
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

The Text of Habakkuk ii. 4.

It is strange that the verse which apparently contains the central teaching of the prophecy of Habakkuk should be in part so corrupt as to be almost unintelligible. Chap. i recounts the development of the prophet's moral difficulty, as he realizes that the Chaldeans, whom God has sent to punish Judah, are more wicked than those they are devouring. The prophet goes to his watch-tower, and is given instructions to publish abroad the great principle which is to be enunciated. But when we come to the message, we find only its second part. The first part is most obscure, and no very satisfactory reconstruction of it has yet been given.

The corruption is an early one, as evidenced by the variety of renderings in the Versions. The Greek of the LXX and of Aquila, and the Latin of the Vulgate, differ from the Hebrew and from each other, without suggesting any satisfactory interpretation. One would expect some sort of antithesis to the second stych (which is evidently intact) — 'the just shall live by his faithfulness.' This is in fact just what is suggested by the Targum הָא רְשִׁיעָא אֶפְרִין and the Syriac ܣܟܠ ܢ ܢ ܘܚܝ ܢܥܡܗ.

The following emendation is suggested as supplying the required antithesis, with the least disarrangement of the Massoretic text, and at the same time making use of the hint supplied by the Syriac and the Targum:

הִנֵּה פֹּעֵל רֶשַׁע חָנַף יִשְׁכַּב וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

'Behold, the evil-doer shall die polluted, but the just shall live by his faithfulness.'

This reading requires the insertion only of the letter ע. The other changes are easily explained by the confusion of similar letters and the running together of words, as may be seen by reference to the Massoretic text.

R. B. Y. Scott.

Toronto.

Entre Nous.

A series of articles on 'Religious Movements of the Time' will begin shortly in The Expository Times. Among the contributors to it will be the Reverend the Hon. E. Lyttelton, D.D., who will write on 'Religion and Education'; Professor W. A. Curtis of Edinburgh University, on 'Church Union'; R. H. Thouless, Esq., M.A., of Manchester University, on 'Psychology and Religion'; and Professor B. W. Bacon of Yale, on 'Fundamentalism.'

The sermon series will be continued, and sermons for general and also for special occasions will appear month by month. Within the next few months there will be sermons by Professor Jackson of Didsbury, the Ven. Archdeacon R. H. Charles, D.D., the Reverend A. J. Gossip, M.A., Aberdeen, Professor Elmslie, Westminster College, and Dr. J. D. Jones of Bournemouth.

The Centenary of the Publishing House of T. & T. Clark.

Just a hundred years ago Mr. Thomas Clark, the founder of the Firm of T. & T. Clark, moved, in Edinburgh, from premises in Parliament Street to George Street, and in George Street the Firm has remained ever since. Some years later Mr. Thomas Clark took his nephew, another Thomas Clark, into partnership, and from that time the Firm was known as T. & T. Clark. Messrs. T. & T. Clark have not desired publicity about their centenary, but the Editors of The Expository Times believe that its readers will like to have recalled some of the facts of the Firm's distinguished history.

It is further fitting that it should be done at the present time, because a change has just taken place in the Firm. Sir John Maurice Clark has retired. It is fifty years since he first came to George Street, and twenty-three years since he became Head of the Firm. We rejoice that his retirement does not mean that he will sever his connexion with George Street, but only that he will have more leisure, and that the burden of responsibility will now fall upon Mr. Thomas Clark, his eldest son.

The new Head of the Firm has been in partnership with his father for a number of years, and all who know him know that he will carry on the great traditions of the Firm, and with the utmost acceptance.

It was as publishers of Law and Foreign Books

that Messrs. T. & T. Clark began. One of the first series was 'The Biblical Cabinet'—forty-five volumes of translations of German Commentaries and Theological Works. Then the Early Fathers were made accessible, in the 'Ante-Nicene Christian Library,' and St. Augustine's Works; and more important still the 'Foreign Theological Library' was begun. It year by year introduced fresh examples of the best German and French Theology to English readers. In 'The Bookseller' of July 1882, a Wesleyan Methodist Professor spoke of it in the phraseology of that time as 'the richest bed of Biblical Theology proper in our language.'

From this time onwards the enterprise and sagacity of the Firm gave the Theological World many of its outstanding works. Three eminent scholars—Professor S. R. Driver, the Rev. Alfred Plummer, and Professor C. A. Briggs—were secured as editors of a series of Commentaries, International and Inter-Confessional, based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation, to be known as 'The International Critical Commentary.' Their 'International Theological Library' is also recognized as a standard series of Theological Text-books.

