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Sunday School.

International Lessons for March.

SHORT NOTES AND ILLUSTRATIONS.

I.

March 2.—Luke iv. 16-30.

Jesus at Nazareth.

Here is a sermon, a short sermon, and what came out of it. The description of the sermon is wonderfully graphic, says Dr. Lindsay; but so is the whole scene. With a little guidance the children will be deeply impressed by it. Notice as they read:

1. Jesus' text was Isaiah lxi. 1, 2. St. Luke probably quotes it here from the Greek translation of the Old Testament, called the Septuagint, which is not always exactly the same as the Hebrew, from which our version was translated.

2. "The acceptable year of the Lord" (verse 19) refers first of all to the year of jubilee (Lev. xxv. 8-10); but then the year of jubilee was a type of the Gospel times. The acceptable year of the Lord was really just begun.

3. "The minister" (verse 20) is the attendant or clerk of the synagogue. The word "minister" always means "servant" in the Bible.

4. "He sat down" (verse 20). In the synagogue a man stood up to read and sat down to preach. So when Jesus sat down they fastened their eyes on Him, because they knew He was going to speak.

5. "Physician, heal thyself." How would they apply that proverb to Him? Because a doctor, who cures others, might be expected, surely, to cure himself and his own friends; so, they thought, Jesus might surely work miracles of healing in His own town when He had been doing so amongst strangers.

6. "Elijah" (verse 25)—see 1 Kings xvii. 8-16, and "Elisha" (verse 27)—see 2 Kings v. 1-14.

Now, let us seize the bright points in this impressive story. Nazareth, where Jesus had been brought up, was not too large a town for all the inhabitants to be neighbours and to know one another. Jesus had left it a short time before, a carpenter; He had just returned, a prophet and miracle-worker. The people crowded on Sabbath to the synagogue, for now He would be asked to read and speak. When He sat down they were breathless with expectation, and when He began they were charmed with the beauty of His words. But to whom was he applying the great text? To himself! to the son of Joseph the carpenter! There is no doubt about it, for now he ranks Himself as a prophet alongside Elijah and Elisha! This soon becomes intolerable to these Nazarenes, who knew all about Him, and think themselves at least as good as He. Then, when He distinctly refuses to work a miracle, their rage breaks out openly, violently. First taunting words, no doubt, then hasty, heedless deeds, and in a few minutes He had been dashed to pieces. But then the majesty of the Prophet

asserts itself. They fall back astonished and ashamed, and He passes on His way.

One question will be uppermost in the children's minds: Why did He not work a miracle, and so please them? It was because He *could* not. He had not come to astonish gaping crowds with wonderful feats: He had come to heal the heart and the conscience. When He wrought a miracle on the body it was to get a greater wrought on the soul. And sometimes He did the last first. "Son, thy sins are forgiven thee," were His first words to the palsied man who was brought in through the roof of the house. His own townsmen would have liked to see Him work a miracle, but they would not believe that He could forgive sin. And that was why He *could* not work the miracle to please them.

For greater fulness—Scrymgeour, p. 40; Vallings, p. 88; Bruce, *Galilean Gospel*, pp. 20-38. Also, How's *Plain Words to Children*, p. 12; Vaughan's *Christ and Human Instincts*, p. 67; *Expositor*, 3rd series, iii. 147; Munger's *Freedom of Faith*, p. 151; Liddon's *University Sermons*, 2nd series, p. 281.

II.

March 9.—Luke iv. 31-44.

The Great Physician.

This is the record of a single Sabbath day's work. There is, first, a strange scene in a church; then, a wonderful transformation in a private house; and, lastly, the house turned into a kind of public hospital from which all the diseased people at once go away cured.

There is scarcely a word that needs explaining.

1. "Doctrine" (verse 32) is simply teaching. And it was the *power* of it that amazed them, for He spoke from the heart right to the heart.

2. The healing of this demoniac is the first case of "Possession" recorded by St. Luke, and all the Commentaries have long notes on the subject. Godet makes this effective contrast: "Possession is a caricature of inspiration. The latter, attaching itself to the moral essence of a man, confirms him for ever in the possession of his true self; the former, while profoundly opposed to the nature of the subject, takes advantage of its state of morbid passivity, and leads to the forfeiture of personality. The one is the highest work of God; the other of the devil." It is a subject about which the children should not be troubled. The mystery of it will impress them; no explanation will deepen that, or make the subject much clearer to them. But if the *teacher* wants a trustworthy guide, Godet in his Commentary at this place is very suggestive.

