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THE ARTICLES OF PERMANENT VALUE IN THE PERIODICALS.

JANUARY—MARCH 1890.

NOTE.—(J) means January, (F) February, (M) March. Of the Weeklies, the number is given.

- A (A 1, 6d.).
 Ac (Academy, 3d.).
 AM (Atlantic Monthly, 1s.).
 AR (Andover Review, 1s. 2d.).
 Ath (Athenæum, 3d.).
 B (Banner, 1d.).
 BCM (Bible Christian Mag., 6d.).
 BF (Banner of Faith, 1d.).
 BIM (Blackwood's Mag., 2s. 6d.).
 BM (Baptist Mag., 6d.).
 BMr (British Messenger, 1d.).
 BW (British Weekly, 1d.).
 BWP (British Weekly Pul., 1d.).
 C (Christian, 1d.).
 CA (Christian Age, 1d.).
 CAd (Christian Advocate, 1d.).
 CB (Church Bells, 1d.).
 CenM (Century Mag., 1s. 4d.).
 CEP (Church of England Pul., 1d.).
 CH (Christian Herald, 1d.).
 CJ (Chambers's Journal, 7d.).
 ChM (Churchman's Mag., 1d.).
 CL (Christian Leader, 1d.).
 CIR (Classical Rev., 1s. 6d.).
 Cm (Churchman, 6d.).
 CM (Clergyman's Mag., 1s.).
 CMn (Christian Million, 1d.).
 CamR (Cambridge Review, 6d.).
 ConR (Congregational Review, 1s.).
 CP (Contemporary Pulpit, 6d.).
 CQR (Church Quart. Rev., 6s.).
 CR (Contemporary Rev., 2s. 6d.).
 CSMR (Ch. of Scot. Miss. Record, 1d.).
 CSSM (Church S.S. Mag., 4d.).
 CT (Church Times, 1d.).
 CW (Christian World, 1d.).
 CWP (Christian World Pul., 1d.).
 E (Expositor, 1s.).
 EC (English Churchman, 1d.).
 EG (Ecclesiastical Gazette, 6d.).
 EIM (English Illust. Mag., 6d.).
 ER (Edinburgh Review, 6s.).
 ET (Expository Times, 3d.).
 F (Freeman, 1d.).
 FC (Family Churchman, 1d.).
 FR (Fortnightly Review, 2s. 6d.).
 FT (Footsteps of Truth, 3d.).
 G (Guardian, 6d.).
 GBM (General Baptist Mag., 6d.).
 GW (Good Words, 6d.).
 H (Homilist, 6d.).
 HarM (Harper's Mag., 1s.).
 HF (Home Friend, 1d.).
 HM (Homiletic Magazine, 1s.).
 HR (Homiletic Review, 1s.).
 ICM (Irish Congregational Mag., 1d.).
 IEG (Irish Eccles. Gazette, 1d.).
 IER (Irish Eccles. Record, 1s.).
 JQR (Jewish Quarterly Review, 3s.).
 L (Lyceum, 6d.).
 LH (Leisure Hour, 6d.).
 LM (Longman's Magazine, 6d.).
 LMM (Lippincott's Monthly Mag., 1s.).
 LQR (London Quart. Rev., 4s.).
 LW (Life and Work, 1d.).
 MM (Murray's Mag., 1s.).
 MNM (Meth. New Connex. Mag., 6d.).
 MR (Methodist Recorder, 1d.).
 MRW (Miss. Rev. of the World, 1s.).
 MSSR (Meth. S.S. Record, ½d.).
 MT (Methodist Times, 1d.).
 MTP (Metropolitan Taber. Pul., 1d.).
 N (News, 1d.).
 NC (Nineteenth Century, 2s. 6d.).
 New R (New Review, 6d.).
 NHM (Newbery House Mag., 1s.).
 NI (Nonconf. and Indep., 4d.).
 NR (National Review, 2s. 6d.).
 OM (Oxford Magazine, 6d.).
 ONTS (O. and N. Test. Student, 6d.).
 OSM (Original Secession Mag., 6d.).
 PC (Presbyterian Churchman, 2d.).
 PM (Primitive Methodist, 1d.).
 PMag (Preacher's Magazine, 4d.).
 PMM (Prim. Meth. Mag., 6d.).
 PMQR (Prim. Meth. Quart. Rev., 2s.).
 PMW (Prim. Meth. World, 1d.).
 Q (Quiver, 6d.).
 QR (Quarterly Review, 6s.).
 R (Rock, 1d.).
 Re (Record, 4d.).
 RR (Review of Reviews, 6d.).
 S (Sun, 6d.).
 SC (Scottish Congregationalist, 1d.).
 ScM (Scots Magazine, 6d.).
 ScR (Scottish Review, 4s.).
 ScrM (Scribner's Mag., 1s.).
 SH (Sunday at Home, 6d.).
 SM (Sunday Mag., 6d.).
 Spc (Spectator, 6d.).
 Spk (Speaker, 6d.).
 SR (Saturday Review, 6d.).
 SSC (Sunday School Chronicle, 1d.).
 SSM (Sabbath School Mag., 1d.).
 ST (Sword and Trowel, 3d.).
 TM (Theological Monthly, 1s.).
 TR (Theological Review, 1s.).
 UMFCM (Un. Meth. F. C. Mag., 6d.).
 W (Witness, 1d.).
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 WMM (Wesleyan Meth. Mag., 6d.).
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The Expository Times Guild of Bible Study.