There is no space to speak of the other series which appeared and the many standard works, but in 'The Life of Alexander Whyte' just published, we have his account of the beginning of the series of Handbooks for Bible Classes and Private Students.' Dr. Whyte saw that a series of Handbooks for Bible Classes was needed, and he made the suggestion to the Clarendon Press, 'but they intimated that they had no intention of issuing such a work.' We next hear that he had spoken 'on the subject to Dr. Marcus Dods of Glasgow, and Mr. Clark, a publisher,' and that 'by this time [1876] the work was fairly under way. These works would put their cultivated young men on a level with technical scholars and in the front rank of all ascertained knowledge.'

The 'Mr. Clark' to whom Dr. Whyte spoke was Mr. Thomas Clark (afterwards Sir Thomas Clark), the nephew of the Founder of the Firm, and the grandfather of the present Head of the Firm. We have quoted this incident because it is typical.

From 1889 Messrs. T. & T. Clark have published THE EXPOSITORY TIMES, and from that year dated their long and close connexion with Dr. Hastings, the nature of which is seen from his dedication of THE DICTIONARY OF THE BIBLE 'to the memory of Sir Thomas Clark, Bart.,' and THE ENCYCLOPÆDIA OF RELIGION AND ETHICS 'to Sir John Maurice Clark, Bart., Publisher and Friend.'

This connexion led to that great succession of Dictionaries: THE DICTIONARY OF THE BIBLE, THE ONE-VOLUME BIBLE DICTIONARY, THE DICTIONARY OF CHRIST AND THE GOSPELS, THE DICTIONARY OF THE APOSTOLIC CHURCH, and last, the greatest of the succession, THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. The twelve volumes of the Encyclopædia are a library in themselves. They deal exhaustively with any subject that falls within the science of comparative religion, with ethics, metaphysics, psychology, archæology, and anthropology. With courage and with a foresight which will surely have its reward, the Firm continued during the War to issue this monumental work. Reviewing the twelfth volume, 'The Scotsman' called it 'the greatest literary undertaking ever attempted in Scotland,' 'a work which is bound to occupy a unique position in the Scholarly World for many a long day to come.'

And in the future other important works are projected. We may instance one: 'A Concordance to the Authorised, Revised, and Standard American Versions of the Bible.' This Concordance was prepared by Dr. Hastings, assisted by a number of eminent scholars. In addition to being a Concordance to the different versions, it shows at a glance all the Hebrew and Greek words translated by the English word; it notifies a change made by the revisers and shows what the change is; and in short commentary articles it explains the meaning of every word or phrase in the Bible that is not at once intelligible to the ordinary reader.

SOME TOPICS.

Home-Grown Religion.

Principal L. P. JACKS, D.D., LL.D., is nothing if not unexpected. What is education? he asks, in *A Living Universe* (Hodder & Stoughton; 2s. 6d. net), and while we are thinking out an answer breaks in to tell us there is none until we have determined whether the Universe is dead or alive. Perhaps you had not thought of that. But then his conception of education is a very lofty one. There are not three steps in it, he says—primary, secondary, higher. There are four; and the last, 'the highest,' is religion; and any and every

education that does not run into that, and end there, fails. Not that religion is a thing tacked on as an afterthought. It permeates the whole. 'Where in your time-table do you teach religion?' he asked a great schoolmaster. 'We teach it all day long. We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—"yea, yea, and nay, nay." . . . We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence.' And so on through the whole curriculum. All education ought to be religious, and religion is 'education raised to its highest power.' 'I do not want,' concluded this teacher, 'religion brought into this school from outside. *What we have of it we grow ourselves.*'

That type of education is the hope to which our author clings. Apart from it things seem to him almost intolerably dark. In particular, the politicians and all talking men fill him with something like despair. One surmises that the text of this little book was that remark of Mr. Lloyd George that government to-day is 'government by talk.' That raises Dr. Jacks to a kind of melancholy frenzy, to the purest Carlylism one has read for long enough—a passionate protest against substituting talk for action, an appeal to us to escape out of this babble into a healing hush of quiet and purposefulness. Act, act, act, he cries, and be silent, very silent. He has small patience with our urgings of ourselves and others on, still less with the poor dreams with which, face to face with our drab lives, we console ourselves, and make shift to maintain some self-respect. The best cannot be spoken, it can only be done. What would you know of goodness had you never seen it lived? The best cannot be put into words, but it is always 'actable.' And the Christian faith is supreme because it is so 'actable.' Act God, don't just talk about Him: act freedom, act immortality, by living a life too big to go out. As for the theologians, let them sift out from the creeds what is actable, and cling to that, letting the rest float down the stream.