This first and strangest scene, firmly and simply dealt with, will be enough.

A strange scene in a church. How was there a demoniac in the synagogue at all? Evidently he was quiet and peaceable till Christ appeared. The demon, who was of an unclean nature, was more or less at home among sinful men

even in a church, but he could not endure the presence of "the *Holy One of God*". Christ's purity threatened his foul dominion over the man, for the devils "believe—believe that God is of purer eyes than to behold iniquity—and tremble". How it must have startled the worshippers when he gave his great cry! "Ea!" he cried. "Hold! Let go!" as a criminal might cry when an officer has seized him. Jesus answered the cry with just two words, "Silence! Depart!" What a disturbance in Satan's sinful empire does His presence cause; how complete is His authority over it! Think for a moment of a similar but gentler scene which forms the subject of next week's lesson. Peter falls at Jesus' knees and cries, "Depart from me, for I am a sinful man, O Lord!" Jesus answers, "Fear not, from henceforth thou shalt catch men". Where sin is, His presence is always unbearable. But He can remove sin from the *human sinner*, and then His presence is most enjoyable.

There is a full study of the healing of the demoniac in the *Homiletic Magazine*, vol. xviii., p. 80. See also Trench, *Notes on the Miracles*, p. 244.

III.

March 16.—Luke v. 1-11.

The Draught of Fishes.

There is not a word in this lesson but any child will understand. It is the kind of lesson we should like young teachers to begin upon; it is so simple, and so rich in material.

Call up a clear picture. The lake, a large sheet of fresh water, fully twelve miles long and nearly six broad; crowded in these days with ships and boats; its shore covered this particular morning with eager inquisitive Galilean peasants. Jesus, to get rid of the crush, steps into one of the boats. There are two fishing boats mentioned: the one manned by James and John the sons of Zebedee, with some hired servants, the other by Simon and Andrew the sons of Jona. It was the latter Jesus entered, making it a pulpit from which to address the people. The discourse ended, He bids Simon take the boat farther out and let the net down. They had been out the whole previous night and had caught nothing, and Simon and his brother are disheartened; but they obey the order. Whereupon the net encloses such a number of fish that they have to ask help to drag it aboard. When the great take was safely landed Simon throws himself down at Jesus' knees with a strange prayer, which receives an equally strange answer, and the scene closes.

Peter's prayer and its answer—that is the great subject. The miracle leads up to that, and that explains the miracle. "Depart from me, for I am a sinful man, O Lord!" What made Peter utter such a prayer? Simply Christ's presence. The miracle made him realise, what the previous teaching had failed to do, that He was the Holy One of God. The miracle first proved Christ's *power*; but power springs from goodness. Peter felt that, rather than reasoned it. And so it was Jesus' purity that made the deepest impression upon him, and drove home to his conscience a sense of his own sinfulness. Dr. James Martineau, though a

Unitarian, says, "The radiance of so great a sanctity deepens the shades of conscious sin".

Now see how Jesus answers Simon's prayer. When the devil (in last lesson) said, "Depart from me," Jesus made *him* depart, and drove him into waste and tormented places, for sin and the devil cannot be separated. When the Gadarenes asked Him to depart from them, He went away and left them in their sins, for theirs was a wilful rejection. But when Simon Peter says, "Depart from me," Jesus draws very near to him, for it was the cry of a sinner conscience-stricken. The time came when Peter, seeing Jesus walking on the water, said, "Bid me that I *come* unto Thee".

Archer Butler has a fine sermon on the first verse—*Sermons*, 2nd series, p. 287. Bruce's *Training of the Twelve* has a suggestive chapter on the whole scene, p. 11. On Peter's prayer (verse 8) see F. W. Robertson's *The Human Race*, p. 125, and Shedd's *Sermons to the Spiritual Man*, p. 241.

IV.

March 23.—Luke v. 17-26.

Christ forgiving Sin.

