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shade of meaning bearing a clue to the solution of the problem should escape.

The process of examination would take too much space to describe, but the conclusion to which he was shut up, and the grounds on which it is based, can be succinctly given.

The conclusion is that there were two distinct places which were called by different names, one by a Greek name was the field used to bury strangers in, the name being Ἄγρος Ἄϊματος (Agros Haimatos, 'Field of Blood'); the other a farm or estate was called by a different name, in the Aramaic language, ܚܘܪܝܘܢ (Hāqal dēmā'), or, as it is transliterated in the Greek of Luke's account (see Westcott and Hort), Ἀκελδαμάχ (Hakeldamach).

Bearing this out is the fact that in Matthew's account the 'field' is called ἄγρος; in Luke's account it is called χωρίον, which may be an estate or farm. The distinctive word in Aramaic of which this is the translation is not used in Matt. even in the Syriac translation.

In Matthew's account again, the high priests buy the potter's field, a worthless piece of ground only fit for a burial-place for strangers; in Luke's we have a 'field' farm or estate bought by Judas himself with his stolen money, 'wages of iniquity.' This was no worthless piece of land, but a 'good

bargain' which he had probably effected, and to which he expected to retire if the worst came to the worst. He would make the most of that impracticable Master of his whom he had mistakenly chosen and followed.

This fits in well with the fact that to this estate he goes in his remorse and despair, and there in a corner of it, in some clump of trees, he commits the fatal act, and hangs unseen until the rope gives way. Luke's gruesome summary fitly describes the result.

The old theory that he met his end in some way in the potter's field which was purchased by the high priests, but in some occult way by himself too, is as full of improbabilities, if not impossibilities, as it is unnecessary when we see the simple explanation which gives the key to the whole situation and makes every word and incident recorded luminous.

Some one may ask: How should so simple an explanation not have been made at first or at least have been seen long ago?

To this it is sufficient to reply that at first no explanation was needed; no one explains the obvious. Then by the time it was needed the difficulties of reconciling the narratives obscured the simple and sufficient solution which is here presented.

J. IVERACH MUNRO.

Canisbay, Wick.

Entre Nous.

New Poetry.

The Ideal of Sympathy is the title which Mary Hitchin-Kemp has given to her first collected volume of poems (Croydon: Roffey & Clark; 1s. 6d.). The poems are almost all devotional, some of them expository. Here is a fair example of their manner and their worth:

'TOWARD JERUSALEM.'

Open thy windows eastward,
Let in the first glad ray,
And, ere the sun has risen,
Lift up thy heart and pray.
Thy Lord will hear and bless thee
Each hour of this new day.

Open thy windows eastward—

The windows of thy soul,
When pressed in mid-day labour,
Ask Him to keep control.
Pray, praise Him for His guidance,
E'en though no prayer-bell toll.

Open thy windows eastward
When fall the shades of night,
If clouds are dark and heavy,
If stars should give no light.
The Morning Star ariseth—
Watch for its glory bright!

A small volume of simple evangelical poems has been written by Edward Every. The verses

scarcely call for quotation, the smoothness of their rhythm and the restful trust of their doctrine will be sufficient commendation. The volume is entitled *Songs and Stories of a Saviour's Love* (Simpkin; 1s. 6d. net).

The latest edition of *The Poems of Samuel Taylor Coleridge* is also the best. It is Mr. Ernest Hartley Coleridge's edition, with the biographical and textual notes placed at the bottom of the page (Oxford: At the University Press; 1s. 6d. net).

Art and Literature.

Teach young people the history of their own time. Let Boadicea and Caractacus wait. Mr. C. E. M. Hawkesworth, M.A., Assistant Master at Rugby, has written a history of *The Last Century in Europe* (1814-1910), which has been published by Mr. Edward Arnold (5s. net), and which is just the book for the purpose. That is to say, it is a book for school, a book to be taught, a book to be mastered, and to sit examinations on. And yet it is a book which will be read with pleasure by those who have left school long ago.

Right on the back of Dr. Kelman's book, which he calls *The Road*, there comes another *Exposition of the Pilgrim's Progress*. It is a volume of the Church of Scotland's Guild Library (A. & C. Black; 1s. 6d. net). The author is the Rev. Robert Stevenson, B.A., B.D., Gargunnoch.

The feature of the book which separates it from all other books on the *Pilgrim's Progress* is that at every step the narrative is illustrated by quotations from Bunyan's other works. These quotations are themselves an exposition. And it says much for Mr. Stevenson's own work that it can stand without shame beside them.

As it is his mistakes and not his sins that cause the average man most sorrow in the retrospect, a book that teaches behaviour has more chance in the market than one that shows the way to character. Mrs. Mary Greer Conklin's *Conversation; or, What to Say and How to Say it*, is just the book (Funk & Wagnalls; 4s.).

