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Sumerian texts. For it cannot be denied that many of the criticisms which he has directed against them are just. We still have much to learn about Sumerian phonetics and grammar as well as about the Sumerian vocabulary, and when we remember that even the Assyrians made mistakes in their translations of the old Sumerian books, it is not likely that we shall ever attain to an exact knowledge of them. At present Sumerian grammar is still full of unsolved problems, and our knowledge of Sumerian phonetics is in its infancy. As I said many years ago, the first thing we have to do is to determine the pronunciation of the Sumerian words, which in an ideographically written language is a matter of great difficulty, and in this point we are almost as

far off as ever from finality. Of one thing, however, we can be sure, and that is that the pronunciation of a word must have been quite different from that of the series of ideographs by which it was so often denoted. The hideous compounds which figure as words in recent Assyriological works cannot have had a real existence. At any rate, the ideographic determinatives which accompany the words formed no part of their phonetic structure; the ideographic *PI*, 'ear,' for example, which accompanies the word *gistug*, is merely a graphic sign; *gistug* alone signified 'ear.' This and a good deal more might be learnt from a study of the Japanese script, and will justify much that M. Halévy has to say about confusing mere graphic symbols with the elements of living words.

Entre Nous.

For Point and Illustration.

Messrs. Simpkin have published *The Higher Thought Kalendar for 1913* (1s. net; leather, 2s. 6d. net). There is not much in it for the money, but it is all good. In this verse is its whole philosophy:

Nature fulfilling a predestined scheme
 In still content,
 Breathes undisturbed a silent and supreme
 Encouragement,
 Though green leaves come, though dying leaves
 depart,
 She needs but rest,—
 Hush! For Love holds you close against his
 heart,
 And Love knows best.

The latest addition to those nicely printed little volumes called 'Authors for the Pocket,' issued by Messrs. Chatto & Windus, is *The Pocket George Borrow* (2s. net). George Borrow is not easily set forth in selections; the editor of this book has, however, succeeded not only in choosing memorable sayings, but also in making them fit for continuous reading.

His Will: The Teaching of Jesus Christ en-

forced by Quotations from Many Sources, selected and arranged by Catherine A. Deacon (Hodder & Stoughton; 3s. 6d. net). The title is taken from Dante: 'His Will our peace.' Some of the illustrations also are taken from Dante. They are all from sources that are both religious and literary. On the words, 'Didst thou not agree with me for a penny?' we find this from R. W. Dale: 'A man's best wages are not those he receives every Saturday or quarter-day: they are the wages God gives, the interest which He pays on every sound investment of life and ability in His service—increase of power, character, manhood, soul.'

Uniform in style with the charming cheap edition of Shelley's Prose Works, Messrs. Chatto & Windus have now published *The Poetical Works of Percy Bysshe Shelley* (2 vols., 4s. net). The four volumes together give us a complete Shelley ready for packing into any corner of the travelling bag.

The leading violin in one of our great orchestras said recently that he and his fellows would gladly go to church if they could be told anything reliable about the future life. One wonders if they could be got to read *A Little*

Pilgrim in the Unseen. It is all about the future. Our Lord told His disciples that there were many things He had to say, but they could not bear them then. He promised that the Spirit would lead them into all the truth. This writer writes as if the time had come. It is a daring imagination, but it rests on revelation. And that it meets the needs of violins and others is evident enough, for, published in 1882, it has been reprinted twenty-three times. This is a cheap edition (Macmillan; 1s. net). Why do we not use the imagination in the pulpit?

Some new Biographies and Autobiographies.

The greatest of the world's great men get more than their share of the world's attention. They appear in all the histories and they have their own biographies. The great men who are not the greatest get less than their share. Only the special history mentions them; they do not always catch the attention of the biographer.

Sir David Baird was one of the great, if not the greatest. He has had occasional reference even in the history school-book, and he has had not one but two biographies. His first biographer did not do well by him; for, unfortunately, Mr. Theodore Hook was a violent partisan, and neither knew nor wished others to know the facts. So then it is a service to literature that has been rendered by Captain H. W. Wilkin in *The Life of Sir David Baird* which he has written (George Allen; 12s. 6d. net). He has written a reliable biography, and he has made it manifest that General Baird deserves to be held in remembrance. He served in the second, third, and fourth Mysore wars, in Egypt, in South Africa, in Denmark, and in the Peninsula; and wherever he served he served with gallantry.

Captain Wilkin has kept rigidly to his business, his business being not general history, but biography. Yet in this volume we have a record, faithful and true, of the wars and rumours of wars which moved Europe so deeply, and so completely changed its face, during the half-century which was cut in two by the year 1800. Sir David Baird held no foremost place in these events, but he was of them, and the record of his life casts light on them all, sometimes vivid and revealing.

The Lowell Lectures were delivered in Boston

this year by Dr. J. Holland Rose, Reader in Modern History in the University of Cambridge. The subject was *The Personality of Napoleon* (Bell & Sons; 5s. net).

