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which they followed at Iconium as well as at Antioch. Weymouth, in his *N.T. in Modern Speech*, gives 'in the same way' as alternative rendering on the margin. Hawkins might have quoted *κατὰ τὰ αὐτὰ* (*τὸ αὐτὸ*) among the words and phrases characteristic of St Luke's Gospel.

EB. NESTLE.

*Maulbronn.*

## Chronology of the Old Testament.

In the article on this subject in the *D.B.* (i. 397) there is a strange *lacuna*; it does not even mention the reckoning of the synagogue, which places the Creation at 3761 (or 60) and reckons from the Creation to the Exodus 2448 years (E. L. Curtis, 2666). This is already the reckoning of the Massorites. In Ginsburg's new edition of the Pentateuch, we read after Genesis :

'The years of the book 2309, from the creation of the world to the death of Joseph the just.'

And after Exodus :

'The years of the book 140, from the death of Joseph to the *second* year of the Exodus of

the children of Israel from Egypt, till the tent was erected.'

The difference between 2666 and 2448 is due partially to the sojourn in Egypt, which is reckoned at 430, or at 215 years (2666 - 215 = 2451), partially to Gn 11<sup>10</sup> (two years reckoned or not). On the rest, of one year, I have no certainty.<sup>1</sup>

*P.S.*—There has just appeared a new edition of the *Chronicon* of Eusebius, translated from the Armenian by J. Karst (Berlin edition of the Greek Fathers). Eusebius gives for the Jews—

Adam to Flood . . . . .	1656
Flood to birth of Abraham . . . . .	292
Abraham to Exodus . . . . .	505
Altogether . . . . .	2453

This reckoning, too, ought to have been mentioned.

EB. NESTLE.

*Maulbronn.*

<sup>1</sup> The same complaint that the official reckoning of the synagogue and the Massorites is not even mentioned must be raised against the articles on 'Chronology' in the *Encyclopædia Biblica* and the *Real-Encyclopædie* of Herzog-Hauck (Professor Marti and Professor Kittel).

## Entre Nous.

### Calendars and Anthologies.

The 'Christian' series of Calendars is as artistic and as evangelical as ever (Morgan & Scott).

The *Believer's*, the *Daily Manna*, and the *Ebenezer* Calendars are published by Messrs. Pickering & Inglis of Glasgow, at 1s., 6d., and 4d. each.

*Thoughts from Charlotte Brontë*, gathered from her novels by Grace Milne Rae, will be found enclosed in a dainty leather binding (Nimmo; 1s. 6d.).

Two pretty little gift-books of a series entitled 'Light in the East' are issued by Messrs. Hodder & Stoughton (1s. net each). One is *Selections from Indian Writers*, the other *Selections from Persian Writers*. Both are edited by May Byron.

### Biography.

Messrs. George Bell & Sons have sent out a revised second edition of *The Letters of Thomas Gray* (3 vols., 3s. 6d. each). There is always 'the best edition' of every literary work; the difficulty is to distinguish it from the rest. This is the best edition of Gray's Letters. No other comes within sight of it for completeness or accuracy. The editor, Mr. Duncan C. Tovey, has associated his name with that of Gray for all time coming.

The new issues of that new and charming series, 'Bell's English History Source Books,' are *Walpole and Chatham*, by Katharine A. Esdaile; and *The Age of Elizabeth*, by Arundell Esdaile, B.A. (Bell & Sons; 1s. net each).

It has been said that three things are necessary to the making of a good biography—a great subject

plenty of materials, and a capable biographer. But *William George Ward and the Catholic Revival* is a good biography, one of the most delightful and most instructive of our time, and it has none of these necessary things. Mr. Wilfrid Ward is a commonplace biographer, as his 'Newman' has shown; the materials were in a way plentiful but of exceeding intractability; and the subject of the biography was, in the biographer's own filial judgment, very far from being great. Yet the book is in a sense a great book, and it is sure to live. It has been transferred from Messrs. Macmillan to Messrs. Longmans, who have reissued it with a new Preface (6s. 6d. net).