Let us explain:

1. "Doctors of the law" (verse 17). That means neither doctors nor lawyers in our sense of these words, but men who made it their business to explain the Law of Moses, with the numerous traditions and regulations that had grown up round it. They are usually called *Scribes*. They had rooms in the Temple where they lectured to students. We should be not far off the mark to call them "Professors of Law".

2. The house would have a flat roof, which could easily be got to by outside stairs. It would be covered first with dried earth or mud, part of which the man's attendants dug up, then with slabs or large tiles, some of which they removed. Having made a large enough hole, they could let the man down to the floor inside without ropes, simply by holding the corners of the bed ("merely a thickly-padded quilt"), for the house would be only as high as a man could stand in. Read Thomson's *Land and the Book* for full illustration, p. 358.

3. "Whether is easier to say," &c. (verse 23). The one is as easy to *say* as the other. But if it is *mere* saying, the imposture can easily be detected if a man says: "Rise and walk"; not so easily if he says: "Thy sins have been forgiven thee". Christ would have them understand that with Him saying is the same as doing; and, to prove it, He bids the man rise and walk.

There are two great subjects, either of which can be made interesting and very useful. The one might be called *moral*—the connection between sin and disease; the other *religious*—faith gaining the forgiveness of sins.

SIN AND DISEASE. From the fact that Christ forgave the sin first, it seems clear that He wished the man to feel that it had *come* first, the disease being, in some measure at least, a result of it. Let the young people know that—know it and never forget it. There is punishment for sin in *this* life, for every single sin committed. If not seen in the

face, in the shaking hand, in the dull brain, it is unmistakably seen in the deadened conscience, the hardened ear. Said Burns :

“ For, oh ! it hardens a’ within,
And petrifies the feeling ”.

Says Canon Westcott: “ The bad thought once admitted avenges itself by rising again unbidden and unwelcome; the bad feeling once indulged in spreads through the whole character, and gives birth to other like passions.” See Westcott’s *Historic Faith*, p. 131; Ainger’s *Sermons in the Temple Church*, p. 153; Cox’s *Expositions*, vol. iv., p. 163.

FAITH AND FORGIVENESS. Another great subject. This man simply believed that Christ could and would heal him, and knew that he needed healing. If he did not yet fully admit that sin was at the root of it, Christ’s words settled that, and he confessed in his heart. This faith is simple trust, and easier for a child than for a grown man. Let them see that the sin committed not only injures themselves, but God. And that is a much more serious matter; so much more serious that David cried, “ Against Thee only have I sinned,” though he had sinned against himself, Uriah, Bathsheba, and many others. It is this sin against God that is the great burden of guilt, and it is this that can be forgiven and cleared away. The worst effect of sin is the one that can be removed. But it cost a great price to remove it.

It is as easy to say, “ Thy sins be forgiven thee,” as to say, “ Rise up and walk ”. But which is easier to accomplish? Not the first. Nothing seems easier than forgiveness; nothing is more difficult. Nature does not forgive. Get in her way and she has no mercy. Man cannot forgive completely; for to forgive completely is to restore our love and confidence completely. Only God can. But even with Him it is not easy. Should it not be valued all the more? Christ shows here that it is greater and better than bodily healing.

The International Lessons.

QUESTIONS will be set monthly on the International Lessons. It is intended that they should serve as an Examination of each month’s work after it is finished. Accordingly, the questions will be set upon the lessons of the previous month. The name, age, and address of the boy or girl must accompany the answers each time they are sent. Prizes will be given to successful Candidates every month.

REPORT FOR FEBRUARY.

Age under eighteen.

I. JOHN MURRAY, care of Miss A. G. Ferrier, 20 Pitt Street, Edinburgh.

Age under thirteen.

I. SOPHIE N. MACDONALD, 7 Leopold Street, Nairn.

Order of Merit.—G. G. O. (Glasgow), E. J. P. (Edinburgh), C. G. (Elgin), A. S. M. (Aberdeen), A. M. L. (Edinburgh), H. R. (Edinburgh).

EXAMINATION ON THE LESSONS FOR FEBRUARY.

(Answers must be sent, by the 13th March, to the Editor, Kinneff, Bervie, N.B.).

I.

Age under eighteen.

