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the reader to a similar sign in the apparatus. They are useful and save considerable time.

There is another distinctive feature to which I desire to call attention—the marginal references. These have been rearranged, enlarged, and placed as closely as possible to the line to which they belong. There is a sign (l), meaning that there are more references given. This system of marginal references serves as an excellent concordance. In the inner margin one finds such text-divisions as are given in all the New Testament codices, especially Codex Vaticanus, as well as the canons of Eusebius. These are useful, serving both as a synopsis and

as a harmony of the Gospels. There is a preface in English as well as in German and Latin. In the preface the beginner will find directions as to the use of the apparatus.

The new Nestle is not intended to replace Tischendorf, Weiss, or Westcott-Hort editions, but to become a workable tool in the hands of the university professor and student, for the busy clergyman as well as for the scholar. It bids fair to become the most important edition both for the classroom and the private study.

H. W. C. AINLEY.

Albuquerque, New Mexico.

Entre Nous.

Christ in Shakespeare.

After his evening service in Wellington Church, Glasgow, Dr. G. H. Morrison has been giving a series of addresses on the moral and spiritual elements in the tragedies of Shakespeare—*Christ in Shakespeare* (James Clarke; 3s. 6d. net). There is nothing new in Dr. Morrison's interpretation of Shakespeare—indeed, he himself disclaims any originality here. But in what he sets out to do he has succeeded most admirably. It is to show from the plays of Shakespeare that there is a moral and spiritual order in the world. Shakespeare, as Dr. Morrison says, has the thoroughly scientific temper in his perfect fidelity to fact. If we can see, then, in the tragedies of Shakespeare that consequences cannot be escaped from and that God is not indifferent to moral issues, then this must pull us up short as no prejudiced witness could do. Shakespeare leaves us with the glowing certainty that the good are the real victors, though they perish, and that heaven, though dark with clouds, is on their side. If we take as an example of Dr. Morrison's lectures the one on temptation, we see how freshly and persuasively he uses the tragedy of Macbeth to bring home his points.

Dr. Morrison notes first that in Macbeth there was solicitation from without. The play begins with the witches. 'One feels the sublimity of Shakespeare's genius in this that he so paints the witches in foul and dusky awfulness, that though belief in witches has disappeared, nobody feels like laughing at them yet.' The predictions of the witches were solicitations, for the statements they made about the future gives to the mind of Macbeth a bent and bias. Dr. Morrison asks what Shakespeare meant by this kind of solicitation from without.

'There is no moral evil in the scheme of things. The only possible external pressure is that exercised by personalities.

'It is not fashionable to believe in the devil now; and in view of popular conceptions of the devil that is scarcely to be wondered at. But that there is some mighty and malign intelligence, who organizes and controls the powers of darkness; that we wrestle not with flesh and blood, but with principalities and powers, this, the belief of Jesus, seems to me entirely philosophic, and alone adequate to account for many of the phenomena of human life and history.'

Besides the witches, there is another external influence dominating Macbeth. It was the solicitation of his wife. Macbeth not only admires her, he loves her most devotedly and tenderly. Macbeth is tempted, then, by his dearest. So was Jesus tempted by Simon Peter, and so has many a man been tempted. 'It has been said that when the devil wants to snare an Englishman he generally does it through his wife and children.'

But the play shows that solicitation is powerless unless it finds an answering cord. If there was none, why did Macbeth start when he heard the witches' prophecies? Banquo heard them unmoved.

It was Macbeth's undecided will that gave the powers of hell their opportunity. When Lady Macbeth insisted upon the murder, he says—and this is a touch of significance—'We will speak further.'

It was in the days of his success too that temptation met Macbeth. He was the saviour of his country, flushed with a double victory. 'Success is always apt to dim the grandeur of the moral law. A man in the hour of magnificent success is prone to think he is above morality. Restrictions are meant for common people; conquering

genius is above restriction ; no one has the right to legislate for it.'

'The hour of triumph is just as hard to bear as the hour of humiliation and defeat. Success, no less than failure, has its doors that open on to hell. Had Macbeth been beaten by Macdonwald the witches would never have appeared to him.'

And then Dr. Morrison notes that temptation met Macbeth along the line of his dominating ambition.

'With Othello it was different. He was tempted in unexpected ways. Jealousy seemed alien from Othello. Tempted there, he was taken by surprise. But Macbeth was not taken by surprise, nor assailed from an unlikely quarter. He was struck at through the passion of his soul.

'So was it with our blessed Lord, when He was tempted with the vision of the kingdoms. Satan knew that the passion of His soul was to be Master of the kingdoms of the world. But He, in perfect poise with God, imperiously rejected the short-cut, and took the long and lonely way to final sovereignty.

'Short-cuts are not God's. Neither Israel nor Christ was led that way. One of the subtlest temptations of the human soul is to outstrip God in its ambitions. Along that avenue Macbeth was tempted, and, being tempted, fell ; and we say with Othello, "Oh, the pity of it."'

Luke 2³⁸.

'"She . . . gave thanks to God, and spoke about the child to all who were living in expectation of the liberation of Jerusalem."—Luke 2³⁸ (GOODSPEED).

'A fine way to live—in expectation of liberation !

'There existed a definite class of people in the Israel of Jesus' day consisting of sentinel souls who lived in the expectation that something was going to happen. And the very expectation that God would do something helped immeasurably to make it happen. For that group of people were the seed-plot in which Jesus' message first took root. They received Him because they were looking for Him.