#### New Devotional Literature.

*The Imitation of Christ* of Thomas à Kempis has often been accused of unreality. With that accusation perhaps in his mind, Professor J. Sherman Wallace, M.A., B.D., of the McMinnville College, Oregon, has published a book on *The Real Imitation of Christ* (Revell; 2s. 6d. net). It is not merely that Thomas is too deficient in the active virtues to be a true imitator of Him 'who went about doing good'; more than that, Professor Wallace urges that no direct imitation of Christ is either possible or profitable, the circumstances of His earthly life being so different from ours. We need the *mind* of Christ. And so he occupies himself with an exposition of that which Christ taught and was universally. He writes of Christ's 'Point of View,' His 'Method,' His 'Purpose,' His 'Obedience to the Law of Love,' and the like.

Four small volumes, under the title of *Emmanuel*, giving the text of the Gospels with devotional comments, have been written by the Rev. Henry Arnott, F.R.C.S., Rector of Beckenham (Wells Gardner; 1s. each).

The Rev. S. D. Gordon's 'Quiet Talks' are excellent devotional reading, and many an alert preacher has discovered their use for pulpit illustration. One mark of much acceptance which they all show is sanity. And therefore it will be with utmost hope and expectation that the new volume will be read. For its title is *Quiet Talks about our Lord's Return* (Revell; 2s. 6d. net).

Is there any subject of religious thinking more

hopelessly barren at this present time? We have for once lost what our fathers had and gained nothing in return. The most recent discussion, which classes all the Scriptures on the subject with some indefinite and unreliable thing called 'Apocalyptic' only emphasizes the sense of loss. Mr. Gordon once learned from Mr. Moody to believe in the Lord's return until it became 'a real warm thing' to him. Then he got into confusion about it, and it dropped out of his life. After that he began for himself a study of all the Scripture teaching on the subject, gained a satisfactory point of view, received the hope as sure and steadfast, and wrote this book.

The Rev. James Burns, M.A., of Stoke Newington Presbyterian Church, London, has poured the contents of his commonplace book into a volume of *Illustrations from Art for Pulpit and Platform* (James Clarke & Co.; 3s. 6d. net). But if the contents are all here, even the contents of his *art* book, then it must have been an exceptionally well-chosen volume. For there is scarcely anything that is really 'commonplace.' There is very much that is fresh. And the whole is made accessible by means of clever headings and careful arrangement.

Fifty Readings or thereby 'for the Quiet Hour,' published under the title of *The Unfettered Word* (James Clarke & Co.; 3s. 6d. net), are the latest offering on Christ's altar laid by that devout worshipper the Rev. J. D. Jones. They are such readings as come from daily service strengthened by daily communion. 'The word giveth light'—to him who approaches it with clean hands and a pure heart. We must not even desire to appropriate these studies for pulpit use until we have appropriated them for sanctification. Then they are the Master's in us and may be made serviceable.

Dr. J. H. Jowett's little book of little prayers, one for every day of the year, now appears in large type and fine binding. Its title is *Yet Another Day* (Meyer; 1s. 6d. net).

Two square purple little books have been published by Mr. Robert Scott as a help to the better life. One is *Prayer and Communion*, written by the Right Rev. G. H. S. Walpole, D.D.,

Bishop of Edinburgh ; the other *The Problems and Practice of Prayer*, written by the Rev. S. C. Lowry, M.A. (1s. 6d. net each).

The old idea that there is a double meaning in the text of Scripture is now dismissed with much ignominy. But when the Rev. G. H. Knight, in his new book of devotion, tells us : 'I see in the King of Babylon's kindness to his prisoner, Jehoiachin, a faint but real illustration of my God's generosity to me,' we feel that *that* secondary meaning is both legitimate and very comforting. The title of the new book is *Abiding Help for Changing Days* (Hodder & Stoughton ; 3s. 6d.).

What are the days? They are : A Day of Prosperity, a Day of Retrospect, a Day of Heart-Depression, a Day of Small Things, and more.

Books on the apologetics of prayer are rarely serviceable. The best apologetic is the practice of it. And the best book is that which teaches us to pray. Such a book has been written by the Rev. E. E. Byrum. It is not at all a philosophical book ; it is not in the least argumentative. It is simply an encouragement to us to pray. Is there any question?—*solvitur ambulando*. The title of the book is *The Secret of Prayer* (Revell ; 2s. 6d. net).

