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that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15.

(c) "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the affliction of the Gospel according to the power of God; who hath saved us, and called *us* with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9.

26. SUMMARY OF THE GOSPEL.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.



Reviews.



Encyclopædia Biblica. Edited by Professor T. K. CHEYNE, M.A., D.D., and J. S. BLACK, LL.D. Vol. i. (A—D). Price 20s. A. & C. Black.

This great Bible Dictionary was projected several years ago by one of the keenest intellects that were ever brought to bear on the problems of religion and the genesis of man's concept of the idea of God—the late Professor Robertson Smith. As editor of the *Encyclopædia Britannica* Robertson Smith contributed a large number of articles to that vast work, dealing mainly with questions of Old Testament criticism. These papers, amended and enlarged, he fully intended should take their place in the "Dictionary of the Bible" which he himself projected, but never lived to carry beyond the preparatory stages. He took a warm personal and practical interest, we are told, in the book up to the last; and it was at his instance that Dr. Black, in February, 1894, arranged with Professor Cheyne to bring the work to a conclusion under a joint-editorship.

The Dictionary, planned by the Cambridge Professor of Arabic, is now issued, in part, under the title *Encyclopædia Biblica*. It says much for the energy and resolution of the publishers that, not content with having issued at enormous cost their far-famed *Encyclopædia Britannica*, they now undertake to bring out the four large volumes of which the new Bible Dictionary is to consist.

First, a word as to the method followed. The Dictionary is cosmopolitan—that is, it includes among its contributors men of many nationalities. Professors Nöldeke, Tiele, Kamphausen, Gautier, Marti, and

Jülicher write side by side with such representative English scholars as Pinches, L. W. King, Canon Armitage Robinson, Driver, and T. K. Cheyne. Indeed, the last-named scholar contributes about fifty articles to the present instalment of the Dictionary, all marked by that writer's vast learning, shallow censure, and pretentious self-assurance.

The editors claim to have kept the following points steadily in view in the preparation of the work :

1. Exact scientific methods, rigorously and concisely applied to every detail within the scope of a Bible Dictionary.
2. The latest information obtainable.
3. Great fulness of archæological detail.
4. The requirements of the average reader have not been forgotten, though the work is primarily for the student. Different founts of type have been employed for this purpose, the smaller type being used to deal with subtler questions of criticism.
5. Mutual dependence of the various parts of the volume to one another and to the whole.

The editors' policy has never been to "calculate the average opinion in the world of Biblical studies"; they evidently despise the principle of a "golden mediocrity" in such matters. Hence, the Dictionary—as, indeed, one might expect—is (to employ the regular cant phrase) "advanced," which being interpreted means that, in the department of Old and New Testament criticism, only the latest theories are to hold water, and all traditional views are to be relegated to the limbo of forgotten absurdities.

The net result is that this Dictionary, while not only by far the most valuable index extant of the doings and sayings of the higher critics, and also the most brilliant collection of destructive critical principles objectively employed which the modern world has seen, is, in the very nature of the case, less likely to be permanent than a far less able *tour de force* would have been. In a couple of decades the *Encyclopædia Biblica* will be antiquated, for this follows from the *modus concipiendi* employed. The theory which dominates Professor Cheyne's mind seems, in brief, to be this: *Only the new is true*.

We must hasten, however, to express our gratitude to everyone connected with this *magnum opus* for putting students into possession of a perfect armoury of valuable information, all disposed, too, in so perfect and orderly a fashion as to supply the maximum amount of thought-stuff with the minimum of labour necessary to acquire it. Broad margins, admirably clear (though small) type, good paper, together with every device possible to increase legibility and ease of reading, make this Dictionary a model book for purposes of consultation. The summaries, also, and bibliographical clues given at the close of the longer articles are, in their way, perfect; while the maps and plans are executed with consummate care.

We have already more than hinted that this book must be used with

great caution, because it is rather in the nature of a *tendency-writing* than a scholarly *résumé* of ascertained facts and a body of "average opinion," which is what, after all, a Dictionary should be. The exposition of hypotheses, however brilliant, should surely be reserved for the pages of a monograph or a critical journal.

We must except, however, in our criticism certain of the longer historical articles—*e.g.*, Mr. L. W. King's most admirable articles on Babylonia and Assyria, than which nothing could be better devised or carried out; also such discussions as Professor Ridgeway's on "Amber," Professor G. A. Smith's on "Damascus," or Professor Charles's on "Apocalyptic Literature." These articles, having no special theory in view, are historical in the best sense. It is when we come to such contributions as Bossuet's on the Apocalypse, Cheyne's on Abraham and David, or Kamphausen's on Daniel that astonishment and vexation begin to make themselves felt. When, for example, Professor Cheyne states that not one of the 150 Psalms was, or could have been, written by David, we must utter a protest, not at all in the interests of traditionalism, but of *science*. Why should we take Professor Cheyne's word for it? He has certainly never proved his case; and his dictum, therefore, is a purely arbitrary one. So, too, is his effort to cast doubts on the historicity of the Abrahamic narrative in Genesis; for on what *grounds of criticism* he has proceeded we cannot discover; and he, we think, would be at a loss to explain to any candid inquirer.

Enough, however, has been said to show that this *Encyclopædia Biblica* is a work which no historian or theologian can lightly dispense with, despite the perverse ingenuity of much of its criticism.

E. H. B.

Christian Mysticism. By the Rev. W. R. INGE (Bampton Lecturer for 1899). Price 12s. 6d. London: Methuen.