The anecdotes of most men, if collected into a volume all by themselves, would make them look ridiculous. The anecdotes about President

Lincoln, which Mr. Anthony Gross has gathered into a volume, with the title of *Lincoln's Own Stories* (Harper; 3s. 6d. net), are better than a biography. They are really authentic, their authenticity being stamped on their face. No one else ever lived and laughed in this way.

Among Famous Books is the title which Dr. John Kelman has given to his lectures on literature (Hodder & Stoughton; 6s.). The books are, however, only the plums in this Christmas pie, with the advantage that they cannot be pulled out. Round certain great books—*Marius the Epicurean*, *Faust*, *The Rubáiyát*, *Grace Abounding*, *Pepys's Diary*, *Sartor Resartus*, *Tremendous Trifles*, and a good many more, Dr. Kelman has built a theory of life which much reading and no little experience have together brought him. It is the theory that a constant struggle is going on between paganism and idealism, or, as he afterwards expresses it, between the flesh and the spirit. And his purpose in these lectures is to encourage to the battle. To a large extent we are as 'ignorant armies' that 'clash by night.' Let us obtain knowledge. This courageous modern thinker will provide it. And let us obtain the assurance of victory for the things of the spirit; he will provide that also, though it is the very fulness of his knowledge that makes him see how terrible the conflict is.

There is a pleasant flavour of literature and sanctity in *The Garden of Voices*, by Hettie Travers (Ventnor: Knight's Library). The very titles are restful. There are two allegories in the book, one 'A Gentle Ministry,' the other 'A Coming Dawn.' And each is divided into chapters that are both restful and refreshing.

The most exquisitely literary of the essayists of America is Mr. Hamilton Wright Mabie. He has written some ten or twelve volumes, all small, all finished. They are not dependent on their form, however. The conception of life which they contain is spiritual and manifestly ripened by experience. And if the thought is carefully chiselled, it is always worth the chiselling.

Mr. Mabie's new book breaks new ground. He has been travelling. He has visited the Lake Country, the Washington Irving Country, the

Land of Lorna Doone, and other places of literary interest. And in this new book he describes these *Backgrounds of Literature* (Macmillan; 6s. 6d. net) with the old charm of art and the new joy of discovery.

The Rev. Lauchlan Maclean Watt, M.A., B.D., F.S.A.Scot., has written a history of the poetry of Scotland, weaving it as a woof into the warp of the life of the people. He has accordingly given his book (handsomely produced by Messrs. Nisbet) the title of *Scottish Life and Poetry* (12s. 6d. net).

It is the best kind of book, the only legitimate kind, for it has grown out of the writer's own life. He is a poet and he is a Scotsman. He knows intimately the life he here portrays; and he has entered by inheritance into the treasures of the poetry which he describes. With that compulsion upon him, how could he refuse to tell the story of the life and poetry of Scotland, how could he fail to tell it well?

His method is the historical. And it is surprising how easily the historical method can be followed in such a subject. The history of poetry becomes the history of the people. For Scotland has never been so handled by war or pestilence that she hung her harp upon the willows. The bitter days of Wallace and Bruce gave her the greatest of her early poems. And the shorter but more disastrous struggle under Prince Charles flooded the country with the Jacobite songs.

Mr. Watt has hit the happy middle way between too much quotation and too little. He has spared neither himself nor his materials. How is it with the early poems whose language is obsolete? Is he his own translator? There is, for example, Patrick's great hymn, 'The Deer's Cry':—

For strength I bind this day
Myself to the holy Three . . .
To the angels and the holy ones
Before God's face that be.
And the strong great Christ who yet shall come
To judgment calling me. . . .

I appeal to the light of the sun,
To the brightness of the snow,
To the splendour of fire, the lightning's speed,
And the winds through heaven that go,—
To the strength of the world, and the things
unseen,
Where the tides of the deep sea flow.

I bind myself this day to God to pilot me,
His might to uphold me,
His love to enfold me,
His eye for me to see . . .
His hand to guard me,
His shield to ward me
Where sin's dark shadow broods—
Against all wiles
And aught that defiles,
Alone or in multitudes.

Be Christ in all,
Whate'er befall,
With me, before me, around me, within;
In every heart that seeks of me,
In every soul that speaks of me,
In all the souls that hear me,
In all that may endear me,
In every land,
On every hand,
Till Christ Himself I win.

The Rev. Malcolm James McLeod, minister of the Collegiate Church of St. Nicholas in New York, desires, and desires earnestly, to make life sweeter. So he has written a book on *The Fragrance of Christian Ideals* (Revell; 2s. net). And he will do it, if his book reaches the circulation it deserves.

'A Treasury of Inspiring Thoughts on Conduct, Culture, and Character for Every Day in the Year' has been selected and compiled by Mr. H. W. Smith, and has been published by Messrs. Watts under the title of *The Life Worth Living* (5s. net). The quotation is nearly always an exact page in length. Evidently on its fitness for the space as well as for the mind considerable thought has been spent. Quarterlies, monthlies, and even weeklies have been used, as well as some out-of-the-way books.