If we are simply going to talk about Leagues of Nations and the like, and do nothing, our civilization seems doomed; and perhaps, he thinks, that is no great loss. For this civilization of ours is a poor affair, is indeed repulsive to the great mass of mankind, though it suits us fairly well, is a mere political contrivance, whereas true civilization were a cultural thing, aiming not at power but at the best life for the individual and for the whole. Such civilizations there have been, he says. One wonders where, and still more if those who lived under them would recognize them here. For as he describes it, civilization seems to be just another name for ideal Christianity in action.

Towards such a civilization he hopes we are tending—hopes partly because of the new passion for education, which he takes to be a sign of the human spirit reaching out towards this. Perhaps. Or is it often just a hope of getting on? Some there are not a little depressed by a type of education that has so far resulted in the most jumpy, snippety journalese age that the world has seen for long, an education which seems very remote from Dr. Jacks' definition of what that should be. Interesting? Yes. Efficient? Perhaps, for certain things. But religious!

Blessed are the Inclusive.

Lady Henry Somerset died in 1921 at the age of sixty-nine. She made Miss Kathleen Fitzpatrick her literary executor, and the latter has now written an account of her life (*Lady Henry Somerset*: Cape; 10s. 6d. net). Up to the end, Miss Fitzpatrick says, Lady Henry Somerset was so young at heart that, passing the shop where her tulle ball-dresses had been made nearly fifty years ago, she would stop, '"not to buy anything," she would explain, "but just to look at the new things you have brought back from Paris." The clothes young girls were wearing interested her most, the pretty dance frocks so unlike the fashions of her youth.'

'This life is such a tiny part of a great whole,' she had written at the back of an old diary, 'we cannot hope to solve the riddle of life. We must never think we cannot hold two inconsistent views.' Her own death, now very near for her since her sister had gone, and the prettiness of a girl's ball-dress, were two thoughts she could hold quite easily in her mind. This quality of inclusiveness was one of Lady Henry Somerset's outstanding characteristics. When she went to the States in 1891 on temperance work, Miss Frances Willard met her for the first time, and it was this quality of inclusiveness which impressed Miss Willard most. 'Watching her guest,' we are told, 'she thought of a new beatitude: Blessed are the inclusive; for they shall be included.'

During her temperance work Lady Henry Somerset came into contact with another American lady, Mrs. Pearsall Smith. When a friend confessed that the condition of the London slums was a hindrance to her faith, Mrs. Smith had declared that she did not worry about slums, 'they were Heavenly Father's housekeeping.' 'Lady Henry,' Miss Fitzpatrick says, 'never accepted Mrs. Smith's cheerful doctrine of the rest in faith in Heavenly Father's housekeeping.'

Most of the material for this Biography has been got from letters, considerable portions of which are quoted. The only criticism which we would make of it is this: it is too short. When we finished it we had an appetite for more.

The Untheologically-Minded.

The Rev. Hubert L. Simpson of Glasgow has just published a volume of 'Essays for the Untheologically-Minded.' In the introduction he lets us see a little of what is in his mind about the untheologically-minded. First he speaks of the dress of the preacher. 'To wear the conventional mid-Victorian dress, for the clothing of the preacher's person does appear to submit the wearer to the handicap of beginning "two down," as one witty and successfully unconventional King's chaplain expressed it the other day. Even the Primate, judging by a recent utterance, seems anxious to reduce the handicap, while the journal which is so solicitous about providing the rising generation with Savings Certificates, is just as ready to help in delivering embarrassed prelates from the tyranny of a garb that is no longer necessary in times when all the riding which they are called upon to do is that of their favourite hobby, or the tea-cup storm of an Anglo-Catholic Congress.'

Mr. Simpson then leaves dress and turns his attention to the address. He finds that there is urgent need of reform in the clothing of the message as in the clothing of the preacher. The message must be natural, intelligible, and attractive, but further it must be the message of men 'possessed by a force' and not 'obsessed by a formula.'

