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layman is not ready always to give an answer to every man that asketh a reason concerning the hope that is in him,¹ then his own profession of the faith must be weak and halting. The occasion will come.

But for such enterprises a due equipment is needed.

Perhaps the helper must have had his own doubts. We have no record of any value of the later life of St. Thomas, but surely of all in the apostolic college he would be the most helpful to hesitating souls, to seekers after God. At any rate, the helper who is merely a brusque, ill-informed controversialist is worse than useless. Sympathy is imperative. Not of course a sympathy which is prepared to surrender the Christian Faith piecemeal because some of its truths are unpalatable to modern taste. But a sympathy which holds out loving hands to the honest doubter, to those who are well-nigh shipwrecked concerning the faith.² Possibly we have something to learn from a striking movement in other quarters. The Christian Endeavour Society may have far-reaching consequences, as its adherents here and in the United States are increasing with an extraordinary rapidity. We should regard the movement in the temper of Moses. But what we need is not so much another society, as a new spirit of love and of enterprise for the Faith.

It is not needful to speak of spiritual qualifications, for without them any effort on our part for God is doomed to failure, yet an appeal may be made to one and all.

If you would help the doubtful and uncertain, if you would desire, as God gives you occasion, to show them the inherent reasonableness, as well as the beauty and power of the Christian Faith, you must be ever learning more and more about its

¹ 1 P 3¹⁵.

² Ti 1¹⁹.

truths yourselves. For this there is abundant opportunity. The younger clergy should to a man join the Central Society for Sacred Study. I earnestly beg that all who receive holy orders to-day will do so without delay. On you also and others, but especially those about to enter the teaching profession, I would urge the joining the Higher Religious Education Society. It does in this and other dioceses solid unobtrusive work. It teaches, we hope, something of the scientific temper in religion. It certainly helps thoughtful, earnest, religious people to help others.

And for those who cannot join such societies, there is open Christian literature. One of the happiest signs of the times is the publication of works within almost everybody's reach, valuable if slight, on Church History, Christian Evidences, the Book of Common Prayer, and, above all, on the Holy Scriptures. No Christian should declare himself as too busy to read such books. The more they are read the more profoundly interesting they become, and the more fit the readers prove to help forward the cause of the Great Teacher, the teacher of Nicodemus, of the woman of Samaria, and of His own apostle, St. Thomas.—'Would God that all the Lord's people were prophets!'

If only this aspiration were realized to-day! If we Christian people could get the better of our timidity and throw off our reserve, if we would grasp more and more our common cause, if we would seek more and more to know the deep things of God, if we would extend a sympathy, intelligent, and gracious to doubting minds, then, not only would the outlook of the Faith not be despondent, but we should eagerly expect triumphs all along the line, as, like enthusiastic athletes, we strove together for the faith of the gospel.³

³ Ph 1²⁷ συναθρουντες τῇ πίστει τοῦ εὐαγγελίου.

The Writings of the late Professor A. B. Davidson.

BY THE REV. JAMES STRACHAN, M.A., LONDON.

THERE is reason to believe that a dated list of Professor Davidson's numerous articles and reviews, scattered in various publications, together with a complete list of his books, will be useful to readers of THE EXPOSITORY TIMES. The idea, as far as the articles are concerned, has come from

Dr. Driver, who remarks, in a note referring to them, that 'they are difficult to find, and they would be of interest as illustrating his movement in critical opinion.' Such a list is rendered the more necessary by the unfortunate circumstance, that in the posthumous volumes of Dr. Davidson's

writings, edited by Professor Paterson, no attempt has been made to determine the dates of the various lectures and articles.

Dr. Davidson's first publication was the valuable little work entitled *Outlines of Hebrew Accentuation* (1861); shortly followed by his *Commentary, Grammatical and Exegetical, on the Book of Job*, vol. i. (1862). The latter work opened a new era in Scottish biblical scholarship. There is a pioneer note in the vigorous preface of that brilliant youthful work: 'Any exposition now to be valuable, or even bearable, must base itself immovably on Grammar. For Grammar is the foundation of Analysis, Analysis of Exegesis, Exegesis of Biblical Theology, and Biblical Theology of Dogmatics. We in this country have been not unaccustomed to begin at the other end.' But the book met with the cold reception which is apt to be given to pioneer work; vol. ii. never appeared; and for a good many years Dr. Davidson published nothing more.

His first two articles appeared in the *British and Foreign Evangelical Review*—

- 'Palestine Exploration and the Moabite Stone,' vol. xx. [Feb. 1871].
- 'The Servant of the Lord in Isaiah,' vol. xxi. [Oct. 1872].