The 'Little Books of Purpose' which Messrs. Oliphant, Anderson & Ferrier have issued (6d. net) will remain among the most highly valued of the devotional student's possessions. They combine thorough scholarship with literary taste, and they are altogether after the mind of Christ. The Rev. J. Harry Miller writes on *The Rapture of the Forward View* ; the Rev. George H. Morrison calls his book happily *The Gentle Art of Making Happy* ; Dr. Kelman speaks of Art, Commerce, and Industry as *The Courts of the Temple* ; and Mr. T. Ratcliffe Barnett is as acceptable as any on *The Blessed Ministry of Childhood*.

Messrs. Oliphant, Anderson & Ferrier have published the second volume of *The Road*, by Dr. John Kelman (3s. 6d. net). This volume completes Dr. Kelman's study of the *Pilgrim's Progress* in both parts, as it has appeared in THE EXPOSITORY TIMES. No study of that work, so far as we are able to judge, has ever been made surpassing this in wealth of literary illustration and

insight into spiritual experience. We think it may be said that Dr. Kelman's exposition is worthy of the *Pilgrim's Progress*, and no higher thing could be said of it. Does it not add to our appreciation of Bunyan himself? Is it not a wonderful testimony to his genius that he could attract a man so artistic and so modern and compel him to give to this story the study of a lifetime?

The volumes are highly pleasing. Printing, binding, illustrating—everything is of the best, and all is in harmony.

There would be more mystics than there are if mystics were more serviceable. Dr. Joseph Fort Newton believes that there is nothing to hinder a man from both seeing and serving. He has accordingly published a volume of 'Studies in the Life of Vision and Service' and called it *The Eternal Christ* (Revell ; 3s. 6d. net). 'Where there is no vision,' says Solomon, 'the people perish.' Dr. Newton says that without a vision every individual perishes. But again, the vision must be translated into action. Every man and every woman must say with St. Paul, 'Whereupon I was not disobedient unto the heavenly vision.' But why 'The Eternal Christ'? Because it is now always of Christ and of Christ only that we have our vision—'Lo, I am with you alway.' And it is always Christ and Christ only that we serve—'Paul, servant of the Lord Jesus Christ.'

#### New Poetry.

There is no poet at present out of Ireland, says Katharine Tynan. Has she read any of the poems of Edmond Holmes? Has she read *The Creed of my Heart* (Constable ; 3s. 6d. net)? In order to prove that Edmond Holmes is a poet we shall take the liberty of quoting a long poem in its whole length.

#### LUX MUNDI.

There is the one and only thing  
For which we live and toil and die,—  
That two bright flames should upward spring,  
And mingle as they soar on high.

This is the first, the last, the whole,  
The source of life, the way, the end,—  
That soul should wed itself to soul,  
And, flame through flame, to Heaven ascend.

Oh! when thy throbbing heart is pressed  
 Close against mine, my love! my own!  
 Life's mystic meaning stands confessed,  
 Life's inmost heart is named and known.

And in love's rapture I forecast  
 How swiftly, without pain or strife,  
 The weary world will break at last  
 The fetters of its outward life,—

And be the source from which it came,  
 The goal to which it wings its flight,  
 Be what it is—a quivering flame,  
 A pulsing wave of love and light.

Does not the Lord of Night and Day,  
 Who makes the Universe his throne.  
 Forever send himself away  
 Far into exile, lost and lone;

That from his sorrow love may spring,—  
 Love rushing into love's embrace—  
 And lift Creation on its wing,  
 And light with life the voids of Space;

That in and through the twofold love  
 That draws the wanderer to his rest,  
 The whole wide world may live and move  
 And all its pain and toil be blest;—

That in and through the vast desire  
 Of God for God's self-exiled soul,  
 The stars may light their quenchless fire,  
 And Time sweep onward to its goal.

Oh then, when heart and heart are one,  
 When I am thine, when I am thou,  
 For thee and me the days are done  
 That crown with thorns God's bleeding brow.

The dream of Nature is fulfilled;  
 The soul of Nature is set free;  
 The circle that God's love hath willed  
 Ends in its own eternity.