The subjects of Mr. Simpson's essays are taken from the Old Testament Scriptures. The title of the volume is *Put Forth by the Moon* (Hodder & Stoughton; 7s. 6d. net), for 'as sunlight is to moonlight, so is the revelation of the New to that of the Old, but we join in the ancient thanksgiving for "the precious things put forth by the moon."' The Essays—twenty in number—are direct, sincere and provoke thought. We quote one in 'The Christian Year,' and we shall be surprised if those who read it do not get the volume in order to read the other nineteen.

St. Paul and Women.

'His great principle stands, "There is no room for male and female, you are all one in Christ Jesus." But the difficulty emerges in the application of the principle. In Corinth, as in other places—but Corinth was especially guilty—immorality was bound up in the religion of the city, and the emancipated woman was largely of the type of those who had lost their crown. The Church had a ceaseless battle to fight for purity of life, and the limitation of personal liberty was nothing compared with victory. For Christian women to outrage the conventions of the time by appearing and taking their part with men in public life would have been a shattering blow to the reputation of the Church. Even in spite of all safeguards and restrictions, accusations of wrong and infamous conduct were scattered abroad by evil-minded people against Christianity as a system, and against Christians. We know how indignantly these charges were denied by pure-minded women, and the denial was confirmed by Pliny, the governor of Bithynia, in his rescript to the Emperor Trajan. But the purity of the Church and the high character of its women could be made plain to the world only by ceaseless vigilance, and by the limitation of its liberty for the sake of the distress of the times, "and for wrath's sake." That this *morale* was thoroughly maintained may be read in the envious admiration of pagan society—"what women these Christians have!" Much of what seems reactionary to us, in the Pauline and Pastoral Epistles, is due to obvious facts—the necessities of the age, the widely prevalent expectation that the *Parousia*, the second coming of Christ, was close at hand; the growing asceticism in some quarters may also have had a certain depressing influence on Christian liberty. These and similar reasons are responsible for what has been called the *emergency legislation* unfavourable to the rights of women. But the limitation stands, with the so-called Communism of the early Church, the attitude to meats offered to idols, and the question of the slave, as a temporary

and positive regulation due to the practical necessities of the day.' [1]

Two Types of Mysticism.

'In endless debates with my students in Heidelberg and Berlin, with my colleagues, and with preachers in conferences and at holiday courses, it has become clear to me that it is most essential to distinguish two chief types of mysticism. In both cases, what is under discussion is a personal communion of the individual with God, direct intercourse with God. This directness of intercourse with the Deity seems to me to be the essential thing in every kind of mysticism. Between God and man there is here no intervention of doctrinaire hair-splitting, no system of objective salvation and of salvation subjectively appropriated, no apparatus of rites, no bridge of priesthood and saints. Instead of that, there exists an immediate contact, an "I" speaks to a "thou," unites with Him: in Him lives, moves, and has its being. That is the general description of what we call mysticism.

'Now there are two main types which seem to me to be distinguished from one another. The one type is everywhere present where the mystic regards his communion with God as an experience in which the action of God upon him produces a reaction towards God. The other type of mysticism is that in which the mystic regards his communion with God as his own action, from which a reaction follows on the part of Deity.

'The token by which the distinction can be recognized is this: has the action of God, or the action of man, the priority? The one type is the mystic who reacts in response to the action of God. The other type is the mystic who, by his own action, endeavours to produce the divine reaction. In the end, the whole difference is equivalent to the contrast between the religion of grace and the religion of works. All depends on who has the initiative, whether God or man; and on this basis I distinguish between Reacting Mysticism and Acting Mysticism.' [2]

Two Illustrations.

'Let me express it in a simile. There is an ocean—cold water without motion. In this ocean, however, is the Gulf Stream, hot water, flowing from the Equator towards the Pole. Inquire of all scientists how it is physically imaginable that a stream of hot water flows between the waters of the ocean, which, so to speak, form its banks, the moving within the motionless, the hot within the cold: no scientist can explain it. Similarly, there is the God of love within the God of the forces of the universe—one with Him, and yet so totally different. We let ourselves be seized and carried away by that vital stream.' [3]

'Have you ever seen how they make bands of iron? You may observe two chief stages. There is a point at which an unformed piece of glowing iron goes through the rolling-mill. Writhing like a fiery serpent, it comes out in the shape of a band, white-hot and glittering. Workmen then grasp it with tongs and lay it on the ground, where it gradually becomes cold and loses all its glow. At this point, the second stage has begun. The bands are tied together in bundles with wires, and carried on waggons to the dealers. Anybody then can take them in his hands, buy them by weight, and use them in house and stable.