The second article is a valuable one, containing, as it does, much of Dr. Davidson's distinctive teaching. The following is a characteristic passage: 'As to Babylon being the type of the world, unless the word "type" be used to mean the head and front of the world, such phraseology seems without meaning, or worse. Our theology has become so much in love with representation, that nothing is anything whatever any more—it only represents it. . . . What the prophet dealt with was not the representation of things, but the things themselves.'

The following are Dr. Davidson's *Expositor* articles:—

- 'The various Kinds of Messianic Prophecy,' two articles, first series, vol. viii. [1878] pp. 241 and 379.
- 'The Prophet Hosea,' vol. ix. [1879] p. 241.
- 'The Wisdom of the Hebrews,' three articles, vol. xi. [1880] p. 321, xii. pp. 381 and 436.
- 'The Book of Isaiah,' seven articles—
 1. 'The Book of Isaiah, xl.—lxvi,' second series, vol. vi. [1883] p. 81.
 2. 'The Prologue,' second series, vol. vi. [1883] p. 186.
 3. 'Jehovah, God of Israel, the Incomparable,' vol. vii. [1884] p. 81.

4. 'Jehovah, the First and the Last,' vol. vii. [1884] p. 251.
 5. 'Israel, the Servant of the Lord,' vol. viii. [1884] p. 250.
 6. 'The Servant of the Lord,' vol. viii. [1884] p. 350.
 7. 'The Work of the Servant of the Lord,' vol. viii. [1884] p. 430.
- 'The Revised Version of the Old Testament: The Book of Job,' two articles, third series, vol. iv. [1886] pp. 274 and 424.
- 'The Prophetess Deborah,'¹ vol. v. [1887] p. 38.
- 'The Prophet Amos'—
1. 'Jehovah, God of Israel,' vol. v. [1887] p. 161.
 2. 'The People of Israel,' vol. vi. p. 161.
- 'The Book of Proverbs in the Revised Version,' vol. vi. p. 381.
- 'The Prophet Joel,' vol. vii. [1888] p. 198.
- 'Crowned with Glory and Honour,' vol. ix. [1889] p. 115.
- 'The Earlier Ideas of Isaiah,' fourth series, vol. vii. [1893] p. 241.
- 'Modern Religion and Old Testament Immortality,' fifth series, vol. i. [1895] p. 321.
- 'The False Prophets,'¹ vol. ii. [1895] p. 1.
- 'The Word "Atone" in Extra-Ritual Literature,' vol. x. [1899] p. 92.
- 'Uses of Old Testament in Edification,' sixth series, vol. i. [1901] p. 1 [published in *Biblical and Literary Essays*, p. 302 ff.].
- 'Jacob at Peniel,' vol. iii. [1902] p. 176 [not the sermon in *The Called of God*, p. 107 ff., and in some respects more interesting].

Minor articles are reviews of Dr. Frants Buhl's *Canon of the Old Testament*, fourth series, vol. v. [1892] p. 317; of Professor Ryle's *Canon*, vol. vi. p. 79; and of Arthur Davis's *Hebrew Accents*, vol. vi. p. 320.

In the *Encyclopædia Britannica* are the following articles:—

- 'Apocrypha,' vol. iii. [1875] pp. 180-184.
- 'Job,' vol. xiii. [1881] pp. 697-703.
- 'Proverbs,' vol. xix. [1885] pp. 879-883.

In *Chambers's Encyclopædia* are the following:—

- 'Bible,' vol. ii. [1888] pp. 117-129.
- 'Ethiopia,' vol. iv. [1889] pp. 437-439.
- 'Hebrew,' vol. v. [1890] pp. 613-616.
- 'Job,' vol. vi. [1890] pp. 337-339.

In the *Theological Review and Free Church College Quarterly* are the following contributions:—

- Review of Vischer's *Die Offenbarung Johannes eine Jüdische Apokalypse in Christlicher Bearbeitung*, vol. i. [1886] pp. 92-94.

¹ The articles on 'Deborah' and on 'The False Prophets' (see above) are substantially reprinted in the *Old Testament Prophecy* (pp. 30 ff. and 285 ff.), although there is no editorial note to this effect.