1. Explain—(1) the Consolation of Israel; (2) the baptism of repentance.
2. For what reasons did Jesus stay behind in Jerusalem?
3. State and shortly explain the parts of Christ’s temptation.

II.

Age under thirteen.

1. What do you remember about Simeon?
2. What was it that John the Baptist preached?
3. Why did Jesus not make the stones into bread?

Anecdotes for the Sunday School.

Humility.

A farmer went with his son into a wheat field to see if it was ready for the harvest. “ See, father,” exclaimed the boy, “ how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much.” The farmer plucked a stalk of each kind, and said: “ See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain.”

The Believer’s Victory.

A good Scotch brother was trying in his sermon to show how Satan by a persistent pressure of temptation tries to break the hold of the will upon Christ. He told the following story as an illustration:—An old Scotch baron was attacked by his enemy, and the siege lasted so long that the enemy was certain the provisions must be done, and daily expected a surrender. But the months passed away, and at last the besieger was surprised to see a long line of fish, fresh from the sea, hung over the wall, as much as to say: “ We can feed you. You cannot starve us out as long as there is fish in the sea, for we have an underground connection with it, and the supply is exhaustless.” “ So,” said the preacher, “ Satan may besiege our gates, but cannot compel us to surrender; for our food comes through channels invisible to the eye, and the living Bread of Life, which is inexhaustible, is within the gates.”

Christmas Eve:

A DIALOGUE ON THE CELEBRATION OF CHRISTMAS.

BY SCHLEIERMACHER.

From the German by W. Hastie, B.D.

Edinburgh: T. and T. Clark, 38 George Street, Edinburgh.
1890.

To appreciate this book one requires to place oneself at an unfamiliar angle. To say it is utterly un-English is only half the truth, for besides demanding a knowledge of German traditions and feelings, it needs an acquaintance with the history, writings, and great and many-sided genius of Schleiermacher himself. Hence it will always be "caviare to the general". But to that select class who are likely to take the trouble of reading themselves into the position and spirit of the author, the little work before us will prove a mine of fruitful and stimulating thought, shot through with veins of subtle, delicate, and sometimes startling beauty. The first part is devoted to an account of a Christmas festivity and the conversations of the company gathered together, the central figure being that of a young girl, who is of music and religious feeling "all compact". The value of the book at this point consists in the introduction and treatment of the ideas of motherhood and of childhood; the reference to art, and especially to music, in its connection with devotion; and the way in which the main interlocutors of the book are played off in their several characters against the child whom the author sets in the midst. It is when Schleiermacher reaches the second part, however, that the book becomes distinctively theological. Then Leonard (historic criticism), Ernest (religious feeling), Edward (speculation), and Joseph (mysticism), all of them working from the ideas of the Christmas festival, begin their dialogues in earnest—dialogues which represent the competing elements in the creed of Schleiermacher himself, and leave the mystic with the last word. Honestly, we don't quite trace the reconciliation of which the translator enthusiastically speaks, and the dialogues in question have rather a psychological value, bearing on the mixed Christianity of the writer, than any practical worth as a harmony for the reader. Nor do we quite see, even from the author's own point of view, there should be a necessity for four speakers instead of three, as Ernest and Edward seem to shade into each other. But we scarcely venture to criticise. Like a still lake, fed by streams from various directions, this book is the confluence of the varied currents of Schleiermacher's own mental life, and on this account and on others is well worth looking at and drawing from. Un-English as it is, one wishes some English Christian teachers would read it, if for nothing else, for the glimpses it gives into a world of novel, yet high and tender, religious sentiment.

W. A. GRAY.

At the Literary Table.

Christ and His Times, by the Archbishop of Canterbury (Macmillan, 6s.).—The Church's touchstone, says the Archbishop of Canterbury, is its effect on human society. The salvation of society—this was its mission at the first; and if in any of its branches that mission has been forgotten, he is resolved that it shall no longer be so in that branch of which he is the head. His second visitation Charge is entirely occupied with social and moral questions. There is a not unbecoming dignity of language throughout, but the problems are felt to be real and are met with reality. The book is of less value as a contribution to the discussion of such questions as Temperance and Purity, than as a welcome indication of where the Primate's sympathies are.

