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fessing that the Israelites could not have lived but for the intervention of God by means of the manna.

I think it is very remarkable how these three tend to combine, though approaching the subject

from three such opposite standpoints. The stele is not of final decipherment, but, if this interpretation is right, the matter of the crops is simplified.

WM. FISHER.

Norwood, S. E.

In the Study.

The Encyclopædia of Religion and Ethics.

The reviews of the first volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS have been most satisfactory. To one only would we refer. And that because it is the least likely to have been seen. It is the review in *The Jewish Chronicle*. It has been written by Mr. Israel Abrahams, Reader in Talmudic and Rabbinic Literature in the University of Cambridge. The review is searching, many articles being subjected to a minute examination. This is the conclusion :

'The first volume of Dr. Hastings's new Encyclopædia removes all doubts as to the value of the enterprise. A certain amount of anticipatory fear was inevitable. Dr. Hastings seemed to have formed a planless plan; to have resolved on throwing together into one heap all sorts and conditions of heterogeneous materials. But the actual result entirely allays these misgivings. The whole volume is relevant to its subject, and the whole volume is from beginning to end written with uniform ability. Never before has there been an encyclopædic work in which so high a level of excellence has been so generally maintained. Encyclopædias are usually the most unequal books published; good and bad rub shoulders in them. But here all is not only good; it is of the very best.

Ian Maclaren.

The best biography is the biography which makes a man known to the world as his intimates knew him. It is neither appreciation nor depreciation. It is history. It is a moment of history, caught up into a single life with its gives and takes. That is the biography which Dr. Robertson Nicoll has written of Dr. John Watson. Its simple title is *Ian Maclaren*. It is published by Messrs. Hodder & Stoughton (6s.).

And who is my neighbour?

The scribe who asked the question was 'willing to justify himself.' That is to say (for the verb to

will has lost half the force it had when Tindale made the translation), he was anxious to assure his own conscience that he did love his neighbour as himself, in accordance with the commandment. He kept the first commandment. He loved his God with all his heart. He had no question of conscience about that. But since it is easier to satisfy our conscience that we love God, whom we have not seen, than that we love our neighbour, whom we see (and evidently do not love) every day, the scribe, anxious to satisfy his conscience and gain the good opinion of Jesus also, asked, 'And who is my neighbour?'

Why had he any doubt about it? Professor Clark Murray tells us why. His translators had put him wrong.

The commandment is found in Lv 19¹⁸. There the Hebrew for 'neighbour' (רֵעֵךְ) carries no suggestion of proximity. It is a person with whom one has dealings of any kind. But the Septuagint translators rendered it by ὁ πλησίον, 'one that is near.' And so the scribe was misled. The only near persons who could be meant were Jews, including perhaps Galileans, though they were just far enough away. The Samaritans, who were nearer than the Galileans, were out of the question.

And our translators have misled us. For 'neighbour' also signifies nearness. It follows the wrong Greek instead of the right Hebrew. It is true that only the first part of the word is *nigh* or 'near,' the second is *boor*, 'dweller' 'farmer,' which is the very same word as Boer; but the Boers are far away, and for other reasons have for some time been out of the question.

This note is taken from Professor Clark Murray's *Handbook of Christian Ethics* (6s. net) just published by Messrs. T. & T. Clark.

Possession.

On the Coromandel Coast (Smith, Elder, & Co. ; 10s. 6d. net), by Mrs. F. E. Penny, is a true traveller's tale. Mrs. Penny has seen, and tells what she has seen. She seems to have no axe to grind, neither the missionary nor the anti-missionary axe. She tells what she has seen, and also what she has heard. Among the rest she tells some stories of possession. The cases lose somewhat by being heard, not seen. But the evidence is certainly very circumstantial. *On the Coromandel Coast* is undoubtedly a book worth reading. It is written for, and will be read by, the reader of books of travel that are books of travel and nothing more. But the student of religion will read it for what it says about possession and the like.

'A native clergyman who was born a Christian, his father being a native clergyman also, told me the story of the wife of a schoolmaster who occupied a small house near his church. She was a famine orphan from one of the orphanages, a good quiet girl before, and for some time after, her marriage. She lived with her husband like any other native woman, cooking his food and keeping the house.

'One day after sunset she went to draw water at a well, which was near a tree inhabited by a devil. From that hour she was possessed, and it was supposed that she must inadvertently have gone too near the tree. Her husband, who was much attached to her, was greatly distressed. He tried to beat the devil out of her. He was advised to take her to the General Hospital, and he did so. The devil never manifested himself before the European medical men, and after a few days she was discharged as having no ailment. The moment she set foot inside her own house she was seized by the demon and thrown into violent convulsions. She cried out in different languages. She sang songs in unknown tongues. One of the songs she sang was in the language of the Koravans, the bird-catchers, a people she was not known to have seen or spoken with. She had the gift of second sight. A man passed on the road: "Aha," she cried, "you beat your wife last night; you beat her cruelly." He slunk away like a whipped hound, for she spoke the truth.

'The young woman was eventually cured by a Mohammedan hakim, who wove spells and wrote them on thin slips of paper. The slips were soaked in water and swallowed by the patient.

Phillips Brooks' Note-Book.