- Review of Voelter's *Die Offenbarung Johannis Keine ursprünglich Jüdische Apocalypse*, vol. i. [1887] pp. 180-182.
- Review of Löwy's attack on the Genuineness of the Moabite Stone, vol. i. [1887] pp. 339-344.
- Review of Orelli's *Die Propheten Iesaia und Jeremiah*, vol. ii. [1887] pp. 64-65.¹
- Review of Bredenkamp's *Der Prophet Iesaia*, vol. ii. [1887] pp. 65-67.
- Review of Delitzsch's *Neuer Commentar über die Genesis* and Dillmann's *Numeri, Deuteronomium, und Joshua*, vol. ii. [Jan. 1888] pp. 146-155 [impartant as perhaps the first indication of his accepting Wellhausen's general position, which he is careful to guard against misconception and exaggeration].
- 'The Second Advent, will it be before the Millennium?', *ib.* p. 255.
- Review of Zotenberg's *Histoire d'Alâ al-Din*, *ib.* p. 262.
- Review of Professor Driver's *Isaiah: His Life and Times*, *ib.* pp. 336-337.
- 'Some Recent Books on Ecclesiastes,' vol. iii. [1888] pp. 1-20.
- [This fine article should have been reprinted in the volume of *Biblical and Literary Essays*. It is one of Dr. Davidson's most characteristic productions. His rapier-like thrusts of criticism—M. Renan and Dr. Plumptre are the victims,—his delicate irony, his tender humanity, his exquisite moral and spiritual insight, his charm of style, are all apparent here. There was something in Professor Davidson's temperament which brought him into close rapport with the author of 'Ecclesiastes,' and his distinctive view of this Book, so different from the ordinary travesties, is one of great and enduring importance, and ought to have found a fitting place in his posthumous works.]
- Review of Cheyne's *Hallowing of Criticism*, vol. iii. [Nov. 1888] p. 62.
- Review of Professor G. A. Smith's *Isaiah*, vol. iii. pp. 151-152.
- Review of Dr. Cheyne's *Jeremiah*, vol. iii. pp. 153-154.
- Review of Schultz's *Alttestamentliche Theologie*, vol. iii. pp. 176-177.
- Review of Professor Workman's *The Text of Isaiah*, vol. iii. pp. 246-252.
- Review of Menzel's *Der Griechische Einfluss auf Prediger und Weisheit Salomô's*, vol. iii. pp. 264-265.
- Review of Dr. Milligan's *The Book of Revelation*, vol. iv. [1889] pp. 35-40.
- Review of Edkins' *Evolution of the Hebrew Language*, iv. [Feb. 1890] p. 145.
- Review of Delitzsch's *Messianische Weissagungen in geschichtlicher Folge*, iv. [April 1890] p. 261.
- Review of Ball's *The Prophecies of Jeremiah*, vol. iv. [1889] pp. 262-263.

¹ In the course of this notice Professor Davidson, while declaring that Orelli's language about the LXX text of Jeremiah is 'stronger perhaps than is necessary,' characteristically adds: 'The Septuagint threatens to come in like a flood, and if a man erects a dyke against its coming in at all, we quite well understand him. Still, a little of the Septuagint may fertilize, though more than a little may drown.'

- Review of Dr. Driver's *Notes on the Hebrew Text of the Books of Samuel*, vol. iv. [1889] pp. 263-264.
- Review of Delitzsch's *Commentar über das Buch Iesaia*, vol. iv. [1889] pp. 274-276.
- Review of Kuenen's *De Prophetische Boeken*, vol. iv. [1889] pp. 277-280.

The following reviews are in the *Critical Review* :—

- Review of Riehm's *Alttestamentliche Theologie*, vol. i. [1891] pp. 28-35.
- Review of Reuss's *Geschichte der Heiligen Schriften des Alten Testaments*, vol. i. [1891] pp. 241-246.
- Review of Taylor's *Micah*, vol. i. [1891], pp. 375-377.
- Review of Gautier's *Ezekiel*, vol. i. [1891], pp. 377-380.
- Review of Cornill's *Einleitung in das Alte Testament*, vol. ii. [1892] pp. 31-32.
- Review of Löhr's *Die Klagelieder des Jeremias*, vol. ii. [1892] pp. 33-35.
- Review of Bevan's *Daniel*, vol. ii. [1892] pp. 142-143.
- Review of Duhm's *Das Buch Iesaia*, vol. iii. [1893] pp. 12-20.
- Review of Smend's *Alttestamentliche Religionsgeschichte*, vol. iv. [1894] pp. 12-18.
- Review of Kuenen's *Gesammelte Abhandlungen*, vol. iv. [1894] pp. 355-357.
- Review of Kautzsch's *Psalmen*, vol. iv. [1894] p. 357 ff.
- Review of McCurdy's *History, Prophecy, and the Monuments, Part I*, vol. v. [1895] pp. 3-9.
- Review of Dr. Driver's *Leviticus* and Budde's *Samuel*, in Haupt's 'Sacred Books of the Old Testament,' vol. v. [1895] pp. 347-349.
- Review of Charles's *Ethiopic Version of the Hebrew Book of Jubilees*, vol. v. [1895] pp. 350-352.
- Review of Kittel's *History of the Hebrews*, vol. vii. [1897] pp. 12-16.
- Review of Clemen's *Der Gebrauch des Alten Testaments in den Neutestamentlichen Schriften*, vol. vii. [1897] pp. 69-70.
- Review of Budde's *Das Buch Hiob*, vol. vii. [1897] pp. 421-430.
- Review of McCurdy's *History, Prophecy, and the Monuments, Part II*, vol. vii. [1897] pp. 430-432.
- Review of König's *Historisch-Comparative Syntax der Hebräischen Sprache*, vol. viii. [1898] pp. 418-419.
- Review of Duhm's *Psalmen*, vol. x. [1900] p. 446 ff.
- Review of McCurdy's *History, Prophecy, and the Monuments, Part III*, vol. xi. [1901] pp. 387-393.