The Permanent Elements of Religion, by W. Boyd Carpenter, D.D., D.C.L. (Macmillan, 14s.).—The Bishop of Ripon might have called his Bampton Lectures "The Permanence of Christianity," had not a previous Bampton Lecturer (Canon Eaton, 1872) used that title. It would have expressed their real subject better than the title which he has chosen. In the first half only are the permanent elements of religion discussed, while the future of Christianity, as the great topic, runs throughout the book.

Will men be religious in the days that are to come? That is Dr. Boyd Carpenter's first question. St. Paul told an ancient nation that they were a little too religious. But physical science was but an infant then, and agnosticism was not born. Now physical science claims so much of the attention of mankind, so much of physical science is agnostic, and so sure is agnosticism of the future, notwithstanding its name, that a great dignitary of a great Church is compelled to ask this question: Will there be any religion in the future at all?

The Bishop's answer to the question is that since men have always been religious—always and everywhere—and the nature of man is permanent, men always will be religious. Then comes the further question: What will be the religion of the future? He finds that there are three needs in human nature which the religion of the future, the religion that is to last, must satisfy. They are Dependence, Fellowship, and Progress. These three are "The Permanent Elements of Religion". And after a long search he finds that "Christianity alone has shown itself to possess all three elements, naturally and originally". In a passage of great beauty and eloquence he brings these three elements into relation with the Trinity; and there more plainly than any where he tells us what they mean. Let us quote the essential part of it.

The Trinity.—Say what you will about creeds, the glory of them lies in their conception of God; and it is precisely here that the splendid power of Christianity to minister to the triple need of mankind is found. It revealed One upon whom you may depend, for it called Him *God the Father*, and it said His name was Love. It taught us of *God the Son*, that it might reveal to us the absolute fellowship which

subsists between God and humanity. It taught us of *God the Holy Ghost*, and it said there is not a virtue, nor a talent, nor an intellectual faculty, nor any power of genius, which is not the gift of that Spirit.

Life and Writings of Jonathan Edwards, by Professor Allen, D.D. (Clark, 5s.).—Jonathan Edwards is a name out of which the modern novelist manufactures a terrible example of the results of too much religion. To the average Englishman he is the embodiment of all that is dull and dogmatic. Yet every student of philosophy and every student of theology knows that he must not reckon without Jonathan Edwards, for the man has had a great influence, and is still a great power, in both. The popular ignorance and prejudice have some excuse. We have never had a convenient and critical account of what he was and what he did. Professor Allen of the Episcopal Theological School in Cambridge, Mass., has supplied the want at last. We are glad that his book has been issued in this country, and at a reasonable price. It is accurate, candid, sympathetic, brief—a model to all writers of similar monographs. Its style, too, is delightful. No educated Englishman will henceforth be content with the popular notions that are current about this great and good man.

The Theological Monthly, vol. ii., July to December, 1889.—A handsome book the half-yearly volume of the *Theological Monthly* makes (Nisbet, 7s. 6d.), and marvelously cheap. The editor's aim is to exorcise the evil genius of dulness from theology. That seems to be the aim of the popular modern novel also. But the difference lies here, that, in the case of this magazine, when the demon has gone out you have some real theology left. All who love the theological novel, and are vexed to find that they cannot learn theology in that way after all, should try Nisbet's new *Theological Monthly*. It is as readable, and it is true.

Sunday School Manual, by John Palmer.—*The Sunday School Manual* is issued by the Church of England S.S. Institute. It is a handy little book of 426 pages, and costs only half-a-crown. We wish teachers could be induced to read it.

Studies in the Christian Evidences, by Alexander Mair, D.D.—One of the strongest features of Dr. Mair's book (Clark, 6s.) is the clearness with which it shows us a steady and unmistakable retreat on the part of the unbelieving critics. Thus the author of *Supernatural Religion* persisted in holding that St. Luke's Gospel was a later and larger version of Marcion's (a heretic who lived about A.D. 140), long after that theory had been given up by German critics. But so convincingly did Dr. Sanday in his *Gospels in the Second Century* prove the priority of St. Luke, that a later edition of *Supernatural Religion* admitted that "our earlier hypothesis is untenable". In this way the rationalist critics have been driven step by step to admit an earlier and yet earlier date, for the Gospels especially, till we have the following striking result. According to Baur and his

immediate followers, *less than one-fourth* of the New Testament belongs to the first century. But, according to Hilgenfeld, the present head of Baur's School, *almost three-fourths* belong to the first century, and so fall within the Apostolic age. This, says Dr. Mair, surely indicates a very decided and extraordinary retreat, within the last fifty years.