It was quite an inevitable choice of subject. Dr. Rose knows other periods of history; in the Napoleonic period he is master, the only acknowledged master we have at present. In these lectures, therefore, he was able to be at ease, speaking from precision of knowledge and matured opinion, and not fearing serious dissent. And the lectures read as easily as they were spoken. Only those who know little of Napoleon will think that their smoothness is superficiality. The rest will be caught at every turn by a phrase which means long study and mastery. With wisdom in a lecturer, Dr. Rose has confined himself to Napoleon, not digressing into the biography of others or the general history of his time. He speaks of him in eight lectures as the Man, the Jacobin, the Warrior, the Lawgiver, the Emperor, the Thinker, the World-Ruler, and the Exile.

Those who have been using the first volume of *The Philosophical Works of Descartes*, rendered into English by Elizabeth S. Haldane, LL.D., and G. R. T. Ross, M.A., D.Phil., will be glad to learn that the second volume is now published (Cambridge: At the University Press; 10s. 6d. net). It is safe to say that students of Descartes have *all* been using the first volume since its appearance. The present volume completes the edition, and it is translated in the same accurate and idiomatic way. It contains the seven series of Objections to the Meditations and Descartes' replies, together with the Letter to Dinet. And so now, for the first time in all these centuries, Descartes is accessible in our tongue in such a way that we can read him with pleasure, and at the same time feel sure that we are reading him and not a translator's misunderstanding of him. The authors have enriched the literature of philosophy; they have also enriched English literature.

Do you care to read *Philostratus in Honour of Apollonius of Tyana*? Probably you do now; for in the general advance of the study of Religion this strange book and the strange man it seeks to honour, are both likely to come into favour. But whether you read Philostratus or not, read the

Preface to this most exquisite translation. It has been written, as the translation has been made, by Mr. J. S. Phillimore, Professor of Latin in the University of Glasgow (Oxford: At the Clarendon Press; 2 vols., 7s. net). Now Professor Phillimore has a very pleasant wit, and he has had opportunity in this Preface to exercise it. He begins:

“What labour took Philostratus to make a book full of lies whereby he would have had Apollonius Tyaneus in miracles match unto Christ? And when he had all done, he never found one old wife so fond to believe him.”

‘So wrote Thomas More in his *Dialogue*, Bk. II. (Works, p. 201 B.).

‘Old wives are easier to find now; and particularly during the last century, this caste has risen to take an honoured place in our intellectual scheme. The rapid modern revival of the credulous, and decline of the rational, habit of mind brings in a renewal of interest in Apollonius of Tyana.’

And as he proceeds, Professor Phillimore says: ‘All the real work has been done in France and Germany. Naturally the Universities of Oxford and Cambridge have not done much for the study of a writer who is outside the sacred period; if undergraduates were to read Philostratus, they might write Greek like this most brilliant of the Atticists, instead of writing Greek like their tutors or their tutors’ tutors.’ After the Preface comes the Introduction, which runs to one hundred and thirty pages, and discusses the following matters—(1) Apollonius; (2) the Philostrati; (3) Apollonius’ Reputation before Philostratus; (4) the Author and his Times; (5) Apollonius after Philostratus; and (6) On the Age of Apollonius.

An amazingly, almost incredibly, clever book is *Voices of To-day*, by Hugh Sinclair (Clarke & Co.; 3s. 6d. net). It is a series of short studies of representative modern preachers. ‘Modern’ means living, for every one of them is still with us. There are nine Anglicans, twelve Congregationalists, eleven Presbyterians, eight Baptists, and six Methodists. And not only is the Anglican type preserved distinct from the Presbyterian, the Congregational from the Baptist, but among the Anglicans and all the rest every man has his individuality so sharply defined that you wonder if they can be so separate in reality, or if it is only

Mr. Sinclair’s consummate cleverness. There is no resolving the doubt without hearing all the men, and that frequently; not an easy accomplishment. So we take Mr. Sinclair’s word for it, and rejoice in so great a diversity of gifts with one spirit, and read his book with intense enjoyment.

It was of *Alexander Henderson the Covenanter* that Baillie said he is ‘incomparably the ablest man of us all for all things.’ And it is of the same man and under the same title that a biography has been written by the Rev. James Pringle Thomson, M.A. (Oliphant, Anderson & Ferrier; 1s. 6d. net). Lord Balfour of Burleigh has written a Foreword to the book, in which he claims for Mr. Thomson that he has ‘fairly presented the chief incidents of Henderson’s life, and has added to our knowledge of the man.’ And that is true. For there is original work in the book, original thinking, the use of the imagination, a picture of Henderson that is no other historian’s picture, and is probably nearer the truth than any other historian has travelled.

Take note of the issue of the fourth volume of *Wesley’s Veterans*, with additions and annotations by the Rev. John Telford, B.A. (Kelly; 1s. net).

