easily and farther into error than on any other subject. Two books might be chosen, both entitled 'The gift of the Holy Spirit,' or something like that, which never get in sight of one another. The one makes the Holy Spirit act upon us magically, never letting Him recognize a single human faculty or use it; the other makes Him serve no higher purpose than to stimulate our natural faculties, much as food might do or drink or some occasional sensation.

Bishop Welldon, we are glad to say, is neither a mystic nor a materialist. He is a lover of the

Old Testament and the New. He goes to the Law and the Testimony. His title, you observe, is 'the *Revelation* of the Holy Spirit.'

Nor does he use Scripture blindly. He is not a severe critic either of the letter or the arrangement. He does not find it necessary to cut very much away. But at least he uses Scripture as a whole, making one place explain another; and he is a sober circumspect interpreter where passages are hard to understand. His book is a beginners' book. It gives the Bible doctrine of the Spirit, and that in simplicity.

MEMORIES OF THE LIFE OF GENERAL F. T. HAIG. By his Wife (*Marshall Brothers*).—The interest of Major-General Haig's life belongs to Arabia, and the interest in Arabia centres in Christ. He was a soldier, but he was also a soldier of the Cross. He found his work now in India, now in Arabia, now in Ireland; but he gave himself most to Arabia, and he gave himself altogether to Christ. He did many commonplace things, the things which civil and military men have all to do; but he did them with a single eye to God's glory. You discount a wife's idolatry? You cannot annihilate the facts. Nor can you go over all the men who knew him, and discount their testimony one by one.

SHINING AND SERVING. By J. R. Miller, D.D. (*Melrose*).—The title is good; Dr. Miller's titles are always good. It recalls some familiar phrase—is it Milton's 'They also serve who only stand and wait,' or something closer?—and hangs upon the memory. The book is good also. Dr. Miller has not yet exhausted the possible ways of making devotional literature attractive to the multitude. The titles of these six chapters are: The Transfigured Life; Summer Gathering for Winter's Need; Mary of Bethany; The Path of Promise; The Dew of Thy Youth; Why Should We Worry? The thoughts are simple and sunny, and deserve the beautiful form in which Mr. Melrose has clothed them.

SAMUEL THE PROPHET. By F. B. Meyer, B.A. (*Morgan & Scott*).—Mr. Meyer quotes his authority for the title: 'He gave them judges until Samuel the prophet' (Ac 13²⁰). And then he treats Samuel as a prophet. Which suits Mr. Meyer better than if Samuel had been a

judge. For it is the spiritual and the typical that Mr. Meyer is interested in.

From the Clarendon Press come two volumes on St. Paul. The one, *The Life of St. Paul*; the other, *The Letters of St. Paul*. Their author is the Rev. T. H. Stokoe, D.D. Now Dr. Stokoe writes for Bible classes and younger students, and he has been found to be one of the most successful of that numerous class to-day. He knows exactly the literature to read and be accurate; he knows unerringly what to set down and how to set it down. Not for the fireside are these notes; but for the class-room they are unsurpassed.

PREACHING IN THE NEW AGE. By Albert G. Lyman, D.D. (Manchester: *Robinson*).—When Dr. Lyman knew that he should have to lecture the Hartford students on Preaching, he went and spent a few days among them. He got them to ask him questions about Preaching; they did this as soon as they saw he was worth asking; and he made his lectures the answer to these questions. There is an immense variety in the questions. One of them is: 'How can the preacher reach the hearers who say the sermon is good, but who make no effort to comply with it?' Another, 'Can you give us a relief picture of the arena in which we have our task?' There is immense variety in the questions, but the book is a unity. A great fresh conception of Preaching, called on the title-page 'an art and an incarnation,' gives unity to the book. The questions are caught up by the spirit that rules the book itself; and while each questioner finds his answer, he finds also that the answer carries him beyond his own thought into a region of high calling and imperative claim.

Mr. James Robinson has published a new edition of Père Lacordaire's 'Conferences' on *Jesus Christ, God, God and Man*. The book needs no review. This is a very cheap and very convenient edition of one of our few classical books in theology.

Mr. Robinson has also published a very American modern and haunting book, which bears the title of *The Rise of a Soul*, and is written by Dr. James I. Vance.

EARTH TO HEAVEN. By Mgr. J. S. Vaughan (*Sands*).—These sermons are scarcely

to be distinguished from sermons which might be preached in any Protestant pulpit, if the preacher had this man's gift. The only difference is perhaps in this, that Mgr. Vaughan is less troubled with qualifications. He can speak of Hell without hesitation. He can say, 'There, down, down, deeper than any plummet can sound, he lies buried. There is his dwelling-place, and as we rivet our eyes upon him, we perceive that he is in pain, in anguish, in torture, with the worm of remorse gnawing at his vitals. The fires are all around him. True, for sheer want of a stronger word, we call them fires; but they are not such as we are acquainted with, but immeasurably more intense in the fierceness of their heat, immeasurably more subtle and searching in their power; for they are such as to torment and to punish not only the material body, but even the immaterial and spiritual substance of the soul.'