'The Teaching of Jesus, as we lay it up in store in our books, is like the iron bands which are sold all ready for use. But before that, these very bands were in the stage of white-hot, glittering metal. If we could succeed in transferring the words of Jesus back into this stage of white-hot blazing metal, then we could understand without difficulty His communion with God. On this point, again, it seems to me quite clear that extraordinary methods are required. The ordinary armoury of the study is not sufficient. It is the rare hours of solemn experience that help us here. For instance, in the fiery furnace of affliction most of us have probably realized that some familiar word of Jesus has at last been revealed to us in its true meaning. In many respects the last ten years have been for science a time of decline. For the greatest and most delicate task of historical science, for the reproduction of the historical Jesus, they may mean an inspiration. I do not believe I am in error when I say that among all peoples, through the great trouble of this time, a refining and deepening of the understanding of the real personality of Jesus has come about.' [4]

[1] W. M. Grant, *Ideals of the Early Church*, 98.

[2] A. Deissmann, *The Religion of Jesus and the Faith of Paul*, 194 ff.

[3] A. Schweitzer, *Christianity and the Religions of the World*, 78.

[4] A. Deissmann, *ibid.* 25 f.

NEW POETRY.

Charles Venn Pilcher, D.D.

Dr. Charles Venn Pilcher, Professor of Old Testament Literature at Wycliffe College, Toronto, has published a small volume of selections from the Passion-Hymns of Hallgrim Petursson, the seventeenth-century Icelandic poet. The title of the book is *Icelandic Meditations on the Passion*, and it is published by Messrs. Longmans at 3s. 6d. net.

'It has been the custom in Iceland,' says the translator, 'in the scattered farm-houses, to sing the Passion-Hymns through during Lent. The implements of work would be laid down, and then, the spinning-wheels being hushed, the father would lead the household in sacred song. Thus the Story of the Cross, in Hallgrim's deathless setting, has for centuries sounded forth beneath the Northern Lights and the arctic stars.'

And now for the translations themselves. We shall offer one example, and perhaps the most quotable:

THE LOOK OF CHRIST.

'And the Lord turned, and looked upon Peter.'

And then the Saviour turned,
On Peter gazing—
A look divine, that yearned
With love amazing.

Swiftly to Peter's face
The shame came leaping;
He had denied such grace,
And went forth weeping.

Lord Jesus, look on me,
Thy kind face turning;
My soul with agony
Of sin is burning.

The way is long, I find
My weak steps falling:
O turn, to my dark mind
Thy grace recalling.

Oft, oft with contrite eyes
I gaze to heaven;
Then, at Thy look, arise
In tears, forgiven.

Fay Inchfawn.

There is much for both mother and child in Fay Inchfawn's new volume of verse, *Through the Windows of a Little House* (Ward Lock; 2s. 6d. net). Let them read first 'What Bunty thought of the Painters,' and then turn the pages to find this delightful child again. But we are not going to quote Bunty, because we should like to find room for 'Child-Soul':

CHILD-SOUL.

Child-soul is a little city
With its gates ajar,
Yet, to enter to its centre
I must travel far.
'Tis not an easy thing to win
The right to move and walk therein,
Though not to do so were a sin;
And I'll get in!

Child-soul has a little garden
Cloistered round with care;
And all my will and utmost skill
I'll need to get in there.
So rich the soil that waiting lies;
But I must seek anointed eyes,
And delve before the dewdrop dries.
Oh, I'll be wise!

Child-soul has a little temple
Opening on the street.
Curtained so deep, it seems asleep.
'Tis shut to tourists' feet.
Oh, little temple, glistening bright!
What if my hand be clean and white
Enough to lift your curtain right,
And let in—Light!

C. F. Keary.

Mr. C. F. Keary, *The Posthumous Poems* of whom have now been published (Blackwell; 7s. 6d. net), was not a great poet; yet he had the root of the matter in him. It is to be feared that he will never be a popular poet, but those who can appreciate a somewhat severe classical style will find much to repay a study of this volume. Mr. Keary set a high ideal before him. What 'he was always trying to do,' says John Bailey in an appreciatory introduction to the volume, 'was to recapture what was highest and purest in Greek religion.' And if his genius was not sufficient for this gigantic task, it is something to have attempted it. Yes, and to have come within measurable distance.

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