Phillips Brooks was a fine subject for a biography. He was genuine and he was picturesque. He found an ideal biographer in the late Professor Alexander V. G. Allen. Two volumes with the title of *The Life and Letters of Phillips Brooks* were published in 1900. The biography was most successful. But there were thousands, who would profit by knowing what manner of man Phillips Brooks was, who had neither time to read nor money to buy a biography on such a scale. To meet their necessity and to let this good man, though he has been dead fifteen years, speak still to a world that still needs his speech, an abridgment of the large biography was prepared by the original biographer. And just as we hear in this country of Professor Allen's death, it is published by Messrs. Hodder & Stoughton. The title, to distinguish it from the other, is simply *Phillips Brooks* (10s. 6d. net).

It has not been properly described as an abridgment. For abridgments are unreadable. This book is eminently readable. Much of it has been rewritten, and the many omissions are unfelt. The time is passing, but it is pretty certain to find a good sale yet.

One of Phillips Brooks' gifts was the ability to use a note-book. It is a rare gift. Here are a few extracts from it:

'The Jesuit ordering pictures from France to use in the Huron Mission wants many souls in perdition (*âmes damnées*) in various styles; of souls in bliss (*âmes bienheureuses*) he thinks that one will be enough. (Parkman's *Jesuits in North America*, p. 133).'

'A curious argument of the Indians, who believed in the truth as powerful, but drew the inference, not that they had better submit to it, but that it would be better for them not to hear it. (Parkman, *ib.* p. 135).'

"You do good to your friends," said Le Jeune to an Algonquin chief, "and burn your enemies. God does the same."

'It is a strange thing to say, but when the number of any public body exceeds that of forty or fifty, the whole assembly has an element of joyous childhood in it, and each member revives at times the glad mischievous nature of his school-boy days.'

'There are some diseases for which Lacordaire

says (he is speaking of morbid solitude) there are but two remedies, Death and God.'

'That nameless gift which misfortune adds to the greatest virtues. (*Bossuet.*)'

The Great Text Commentary.

The best illustration this month has been found by the Rev. James Collett, Birmingham, to whom a copy of Dykes's *The Christian Minister* has been sent.

Illustrations for the Great Text for January must be received by the 1st of December. The text is Dt 33²⁵.

The Great Text for February is Dt 33²⁷—

The eternal God is thy dwelling-place,
And underneath are the everlasting arms.

A copy of Dykes's *The Christian Minister* or any volume of 'The Scholar as Preacher' Series will be given for the best illustration.

The Great Text for March is Dt 34^{6, 6}—'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.' A copy of Barton's *Ecclesiastes* or Chadwick's *Pastoral Teaching of St. Paul* will be given for the best illustration.

The Great Text for April is Rev 1^{5, 6}—'Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.' A copy of Professor J. Arthur Thomson's *The Bible of Nature* or Rutherford's *St. Paul's Epistles to Colossæ and Laodicea* will be given for the best illustration.

The Great Text for May is Rev 1¹⁰—'I was in the Spirit on the Lord's day.' A copy of Clark Murray's *Handbook of Christian Ethics*, or of Professor J. Arthur Thomson's *The Bible of Nature*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

Books Wanted and Offered.

Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A

stamp for re-posting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor's address, St. Cyrus, Montrose, Scotland, not to the publishing offices.

BOOKS WANTED.

Plummer's *Baedæ Opera* (Clar. Press).

Journal of Philology, No. 10.

Mind, in volumes, bound or unbound.

Cambridge Modern History, vol. vi.

Sacred Books of the East, vol. xix. or vol. xxxiv. (IX.)

Risen Master (Latham).

Fourth Gospel (Scott).

Johannine Vocabulary (Abbott).

Johannine Grammar (Abbott). (X.)

Expository Times, vols. i., ii., iii., iv. (XI.)

Salmond's *Christian Doctrine of Immortality*, and Charles's *Doctrine of a Future Life*. (XII.)

BOOKS OFFERED.

Expositor's Bible—Chronicles, Ezra to Esther, Psalms (vol. iii.), Isaiah (2 vols.), Ezekiel, 3s. 6d. each, or £1 for whole (carriage paid). (H)

Motley's *Dutch Republic* (Strahan's ed.), 2 vols., good copy, 8s.

The following works by J. B. Mozley: *University Sermons*, *Lectures and other Theological Papers*; *Lectures on the Old Testament*, *Predestination*, *Baptismal Regeneration*, all large type editions, 4s. each; and *Miracles*, 3rd ed., crown 8vo, 3s. 6d. (I)

Mahaffy's *Empire of the Ptolemies* (uncut, pub. 12s. 6d., 1895), for 6s.

Journal of Theological Studies, No. 30 (Jan. 1907), pub. 3s. 6d. net, for 1s.

Mrs. Bishop (Miss Bird's), *Korea*, best ed., 2 vols., 1898, 7s. (pub. 24s.).

Dean Church's *Beginnings of the Middle Ages*; *More Letters of Edward Fitzgerald*; *Henry James' Partial Portraits*; *Hutton's Theological Essays*—4 vols. of the Eversley Series, 2s. 6d. each (pub. 4s. net), or 8s. 6d. for the four. (J)

Expositor, Jan. 1904–Oct. 1908; *Expositor's Bible*—Matthew, Luke, Exodus, Judges, Jeremiah; *Review of Theology and Philosophy*, vol. iii., each for one-third price. (K)

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, St. Cyrus, Montrose, Scotland.