In tone and temper Dr. Mair's *Studies* remind us of Dr. John Ker's writings. Dr. Ker has lately been quoted on account of the breadth and liberality of his religious opinions. You could do the same with Dr. Mair; but no more would you question the living evangelical faith of the one than of the other. These *Studies* do not form a complete system, which is all the better; if they did, they would not fulfil their aim half so well. They are not written for specialists, but "for men involved in the hurry and hard driving of a fast and feverish age". Let young men read them, especially if they have got among the quicksands. They will live to thank the man who wrote them.

Two books for boys—*A Warrior King*, by J. Evelyn; and *The Hermit Hunter of the Wilds*, by Gordon Stables; also one for girls—*White Lilac*, by Amy Walton—come from Blackie & Son, who seem determined to beat everybody in this line of publication. Boys' books should be read by boys, and girls' by girls; and we should prefer to give their judgment. But, failing that, we have gone into them ourselves, and can guarantee that they are wholesome all, and interesting too. By their proper constituency we believe they will be thoroughly enjoyed.

Come Ye Apart: Daily Readings in the Life of Christ, by the Rev. J. R. Miller, D.D.; and *Gloria Patri: A Book of Private Prayer*, by the Rev. J. R. Macduff, D.D. (Edinburgh: T. Nelson and Sons). Both are clothed in Nelson's well-known binding, and are excellent specimens of it. Dr. Macduff's *Gloria Patri* is enriched with red borders, headings, &c. It contains a morning and an evening prayer for every day of the month—sixty-two prayers in all. Each prayer has an appropriate text; but the subject and inspiration of the whole may be found in the text which heads the first: "Doubtless Thou art our Father" (Isaiah lxiii. 16). Dr. Miller's is a larger volume. It contains a reading for every day of the year, and each reading occupies a page. The texts are selected from the Gospels in the order of Robinson's *Harmony*. They are neither exegetical nor expository, but are rather practical and devotional hints. The author's aim has been to put a life-thought on every page.

We should like to call special attention to two valuable sermons among several that have reached us. The one is by the Rev. Dr. A. B. Grosart of Blackburn; its text, Isaiah l. 4-7; and its title, "The Servant of Jehovah, Who is our Master and Example". The other is by the Rev. W. J. Dawson of Glasgow, from whom we have an interesting literary paper this month. His subject is "The Socialism of Jesus," and his text, Matt. vi. 12. Dr. Grosart's costs 1s. 4d., or 1s. 3d.; Mr. Dawson's 2d. each. Both should have a large circulation.

The Prayer You taught Her.—In a Christless home, where God's name was never heard except in oaths and curses, one of the daughters, a girl in her teens, was lying at the point of death, and, while a friendly neighbour was making a call of inquiry and sympathy, the poor girl, seized with a paroxysm of pain, began to curse and swear. The mother, not concerned about her daughter's spiritual condition, but put out that she should so conduct herself in the presence of their visitor, exclaimed: "Jeannie, Jeannie, woman! pray rather". The lady, looking the mother in the face, calmly and gravely said: "Lizzie, Lizzie! your poor lassie is just praying the very prayer you taught her".—*Rev. John Brown.*

The Periodicals of the Month.

ARTICLES.