In *Book by Book* [1892] are Introductions to Job, Proverbs, Ecclesiastes, Song of Songs.

In Wright's *Illustrated Bible Treasury* [1896] are the following :—

- 'The Book of Job,' pp. 85-86.
- 'Proverbs,' pp. 90-91.
- 'Ecclesiastes,' pp. 91-93.
- 'The Song of Songs,' pp. 93-94.

In Hastings' *Dictionary of the Bible* are the following :—

- 'Angel,' vol. i. [1898] pp. 93-97.
- 'Covenant,' vol. i. [1898] pp. 509-515.

these lectures, so diverse in character, without making any attempt to determine the approximate dates of their composition, is not only bewildering to the reader but unfair to the writer. The editor had a fine opportunity of applying the well-known principles of historical criticism to the documents he had in hand. He might without much trouble have thrown upon each lecture the light which the reader required to possess in order to read it with a due appreciation of its contents. Dr. Davidson's pupils treasured their notes of his lectures; some of them took copious shorthand reports; and by a few inquiries the editor might have satisfied himself as to the time when certain lectures began to be delivered, and when others—of which there is a considerable number in the *Old Testament Prophecy*—fell into desuetude. The editor has far too readily despaired of being able to solve these problems. He has not even reproduced the dates of the articles which appeared in the *Expositor*.

Other things should have been done in the *Old Testament Prophecy* to facilitate the work of the reader. The table of 'Contents,' is far too meagre, and repels one at the very outset. The twenty-four chapters should have been carefully grouped. *E.g.* the three chapters on Messianic Prophecy ought to form one section, and with these Dr. Davidson always associated, as a matter of course, the three closely allied lectures on the Messianic Psalms, 2, 72, 110, which the editor has torn from their organic connexion and published in the *Biblical and Literary Essays*. A descriptive headline on each page would have been more serviceable than the monotonous reiteration of the titles—not always well chosen—of the successive chapters. And the 'General Index' seems to be far from complete; *e.g.* under the heading 'Delitzsch' there should have been references to pp. 393 and 447, and under 'Ewald' to 388.

The still more serious misplacement of the admirable lectures on Amos, Hosea, and Joel is peculiarly misleading. For many years Dr. Davidson was in the habit of lecturing—near the beginning of his course—on these three as representative prophets, using their writings for concrete illustrations of the principles he taught. It is a singular error of judgment to take the lectures on Amos and Hosea out of their natural and obvious connexion and publish them in another volume among essays with which they have little or no affinity. It completely

spoils the perspective of Dr. Davidson's prophetic course. For some inscrutable reason his excellent lecture on Joel is not reprinted at all.

The articles on 'the various kinds of Messianic Prophecy,' as they appear in the *Expositor*, begin with this sentence: 'In the following papers I mean to make some observations on a single point in connexion with Messianic Prophecy, on which the language employed by writers on prophecy, when treating on it, has always appeared to me obscure.' This sentence, with its modest insistence on the 'single point,' so finely characteristic of the writer, is omitted in the *Old Testament Prophecy*, with the result that we imagine that we are about to read a treatise on the whole subject of Messianic Prophecy. No doubt the articles in question give us more insight into Messianic Prophecy than many books dealing professedly with the subject as a whole; but that is another matter. The point is that Professor Davidson would have deleted any sentence rather than this particular one.