In every sermon the attention is arrested at once. The theology is as definite as Trent, but the application and illustration are as modern as last night's newspaper.

INTRODUCTION TO DOGMATIC THEOLOGY. By E. A. Litton, M.A. (*Stock*).—Dr. Wace holds that Dogmatic Theology is the most permanently interesting and the most profoundly human of all studies, that of the Scriptures alone excepted, and he says so in an introduction on 'The Study of Dogmatic Theology,' which he contributes to this volume. He has therefore little sympathy with Harnack, who writes the history of dogma in seven (translated) volumes for the purpose of getting rid of dogma. On the other hand, however, Dr. Wace warns dogmatic theologians not to say or think that their dogmas are 'an adequate or even the highest expression of the truth.'

Dr. Wace's temperate enthusiasm fitly introduces a really great book. Mr. Litton first published in 1882, then in 1892; and now in 1902 the two previous publications are made one and form a sumptuous (but posthumous) volume of dogmatic theology.

The attitude, we are told, is Protestant—an amusing distinction, as if the rector of an English parish might, could, would, or should adopt a (Roman) Catholic attitude. Its basis is the Thirty-nine Articles, of which neither he nor Dr. Wace has doubted the Protestantism. The whole range

of systematic theology is covered, for it is a book of over five hundred pages very closely printed. But it is well written and will not weary. On debated matters there is always open-minded discussion, even on matters debated between Protestants and Roman Catholics. On the subject of the psychology of the Bible—to touch one matter of debate only—Mr. Litton was a dichotomist. He gets rid of the difficulty of the word of God ‘piercing to the *dividing asunder* of soul and spirit,’ which seems to make three parts plain, by following Bleek’s interpretation. It is not the dividing asunder of soul and spirit, it is piercing to the very marrow of the soul (the unregenerate man), and also the spirit (the regenerate). That is a ticklish subject to take as illustration of a strong, sane convincing book.

THE FREE CHURCHMAN OF TO-DAY.

By J. Compton Rickett, M.P. (*Stockwell*).—Mr. Compton Rickett claims the title ‘Catholic.’ His are the Fathers of the Christian Church, he says, not theirs, or at least not theirs only, who are Churches by Act of Parliament or permanence of stone and lime. In the Church as in the Bible, the letter killeth, it is the spirit that giveth life. Nay, he claims to have the mind of Christ. For it was to evil that his fathers became non-conformists. Now non-conformity to evil is conformity to good. He encourages his fellow-non-conformists to be non-conformists to every evil and sectarian thing.

GETHSEMANE, AND OTHER SERMONS.

By the Rev. W. S. Swanson, M.A. (*Stockwell*).—There are preachers who continually and aggressively assert their evangelicalism. Mr. Swanson does not need to do that, he never dreamt of being anything but evangelical. But he will have every evangelically instructed person see to it that he maintains good works. So he searches the conscience and does not preach to the head. He searches the conscience keenly and unsparingly, his style aiding him greatly, it is so direct and intelligible. No congregation, no one in the congregation, will go to sleep even mentally under direct unmistakable preaching like this.

BOOKS RECEIVED FOR REVIEW.

Addis, ‘Job and Ruth’ (Temple Bible). Dent.
Anderson, ‘The Bible and Modern Criticism.’ Hodder.

Archer-Shepherd, ‘Three Bulwarks of the Faith.’ Rivingtons.

Arnold, ‘Literature and Dogma.’ Watts.

Baldwin, ‘Development and Evolution.’ Macmillan.

Bishell, ‘Human Nature’ (poems). Stockwell.

Bosanquet, ‘The Strength of the People.’ Macmillan.

Byers, ‘A Bright Border Sunset.’ Brodie.

Connor, ‘Beyond the Marshes.’ Revell.

Cunningham, ‘The Gospel of Work.’ Camb. Press.

Drake, ‘Maternity without Suffering.’ Vir Pub. Co.

Foster, ‘Life Secrets.’ Revell.

Gowan, ‘Preaching and Preachers.’ Stock.

Harrison, ‘John Ruskin’ (Eng. Men of Letters). Macmillan.

Heath, ‘Eighty Good Times out of Doors.’ Revell.

Horsburgh, ‘Girolamo Savonarola.’ Methuen.

Illingworth, ‘Reason and Revelation.’ Macmillan.

Jackson, ‘Just Beyond’ (poems). Stockwell.

Johnston, ‘Bible Criticism and the Average Man.’ Revell.

Kelman, ‘Redeeming Judgment’ (sermons). Oliphant.

Kennedy, ‘Judges’ (Temple Bible). Dent.

Lyall, ‘Tennyson’ (Eng. Men of Letters). Macmillan.

Malan, ‘The True Cross.’ Drummond.

Margoliouth, ‘Proverbs, Eccles., Canticles.’ Dent.

M’Kinney, ‘The Child for Christ.’ Revell.

Mason, ‘The Little Green God.’ Revell.

Mitchell, ‘Outline Addresses.’ Stockwell.

Morrison, ‘The Gentle Art of Making Happy.’ Oliphant.

Parker, ‘The City Temple Pulpit,’ vol. vii. Hodder.