Pending a fuller record, which we hope to furnish in future, let us mention the following noteworthy articles in the February periodicals:—In *Good Words*—"Browning as a Religious Teacher," by R. H. Hutton of the *Spectator*. In the *Century*—"The Nature and Method of Revelation," by Prof. Fisher. In the *Cambridge Review*—"Bishop Lightfoot" (Jan. 16, 23). In the *Contemporary Review*—"Bishop Lightfoot," by Archdeacon Farrar, and "The Critical Study of the Old Testament," by Prof. Driver. In the *Preacher's Magazine*—"The Basis of Christian Character," by Dr. Dallinger. In the *Young Man*—"The Social Responsibilities of Young Men," by Dr. Clifford. In the *Expositor*—"The Authenticity of St. John's Gospel," by Bishop Lightfoot; "Dr. Edwin Hatch," by Professor Sanday; and "New Testament Teaching on the Future Punishment of Sin," by Prof. Beet. In the *Church Quarterly*—"New Testament Lexicography". In the *Scottish Congregationalist*—"The Names of God in the Pentateuch," by Prof. Simpson. In the *Clergyman's Magazine*—"Ministerial Character," by Canon Wynne. In the *Bible Christian Magazine*—"The Work of the Holy Spirit," by the Rev. W. H. Sleeman. In the *Methodist New Connexion Magazine*—"The Immediate Blessedness of Departed Saints," by the Rev. W. Cocker. In the *Theological Monthly*—"The Names of Christ, an Essay in Biblical Criticism," by Prof. Hellier; and Farrar's "Lives of the Fathers". In the *Irish Ecclesiastical Record*—"The Physical Identity of the Human Body after the Resurrection," by Prof. R. F. Clarke. In the *Homiletic Magazine*—"The Scripture Doctrine of Faith," by the Rev. J. R. Gregory.

EXPOSITIONS AND SERMONS.

NOTE.—None but valuable sermons and expositions are noticed. Of Monthly Magazines the February issue is referred to. Of Weekly Periodicals the number is given.

B.M. (Baptist Magazine, 6d.); B.W. (British Weekly, 1d.); B.W.P. (British Weekly Pulpit, 1d.); C. (Christian, 1d.); C.E.P. (Church of England Pulpit, 1d.); C.H. (Christian Herald, 1d.); Ch.M. (Christian Million, 1d.); C.M. (Clergyman's Magazine, 1s.); C.R. (Cambridge Review, 6d.); C.S.S.M. (Church Sunday School Magazine, 4d.); C.W. (Christian World, 1d.); C.W.P. (Christian World Pulpit, 1d.); E. (Expositor, 1s.); F. (Freeman, 1d.); F.T. (Footsteps of Truth, 3d.); G.W. (Good Words, 6d.); H. (Homilist, 6d.); H.M. (Homiletic Magazine, 1s.); M.N.C.M. (Methodist New Connexion Magazine,

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iv. 17, MR 1669, Watkinson.
Exod. ii., iii., iv., UPM, Dobbie.
vi. 3, SC, Simpson.
Lev. ii. 13, FT, Marsh.
xxiii. 5, 32, CM, Clarke.
1 Sam. ix., BWP 88, Forrest.
1 Kings x. 7, CH 5, Talmage.
xvii., 2, 3, PMag, Pearse.
Neh. v. 7, MTP.
Ps. xviii. 35, MT 266, Pearse.
xxxvii. 38, CEP 734, Farrar.
li. 6, CM, Youard.
lxi. 2, PMag, Harper.
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lxxxiv. 2, BW 169, Whyte.
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v. 8, F 1825, M'Laren.
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vii. 17, Q, Macduff.
vii. 37-39, E, Dykes.
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xv. 15, PMag, Dallinger.
xv. 18-20, F 1824, M'Laren.
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xxi. 7, F 1825, M'Laren.
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xiii. 38, R 1279, Richardson.
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xii. 15, 16, CR 268, Lloyd.
1 Cor. iii. 21-23, MR 1670, 1671, Watkinson.
ix. 15-27, SSC 796, Potts.
xii. 10, TM, Churchill.
xiii. 13, H, Jowett.
xxi. 1-24, SSC 798, Potts.
2 Cor. iv. 2, PMag, Dallinger.
v. 11-21, SSC 799, Potts.
viii. 9, PM 1114, Marrs.
x. 1-18, SSC 800, Potts.
Gal. iv. 4, CEP 736, Thorold.
Eph. ii. 14, CM, Lightfoot.
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1 Peter iii. 8-12, C 1041, Meyer.
iii. 14, C 1042, Meyer.
iii. 17, E, Lumby.
iii. 20, C 1043, 1044, Meyer.
iv. 12, 13, PMM.
Rev. i. 5, BWP 89, Flint.
ii. 7, BM, Lewis.
xxx. 2, MR 1669, Watkinson.

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