'It is such sentinel souls who make possible the liberation of mankind from the grip of ancient wrong. Nothing really great ever happened without a great many lives being lived "in expectation." Arthur J. Gossip says finely :

"They are the kind of folks by whom the world moves forward : who live in a *qui vive* of expectancy, always standing on tiptoe, always sure that something big may happen at any time. Hush ! Is not this it coming now ? With people like that

God can do anything. But you and I keep thwarting Him by sheer dullness of spirit. We are listless, apathetic, blasé, bored ; our hopes are small and thin. There is no audacity in our expectation."

'Lorne Pierce traces the same truth back to the Old Testament :

"A. B. Davidson once called the Prophets 'always terribly one-sided people.' That single idea was that 'God is going to do something.' 'God is surely coming !' cries Isaiah. 'He is here, at our very door !' answers Zephaniah. And so each and every one by their faith made it possible, yea, certain, for some great spiritual surprise to take place. It is upon this that the rest is builded : 'And when the time was fulfilled—Jesus came.' Did it ever happen otherwise ? Truth is an emperor that only comes to visit his subjects along the highway of great longing. Science advances to its kingdom along the avenues of expectancy. Religion comes into its own along the road of loving hearts, that great-hearted clan of intrepid believers."

'But not all of Christ's followers feel this quickened pulse beat of expectant faith.

'Some are asleep.

'Some are satisfied. Their eyes never wistfully scan the horizon. Their hearts are never hungry.

'Some are looking, but they are looking back.

'The golden age for them is in the past. For some reason yesterday belonged to God but not to-morrow. They say good-bye to sunsets but never welcome a dawn.

'There is an even deeper meaning in the words "living in expectation" than appears on the surface. It is this : only as we live in expectation do we truly live at all.

'Are our spirits on tiptoe or stretched on a couch ? There is one easy way to learn the answer. What is our habitual attitude to the world's "impossibles," to the great dreams of men—the abolition of war, the coming of brotherhood, the curbing of greed, the exploitation of the unprivileged ? Do we live, and work, in eager expectation of these things ?'

This is one of the hundred and fifty texts commented on by Mr. Halford E. Luccock in *Preaching Values* (Abingdon Press ; \$2.00). The purpose of the volume is to show the value of the modern translation to the preacher. The translations chosen are those of Weymouth, Goodspeed, and Moffatt, and the texts chosen are those which add a new idea or give some fresh insight not so readily got from the more familiar language of the A.V. or R.V.

The Faith of Chauncey M. Depew.

Since his death in the spring of this year there have been long accounts in the American papers of Mr. Chauncey M. Depew, America's 'Grand Old Man,' whose prescription for longevity was: 'Work, temperance, and fun.' *The Methodist Recorder* gives an interesting extract from a paper which he wrote last year. 'From my experience of ninety-three years,' he wrote, 'I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and in the God it portrays. I have always felt a real dependency on God. My idea of God is personal; not a personality such as we are, of course, but a glorified divine and infinite heart, brain and spirit, all-comprehending, all-powerful, never-failing. I think of God as being interested in mortals and mortal affairs, Christ as His earthly manifestation; Christ, who understood, lived, toiled, and suffered upon earth as men and women do; Christ, who died, as we must do before we live again. Christ, God's pledge of love. I don't believe much in chance; you have to make things come your way, and they will come your way if you will follow the rules of moderation, of not worrying, of diversifying your interest, of trusting God, and loving your fellow-beings. A thing I have never lost is faith in the efficacy of prayer. I have tested it repeatedly. It has never failed.'

NEW POETRY.
Gilbert Thomas.

The poems of Mr. Gilbert Thomas are marked by a quiet felicity. A new volume of lyrics has just been published by Messrs. Allen & Unwin. The title is taken from the first poem, *Mary of Huntingdon* (3s. 6d.) About half of the poems are religious, and of these the most considerable is *Bartimæus*. The blind Bartimæus was the King of Mendicants, and every day he was brought to his site—'there was in all the world no better site'—by his snugly parasitic friends. Here is how the poem ends:

Then, wakening from his tomb
Of darkness, Bartimæus praised His name;
And all the people glorified Him too.
And, hearing the universal acclamation,
The friends of Bartimæus also swelled
The chorus. And they followed Him a mile
Beyond the city.

But when darkness fell,
And all his friends and relatives sought his home

And cursed him for a fool, then in the soul
Of Bartimæus himself there sprang a fear.
He had broken the old smooth life. Never again
Would he be led to the familiar pitch
Beside the gateway, and his gnarled old hands
No longer now would clutch at easy wealth.
A night of hardship and of poverty
Already darkened his new sky. His friends
Had called him 'fool.' Was he in very deed
A fool? . . .

And then the bright moon answered him.
He had not seen the moon since, as a boy
He shepherded his flock upon the plain.
Now, from behind a cloud, majestically
It sailed into the fairway of the heavens . . .
And all the heart of Bartimæus sang.

S. P. T. Prideaux.

The Rev. S. P. T. Prideaux, D.D., has published with the S.P.C.K. (6d.) a charming little booklet containing selections from *The Odes of Solomon* rendered into English verse. These Odes are believed to have been sung at the Baptism of Catechumens in the Early Church, and the translator hopes that his renderings may serve to-day as hymns at Confirmations and Adult Baptisms. In this hope he ought not to be disappointed, for the translations are admirably done. They have the merit which few translations can claim of being at once idiomatic and musical. Here is a specimen verse from a hymn entitled *Peace*:

Ah! more than shelter He,
More than foundation-stone;
His dew was as a mother's milk,
His arms a mother's own.

Here is another from 'The Rapt Soul':

Rich as is the sweetness
Of the honey-bee,
Full as is a mother's love,
So I hope in Thee.

The selections, which are in various metres, are all furnished with appropriate titles, and suggestions are offered regarding the hymn-tunes to which they should be sung. This is a book of real religious poetry.

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