Patton, ‘How to Live the Christian Life.’ Oliphant.

Rennie, ‘Seedtime and Harvest.’ Morgan.

Robertson, ‘Erromanga, the Martyr Isle.’ Hodder.

Robertson, ‘Letters on Reasoning.’ Watts.

Rossiter, ‘The Story of a Living Temple.’ Revell.

Slater, ‘The Higher Hinduism.’ Stock.

Slosson, ‘Aunt Abby’s Neighbours.’ Revell.

Smith, ‘Talks on Favourite Texts.’ Oliphant.

Speer, ‘Missionary Principles and Practice.’ Revell.

Speer, ‘The Principles of Jesus.’ Revell.

Stalberg, ‘The Lamp of Friendship’ (sermons). Stockwell.

‘Supernatural Religion’ (popular edition). Watts.

‘Temples of the Orient and their Message.’ Kegan Paul.

Todd, ‘Another King, One Jesus.’ Stockwell.

Tucker, ‘The Bible in Brazil.’ Revell.

Varley, ‘Scientia Christi.’ Stock.

Watson, ‘In Life’s School.’ Hodder.

Watson, ‘The Life of the Master.’ Hodder.

MAGAZINES.

The new number of the *Church Quarterly* opens with an article on ‘Religion in Oxford,’ and this sentence: ‘Who is the great influence in Oxford?’ The question should be easy to answer, but this writer is sadly pessimistic. He hungers and thirsts for influence, ‘but, whatever the causes, there are no great influences in Oxford.’ The article ‘Criticism Rational and Irrational’ is a

review of the *Dictionary of the Bible* and *Encyclopædia Biblica*. It is pleasant to read this able reviewer's estimate of Nestle's work: 'This article [it is the article on the TEXT OF THE NEW TESTAMENT], it is needless to say, is admirable. The author is as genial as he is fine a scholar, and he sets out the principles of textual criticism in the clearest and most readable manner.' This also is worth noting: 'In the article on SIMON MAGUS it seems to be conclusively shown that the identification of Simon Magus with St. Paul in early Christian literature, on which so much of the

depreciation of Acts depends, is a mere modern fancy.'

A new quarterly has appeared in America—the *Cumberland Presbyterian Quarterly*. It is described as 'a Magazine of Religion, Philosophy, Science, and Literature.' The first article in the first number is written by Professor R. V. Foster. It consists of 'Thoughts' on God and Human Nature. The second number is opened by Professor Goodspeed with a very clear article on a very puzzling subject, 'Sennacherib's Invasion of Judah.'

The Disuse of the Marcan Source in St. Luke ix. 51-xviii. 14.

BY THE REV. CANON SIR JOHN C. HAWKINS, BART., M.A., OXFORD.

III.

OF the 35 verses, constituting about one-tenth of Lk 9⁵¹⁻¹⁸¹⁴, which alone contain any matter which is in any way parallel to Mark, 13 still remain to be examined. They are found in three passages, two of which are longer and more complex than any that have been hitherto discussed, and all of which deserve careful and minute attention, for it is from them chiefly that a cursory reader might gain the impression that Luke's disuse of the Marcan source was not entire in this division of his Gospel, and that consequently what we have here is not simply and completely a 'great interpolation' into the Marcan *Grundchrift*.

1. Luke x. 25-28.

This passage, which is the earliest of the three, has to be brought into comparison with Mk 12²⁸⁻³⁴, with which Mt 22³⁴⁻⁴⁰ is exactly parallel in position and in general substance. For the two latter passages describe one of four brief discussions which appear to be represented as occurring consecutively on the Tuesday before the death of Jesus (Mt 22¹⁵⁻⁴⁰, Mk 12¹⁸⁻³⁷; cf. Lk 20²⁰⁻⁴⁴). But Luke has there three only of those discussions, for he omits the question of the scribe (Mark) or Pharisaic lawyer (Matthew) as to the first or great commandment, and the reply which that question

received. His only account of such a dialogue is that given in the passage now before us (10²⁵⁻²⁸), which forms part of the great interpolation. But the contrasts between it and the Marco-Matthæan account are very considerable: (a) the incident is attributed to a much earlier time and to a quite different locality, and it leads up to the Parable of the Good Samaritan; (b) the lawyer does not, as in Mark and Matthew, ask about the 'first' or 'great commandment,' but (as in Mk 10¹⁷, Lk 18¹⁸, and cf. Mt 19¹⁶) about the way to 'inherit eternal life'; and (c) by the interrogative form of the response to the lawyer, he himself is made to be the quoter of the well-known passage from Deuteronomy, which in Mark and Matthew forms the direct reply given by Jesus. These three alterations—or, at any rate, the first and third of them,—could hardly have been made by a writer who had the Marcan document before him as one of his sources, and who relied upon it, and especially upon its order, as Luke did usually. And they constitute divergences which very far outweigh two Marco-Lucan correspondences which have now to be noted and allowed for.

These correspondences occur in the same verse, Lk 10²⁷ compared with Mk 12³⁰. (a) The first of them is important. To the three elements of man's being which are to be exercised in the love