IN answer to many inquiries, let us say that in order that *no one* may be excluded from writing papers and sending them in, these two things only are considered by the examiners—(1) Their *accuracy* as an interpretation or exposition of their subject; and (2) Their *literary style*, or, as we have expressed it, their *readableness*. A knowledge of Hebrew or Greek may give one an advantage, but is not essential.

Twenty-five papers have been received. Eight of these it has been found necessary to retain till our next Report. They are—W. L. T. W.; E. T. D. (“Introduction”); J. W.; J. A.; J. M. S.; G. H. E.; יהי אומר; Theologicus. Our present Report is therefore confined to the remaining seventeen papers.

I.

BY PROFESSOR G. G. CAMERON, D.D.

I have carefully examined the papers of Old Testament exposition sent to me. The three papers on Ps. cx. are good, but it is difficult to distinguish between them. H. A. P. is the best, if grammar and a knowledge of Hebrew are the tests; but, apart from the grammatical and lexical discussion, the paper is somewhat meagre. There are several conclusions with which I do not agree, but that is neither here nor there. Upon the whole, I should be disposed to place *first* Mr. Lucas' paper, though I greatly admire the fresh critical ability of H. A. P.

The four papers on Job are more wordy, and some of them much more *confused*, than those on the Psalm.

II.

BY PRINCIPAL MOULE, M.A.

[With great reluctance we have kept over Principal Moule's criticism of the five papers on Phil. ii. 5-11 to our *next issue*. It is most interesting and valuable; but we find it impossible to get it in this month. The paper he places *first* is that signed “John Rutherford.”—ED. E. T.]

III.

BY VICE-PRINCIPAL ELMER HARDING, M.A.

I have read carefully through the five essays. One, I see, is on a separate subject, “The Agnostic and Prayer.” Standing by itself, I should pronounce it good; but if it be compared with the four on “The Anger of God,” I place it *second* in order of merit.

My few remarks are as follows:—

1. D. B.—Well thought out and well expressed. The opening words are a little too abrupt. The writer's clearness leaves him on last page but one. “We have focussed . . . of one mind.” The meaning of this is obscure. “A fear which has a heart of grace” might be altered.
2. T. C. H.—Simple and very readable; and thus fulfils condition (2). Spoilt by careless spelling. Wants two things—(a) Analysis; (b) Summary.
3. G. F.—Careful and painstaking, but laboured and heavy. Too much of the dictionary and concordance. Too little attempt to grasp the full meaning and connection of the words quoted or referred to.
4. T. S. K.—Also careful and painstaking, but very abrupt, and on last six pages obscure.
5. S. J. B.—Aims too high. Thoughts concealed, not revealed, by the language used. Thus misses the true aim of the essay.