Annuals.

For the author, reviewer, or lover of literature there is no annual or set of annuals to be compared with *Who's Who* and its companions.

Who's Who itself (A. & C. Black; 15s. net) is this year enlarged in size of page—considerably enlarged. The result is a book which is still 'stout,' but no longer ungainly. The yearly enlargement is due, we presume, to the prosperity of our trade. The more our trade prospers, the more

persons there are who can afford to buy books, and as books are bought, authors increase. *Who's Who* is itself bought freely—the evidence of that is all over it. But, further, the number of biographies it contains, especially biographies of authors, increases rapidly. There are omissions still. That goes without saying. A child can find faults in an annual. But the names which ought to be in it are steadily being gathered in.

Of the companions of *Who's Who*, we are familiar with *The English Woman's Year-Book and Directory* (A. & C. Black; 2s. 6d. net). In sending out the edition for 1913 the editor says: 'Among the chief features in the new edition, attention is called to the development of Co-Education, necessitating more expansive treatment; to the admirable exposition of the much-debated Insurance Act by Miss Harvey in her summary of the year's legislative work, and in connexion with it to the lists of Approved Societies under special headings, and (in general) in the Industrial Section; to the complete rearrangement of the Hygiene Section, including Eugenics; to the lists of journals on special subjects now carried uniformly throughout the book; to the extension of Miss Eveline Mitford's interesting articles on women's position in the nations to the Dominions; to the astonishing growth of Suffrage Societies, especially those run by men; to Miss Rosa Barrett's interesting article on Statistics at the beginning of the Industrial Section; and to the thorough rearrangement of the Section on the Blind by Miss Beatrice Taylor.'

We are also well acquainted with *The Writers' and Artists' Year-Book* (A. & C. Black; 1s. net), an indispensable book of reference and even of study for all existing and coming authors and artists.

The surprise this year is *Books that Count* (A. & C. Black; 5s. net). This is a new annual—long life to it. The editor is Mr. W. Forbes Gray. We offer him congratulations. It is an almost impossible task well accomplished. For book buyers (may their tribe increase) it is one of the indispensables. They will soon wonder how ever they got along without it. We have examined rather minutely the section on Religion, and have only this slight suggestion to make: the historical or literary criticism of the Bible should in future be separated from its textual criticism.

The Year-Book of Missions in India, Burma, and Ceylon, is issued for 1912 (Christian Literature

Society for India). It is edited by the Rev. J. P. Jones, D.D. It is the first volume ever issued, and it is so full of matter that can be read, as well as matter that must be referred to, that we predict a long and useful life for it. Every conceivably relevant topic is dealt with, and always by an expert. The number of authors found within its 780 pages is very great, and without exception they have been induced to write tersely. The unbeliever in missions says, Give me facts. Here are facts.

Chatterbox (3s.) and *The Prize* (1s. 6d.) are a little late this year. But they must not be set aside unnoticed. The impression made by a dip here and there is that of the two *The Prize* has it in interest. Moreover, it is enlarged again, as if our opinion were the opinion of the regular readers. The publishers are Messrs. Wells Gardner.

Life and Work (R. & R. Clark) holds on its way without variableness. The editor takes a generous view of a Church's interests, and his aim is to provide something for every interest. So we find on one page a searching evangelical sermon on the New Birth, and on another an enthusiastic article on 'the roaring game.'

Good News (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.) are all issued in their annual volumes at Drummond's Tract Dépôt in Stirling. The first is unbound; the other two are rather handsomely bound and very suitable for presentation.

From the same publishing house comes a packet of cards and booklets, all occupied with 'the old old story,' but each telling it in some new way.

Morning Rays (Publishing Offices of the Church of Scotland; 1s. net), under the editorship of the Rev. Harry Smith, M.A., is still a model magazine for children.

The Art of Joseph Farquharson, A.R.A., is the subject of the Art Annual for 1912 (Virtue; 2s. 6d. net). Six of Mr. Farquharson's pictures are reproduced in colour—'The Silence of the Snows,' 'The Edge of the Wood,' 'Loch Maree,' 'And Winter's Breath came Cold and Chill,' 'The Moss at Poolewe,' and 'On the Coast, Connemara.' But even these pictures, finely coloured as they are,

do not exceed in excellence the reproduction of the 'Highland Raiders,' that most popular picture of all that Mr. Farquharson has painted. And there are very many others that away from this would be pronounced unsurpassable.

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 next month. 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 the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

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

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. A. Frank Knight, M.A., Perth.

Illustrations of the Great Text for March must be received by the 1st of February. The text is 1 Co 10¹³.

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 3¹⁹—'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^{19, 20}—'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.

The Great Text for July is Jn 3⁸—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' 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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