The publication of the lectures on 'Elijah,' 'The Call of Isaiah,' 'Waiting upon God,' 'The Call of Jeremiah,'—without a note as to their real nature,—as if they were *sermons*, creates quite a wrong impression, and, of course, still further impoverishes the *Old Testament Prophecy*. These were ordinary class lectures. I heard them all delivered as such. Many will remember them as the finest things they listened to in their New College curriculum. That Dr. Davidson was an eminent preacher, and that he occasionally gave these lectures in churches, is certainly true; but he was first and foremost a professor; and the publication of these lectures in their only proper place, in the *Old Testament Prophecy*, was needed to convey a just and adequate impression of the quality of that quiet college work in which he was supremely great and influential.

We are expressly told by the editor of the *Old Testament Prophecy* that his idea is to present Dr. Davidson's views of 'prophecy in general.' This innocent phrase betrays a very complete misunderstanding of all Dr. Davidson's habits of mind. He would have poured scorn on 'prophecy in general.' His *bête noire* was a generality. He never enunciated a principle without illuminating it by many concrete instances. While the editor of *Old Testament Prophecy* attempts to divorce the general from the particular, the mere titles of Dr. David-

son's course of lectures for any one session would have shown how closely he always kept the two joined together. Had the editor ascertained—as he might easily have done—and rigidly adhered to Professor Davidson's own methods, he would have edited, in two volumes, a work on Old Testament Prophecy which would have gone down to posterity as a much worthier memorial of a teacher whose mind was the finest religious instrument which God gave to Scotland during the second half of the nineteenth century.

The articles printed in *Biblical and Literary Essays* seem to have been thrown together in a haphazard way. 'Mohammed and Islam' and 'Arabic Poetry' are sandwiched between 'The English Bible and its Revision' and 'Modern Religion and Old Testament Immortality.' Some of them might easily have been dated. 'Mohammed and Islam' was delivered to the New College Missionary Society on 8th March 1884. It was a memorable lecture, especially the last part of it, in which Dr. Davidson spoke of the best means of overcoming the prejudices of Islam. The substance of this sentence is impressed on one's memory: 'Such philanthropists as Livingstone

and Gordon may by and by suggest a new and deeper conception of human life, and, with it, of Christianity.' When we afterwards discussed the lecture—as everything that Professor Davidson said was keenly debated—it was General Gordon's great name that we dwelt upon. It gives one a pang of regret to find that this name is now omitted. Did the lecturer extemporize it in the delivery (an extremely rare thing with him), or did he once write it, and afterwards delete it for some reason which it would be difficult to surmise?

In taking leave of our subject we should like to direct the attention of our readers to Mr. Taylor Innes' 'Biographical Introduction' prefixed to *The Called of God*, and to two articles by Professor G. A. Smith in the *Biblical World* (Chicago), September 1902, p. 167 ff., and October 1902, p. 288 ff., which are important both for reminiscences of Professor Davidson's teaching, etc., and also for tracing his critical development.¹

¹ As it is very desirable that the list of Professor Davidson's articles should be both accurate and complete, it will be esteemed a favour if readers of the above article will send any corrections or additions to the Editor of THE EXPOSITORY TIMES, St. Cyrus, Montrose.

At the Literary Table.

ST. PAUL'S ESCHATOLOGY.

ST. PAUL'S CONCEPTIONS OF THE LAST THINGS. By the Rev. H. A. A. Kennedy, M.A., D.Sc. (*Hodder & Stoughton*. 7s. 6d. net.)

WHEN Dr. Kennedy offered 'St. Paul's Eschatology' for the Cunningham Lectureship, he knew both himself and the subject. He knew that there was no subject within the range of theology more broken down. But he knew that he could set it on its legs again.

His book will not be found easy reading. That is, however, no fault of his. It is due to the disastrous state into which St. Paul's doctrine of the last things had fallen. We have so much to unlearn before we can learn, so many words to lose the wrong meaning of before we get at their right meaning. It is a book that will cost the reader something as well as the writer. But

what it costs will be repaid. The good got out of it will probably be in exact proportion to the pains spent upon it.

There are features of Dr. Kennedy's Cunningham Lectures which suggest German work. But it is not German. Is it insular pride that makes us think the Continental scholar cannot see his book for its pages? Dr. Kennedy is a critic, but criticism is an instrument not an end with him. He is a philologist, an exegete, an expositor; but he is above himself in all these capacities. He sees more than his immediate work. He sees the use of St. Paul's eschatology, its spiritual, soul-saving, eternity-grasping use, while he hammers it out of the grammatical rock or digs it out of the Rabbinical pit. The German is content to set the grammar right; the Englishman (with apologies to Dr. Kennedy's Celtic ancestry) is interested in the use of $\delta\epsilon$ in the New Testament because it leads to life eternal.