Nay more,—our love means more than this;  
 For when our mutual passion burns,  
 God feels the rapture of our bliss  
 And, exiled, to his home returns.

God needs our love. The weakest heart  
 Roused by his trumpet-call, may make  
 His cause its own, and play his part  
 And be a hero for his sake.

My best! My own! My heart's one bride!  
 When thy dear bosom beats on mine,  
 I feel the pulse of life's great tide,  
 The passion-pulse of life divine.

I learn that love is all in all,  
 That all things else are dreams and shades,—  
 Snowflakes that vanish ere they fall,  
 Flowers that are gone ere summer fades.

There is no room for aught but love,—  
 None in the years that come and go,  
 None in the heights of Heaven above,  
 None in the depths of Hell below.

Nature is ransomed by our bliss:  
 God in our hearts fulfils his plan;  
 For this, our love's impassioned kiss,  
 Was purposed when the years began.

Inquiries have been made, ever since we published certain notes on one wonderful poem of George Meredith's, whether any considerable collection of Meredith's poems could be found. Hitherto the answer has been only half satisfactory. But now we can point to a complete edition of *The Poetical Works of George Meredith* in one handsome volume of over six hundred pages and in excellent type, enriched, moreover, with some necessary notes by G. M. Trevelyan (Constable; 7s. 6d. net).

Mr. John Presland is the author of a dramatic poem on *Marcus Aurelius*, which is a poem, and must not be tossed aside as mere versification. The theme is a great one, the situations are well imagined, the conversation is natural and poetic. There is as the end approaches a truly moving and even magnificent scene. Marcus Aurelius is seen at the highest height that pagan virtue reached (Chatto & Windus; 5s.).

Into the volume entitled *Poems New and Old* (Murray; 5s. net), Mr. Henry Newbolt has gathered the whole of his published work in verse from 1897 to 1912. It thus includes the contents of the four previously published volumes, *Admirals All* (1897), *The Island Race* (1898), *The Sailing of the Long-Ships* (1902), *Songs of Memory and Hope* (1909),

together with several poems added to the later editions of the first two of these, and ten that are wholly new.

Let the poem we quote for example be one of the ten that are new.

#### MORS JANUA.

Pilgrim, no shrine is here, no prison, no inn:  
Thy fear and thy belief alike are fond:  
Death is a gate, and holds no room within:  
Pass—to the road beyond.

#### Children's Books.

Messrs. Blackie & Son hold their own with the most enterprising of publishers for children—and there is some enterprise in that direction these days. They never issued finer volumes than the three which this year they have sent out first. Two of them belong to the 'Pioneers of Empire' series, and they are both written by Sir Harry Johnston. *Pioneers in Australasia* is the one, *Pioneers in India* the other (6s. each). Their advance is seen most of all in this, that they convey solid educating information in the form of delightful reading. The result will be that, instead of calling for more sensation, boys will want to proceed to fuller knowledge and to the reading of some of the original books which Sir Harry Johnston has mentioned in his biographies.

But more handsome still and altogether wonderful is *The Big Book of Fables* (7s. 6d. net). This is a gift indeed. How long is it since you ceased to enjoy a book of that kind? we asked a University graduate. 'I will never cease,' was his reply. For this is the imagination in its purest and best, the touch of nature that makes all ages and all sexes alike. The volume is edited by Walter Jerrold, and illustrated by Charles Robinson.

#### The Great Text Commentary.

The best illustrations this month have been found by the Rev. W. A. Mowatt, Balmaghie, Castle-Douglas; the Rev. Dr. Mackintosh, English

Chaplain, Gotha, Germany; and the Rev. W. C. Jackson, Higher Campsall, Manchester.

Illustrations of the Great Text for February must be received by the 1st of January. The text is Dt 18<sup>15</sup>.

The Great Text for March is 1 Co 10<sup>18</sup>—'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 21<sup>5</sup>—

'Mark me, and be astonished,  
And lay your hand upon your mouth.'

Along with Ac 10<sup>34, 35</sup>—'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 3<sup>19</sup>—'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.

The Great Text for June is 1 Co 6<sup>19, 20</sup>—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, 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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