Canon A. J. Mason is to be congratulated on the success of his *Life of William Edward Collins, Bishop of Gibraltar* (Longmans; 6s. net). There was little material. The public events in which Bishop Collins took part were few, and there were no letters out of which a psychological biography might have been wrought. Not only so, the cream of the story was already taken off by a publication with the strange title of ‘Especially William, Bishop of Gibraltar, and Mary, his Wife.’ And yet the biography is successful. Dr. Mason has been able to make his picture like the life; and a most winning true-souled, broad-minded personality it is.

Collins was made Bishop of Gibraltar because he knew Spanish (what did he not know?), and also because he could get on with the Spaniards. He could get on with everybody. His face carried him so far, his character the rest of the way. A former chaplain at a Spanish port writes about one of his visits:

‘His stay was but a short one, but it was long enough to win the hearts of most of us, even of

some of the Spaniards. Our maid asked if she might attend the Confirmation Service which he held at our little church. She came in her mantilla and knelt all through the service, and though she could not understand any of it, she said she was sure that all he said was good, "for he had the face of an angel." And that was no doubt the reason why several little Spanish children came up to him, as we were walking along the quay, and asked to kiss the cross he wore.'

To the reader of George Eliot's novels and of her life, is there anything in a book on *The Inner Life of George Eliot* (Pitman; 5s. net)? Yes, there is something. The facts are all old, but the sympathy is new and the imagination. Mr. Charles Gardner knows the facts just as we know them; his interpretation is his own. And then he asks questions which it had not occurred to us to ask. He asks why George Eliot in her day of religious doubt did not turn to Keble, Pusey, or Maurice. He answers his questions—not as we might answer them, but his answer always opens up the field of view a little. The Christianity of Keble and of Pusey, he says in effect, was not adaptable to the modern mind. The Christianity of Maurice was quite adaptable to the modern mind, but not to the letter of Scripture, to which nevertheless he clung. What is the modern mind? 'Matthew Arnold very finely defined the modern mind as "Imaginative Reason." George Eliot was a magnificent example. Her utmost reason craved satisfaction with her utmost love. If the Church claims to meet man's utmost need, she must meet the claim of his reason: that the official theology of George Eliot's day utterly failed to do. Therefore she rebelled.'

Thus we have more in this book than George Eliot. We have the look behind on the way we have travelled in fifty years. It is a look which makes us say 'Thank God!'

'It is good for me that I have been afflicted.' On that text, though without naming or considering it consciously, Mr. A. C. Benson discourses in his most recent book, of which the title is *Thy Rod and thy Staff* (Smith, Elder & Co.; 6s. net). He has been ill, ill with that most distressing of maladies, neurasthenia—'neurasthenia, hypochondria, melancholia—hideous names,' he says, 'for

hideous things—it was these, or one of these.' And now some glimpse of the meaning of it has come to him. He actually sees that it is good that he has been exercised thereby. Life has opened up before him with mysteries on every hand which he had not known—not mysteries that are perplexities, of which there were enough before, but mysteries that are made known to him through the revelation to his soul of the Lord Jesus Christ. On all this he is very frank and winning, writing with the charm of the accomplished man of letters, but sounding a new sincere note of enrichment. He has found a purpose in life. He sees that also, and is not ashamed to say it.

'The soul and God! These were the things that my sorrow enabled me, however faintly, to discern. But the new knowledge, while it brought fresh sanctions, brought with it also fresh prohibitions. What must I do that was different from what I had done? I must welcome first and recognize any sign of the divine power, no matter in what distasteful forms of rite or creed it expressed itself, as long as it was clearly on the side of human justice and kindness. If it taught justice, and temperance, and affection, that was enough. Its symbols, its intellectual formulæ, were not my concern, so long as it was striving for spirit and clearness of vision as against matter and confusion of thought. Next, I must try, as far as in me lay, in whatever position I found myself, to induce others to look as clearly and as fairly as possible at the problems of life, to abandon personal tastes and preferences, and to see life steadily and finely. My work, it seemed, was to teach and write; and I must never encourage a prejudice or a frailty. I must make no excuses for myself, but I must not indulge in controversy or argument; I must persuade, if I could, but never coerce. I must aim at no position of influence, and clear myself of every wish to direct the lives of others, only taking care to live peaceably and laboriously. I must not seclude myself from the world, but take the obvious duty it offered me. I must try to be candid and not militant. I must grasp at nothing, plan nothing. I perceive all this only too clearly, but I do not say that I can carry it out; but my failure must not discourage me, for not by this life only is my share in the upward movement of humanity bounded. Above all, I must welcome every hint and offer of friendship and affection, that I may grow thus into a wider love; and the

more souls that I can find to love, the more do I know that there are to love. I will worship humanity not in its weakness, but in its hope of strength.'

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keith-hall, Aberdeen.

The volume will be published early in 1913. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and when they are sold the book will not be reprinted.*

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. P. Harris, Oakmere, Heswall.

Illustrations of the Great Text for January must be received by the 1st of December. The text is 2 Ch 6⁸.

The Great Text for February is Dt 18¹⁵—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10¹³—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21⁵—

'Mark me, and be astonished,

And lay your hand upon your mouth.'

Along with Ac 10^{34, 35}—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3¹⁰—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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