Few words in the language have been more misapplied than "Mystic" and "Mysticism." The prevailing idea among quite a considerable number of people is that these words connote vagueness and mistiness of thinking, or else some irregular attempt on the part of unauthorized individuals to attain the beatific vision, without, or even in spite of, the clear leading of revealed truth. Mysticism, rightly apprehended, implies nothing of the kind. It is true there is a pseudo-mysticism that, through the medium of trance-states or unhealthy activities of a morbid religious consciousness, and by means of large draughts of distorted picture-thinking imported from Oriental sources, seeks to impose upon self-consciousness the idea of a divinity transmuted to a pure transparency; but this is not true mysticism. True mysticism seeks to realize, *within*, the truth of the divine, which we see everywhere, *without*. In that sense it may be termed "the romance of religion," and, so far from being a delusion, is the supreme reality for the soul. The truest "mystics" are those who, like St. John or St. Paul, have the firmest hold on religious

verities, whose faith in the unseen is not founded upon disbelief in the seen, whose intuition of the love of God does not blind them to the sin of the world and of their own hearts, but who, through good and evil report, strive to fashion themselves into conformity with the image of the Incarnate Son of God.

The definitions of mysticism which have been essayed by various writers from the times of Corderius and Gerson to our own day are all but countless; the curious reader will find in 'Appendix A' to Mr. Inge's volume a selection from such definitions which will give him food enough for reflection. Mr. Inge has set himself, within the historical framework of his lectures, to explain the philosophical features of speculative mysticism, adding such commentary on the various systems he brings under review as may serve to "point his moral." In an introductory lecture he deals with the characteristics of mysticism generally; he then passes on to treat of the mystical element in the Bible (Lecture II.), after which (Lectures III., IV.) he deals with Christian Platonism and Speculative Mysticism in the East and the West. Lectures V. and VI. are given up to Practical and Devotional Mysticism, in which the mystics of the Middle Ages are sympathetically, yet wisely, handled; Lecture VII. deals with Nature-Mysticism and Symbolism, in the course of which the main doctrines of that remarkable group of thinkers known as the Cambridge Platonists are carefully explained; and the concluding lecture treats chiefly of later mystics, specially such poet-thinkers as Wordsworth and Browning. Tennyson, curiously enough, is only referred to four times in the course of the book; and this is, perhaps, the only defect we have noted in these lectures as a whole.

We are in cordial sympathy with Mr. Inge when he pleads for a renewal of the study of Christian mysticism, and a more general acquaintance with its characteristic tenets. Such study would surely sweeten the life of the Church of England, especially at a time of tiresome distractions like our own.

Mr. Inge has done a piece of valuable work, and brought to our very doors a mass of well-sifted information upon the endeavours after the spiritual life struggled for by these all-but-forgotten thinkers of old time. His work is enriched with thoughtful remarks and a fine spirit of catholicity. The book is, doubtless, too deep for the chance reader, but it will certainly repay the attention of a serious student. Some of Mr. Inge's *obiter dicta* are singularly pregnant, e.g., "Our consciousness of the beyond is the raw material of all religion" (p. 5); "Love is the true hierophant of the mysteries of God" (p. 8); "Mysticism enjoins a dying life, not a living death" (p. 11)—an admirable criticism of the false asceticism; "Personality is not only the strictest unity of which we have any experience; it is the fact which creates the postulate of unity on which all philosophy is based" (p. 30); "Faith begins with an experiment and ends with an experience" (p. 50). These random quotations from a volume which we have read in its entirety will suffice to

give readers some taste of the lecturer's quality. We can but conclude with an expression of unqualified gratitude to Mr. Inge for his devout and scholarly labours.

E. H. BLAKENEY.

Short Notices.

Ten Shillings a Week per Head for House Books. By MRS. C. S. PEEL. Archibald Constable and Co. Pp. 252. Price 3s. 6d.

This very practical manual for small households and persons with limited means should be widely useful. Englishwomen are not born cooks; and monotony of diet is bad for digestion, and consequently for temper. From simple materials the experienced writer unfolds unlimited combinations. A popular present from the clergy to their wives.

Driven into the Ranks. By the Rev. RABSON VENNEL. Sunday-School Union. Pp. 224. Price 1s.

Good temperance stories are much needed; and this is a good one. It tells how a young Nonconformist minister, naturally a supporter of non-abstaining principles, was driven by his experiences into the ranks of teetotalers. The tale won the £100 prize of the Union.

Stories of Travel and Adventure. By FRANK MUNDELL. Sunday-School Union. Pp. 159. Price 1s. 6d.

This popular writer, who has already given us three volumes of Balloon, Alpine, and Sea adventures, has added to our debt by this stirring account of Travel. He gives eleven sketches from original sources of the most notable of modern journeys.

Comrades. By the Rev. E. C. DAWSON. London: Andrew Melrose. Pp. 224.

This is a very useful collection of straight talks to boys, and should be in the hands of all schoolmasters, teachers, and managers of boys' clubs and classes. It has twenty addresses on such subjects as Companionship, Brotherliness, Activity, Manliness, Entanglements, Wild Oats, etc.—all thoroughly wholesome and practical.

The Nativity in Art and Song. By W. H. JEWITT. Elliot Stock. Pp. 198.

No more dainty present for Christmas could be contrived than this beautifully printed and bound collection of the results of thought, piety and imagination, devoted to the most exalted and mysterious of subjects

Until the Day declare it. By MARGARET CUNNINGHAM. R.T.S. Pp. 304.

A well-written story to illustrate the present controversy between the ministerial and sacerdotal theories of Christianity. The views of Anglo-Catholics and the maintainers of Reformation principles are set forth with fairness and fulness. It will explain much to those who know little of the subject.

The Vicar of St. Margaret's. By M. G. MURRAY. R.T.S. Pp. 159.

Another story to illustrate the present conflict between Medievalism and Reformation Principles. The tone is temperate and moderate. It is for a simpler class of readers than "Until the Day declare it."