In all cases alike, I should say the writers would do well to read over a few chapters of such a treatise as Pearson on the Creed—to learn *method* and *outline* in treating a topic.

If Mr. Lucas, Mr. Rutherford, and Mr. Burns, will intimate to the publishers which of the following volumes they should prefer, it will be sent at once.

Lichtenberger's History of German Theology in the Nineteenth Century, 8vo, 14s.

Pünjer's Christian Philosophy of Religion, 8vo, 16s.

Dorner's System of Christian Ethics, 8vo, 14s.

Stählin's Kant, Lotze, and Ritschl, 8vo, 9s.
 Orelli's Prophecies of Isaiah, 8vo, 10s. 6d.
 Orelli's Prophecies of Jeremiah, 8vo, 10s. 6d.
 Ewald's Revelation; its Nature and Record, 8vo, 10s. 6d.
 Briggs's Messianic Prophecy, post 8vo, 7s. 6d.
 Cassel's Commentary on Esther, 8vo, 10s. 6d.
 Workman's The Text of Jeremiah, post 8vo, 9s.

SUBJECTS PROPOSED FOR PAPERS.

NOTE.—Any one or more than one subject may be chosen. Papers for next report (August) should be received by the Editor of the EXPOSITORY TIMES, Kinneff, Bervie, N.B.,

by the 25th of June. In length they should run from two to three thousand words. Writers who wish their names withheld should give initials or *nom de plume*.

I. OLD TESTAMENT EXPOSITION.—1. The Character of Balaam. 2. An exposition of Psalm viii.

II. NEW TESTAMENT EXPOSITION.—1. Note on the "sin unto death" of 1 John v. 16. 2. The history and value of the title "Son of man."

III. THEOLOGICAL.—1. The Agnostic and Prayer. 2. The Work of the Holy Spirit on Christ.

IV. LITERARY.—1. Dr. Simon's *The Redemption of Man: A Review*. 2. The Bible in Ruskin's Writings.

The Sunday School.

The International Lessons for June.

I.

June 1.—Luke x. 25–37.

The Good Samaritan.

1. "A certain lawyer:" a teacher of the law of Moses; so that Christ's counter question was very appropriate: "What is written in the Law? How readeest thou?" It was his business to be constantly reading in it.

2. "To inherit eternal life." The phrase was an old one. It was applied first to the inheritance of the Israelites in the land of Canaan (Lev. xx. 24; Deut. iv. 22, 26, etc.). But when it was found that Joshua did not and could not "give them rest," the pious Israelite transferred the phrase to denote the divine blessings which were to come in with the Messiah. Thus it came to mean *to partake of eternal salvation in the Messiah's kingdom*. There was a touch of irony in the question as the lawyer uttered it—"If thou art the Messiah, what must I do to inherit eternal life?" Thus he tempted Jesus.

3. The lawyer quotes (1) Deut. vi. 5, and (2) Lev. xix. 18.

4. "Willing to justify himself," *i.e.* wishing to appear just before the bystanders.

5. "From Jerusalem to Jericho." "A rocky, dangerous gorge, haunted by marauding Bedawin, and known as the 'bloody way'"—Farrar; who adds the fact that in this very road Sir Frederic Henniker, an English baronet, was stripped and murdered by Arab robbers in 1820.

6. "By chance." But not that chance which God knows not, and which knows not God. It is "by a coincidence." Neither the word chance (*τυχη*), nor the idea it represents, occurs in Scripture.

7. "Two pence." Five shillings would be about the equivalent *now*.

"If ye *know* these things, happy are ye if ye *do* them." The lawyer felt that he did not *do* so much as he *knew*. He was a little unhappy in consequence, and, feeling that he was put in the wrong before the bystanders, he attempted to get out of it by putting the question: "And who *is* my neigh-

bour?" He did not ask, "And who is my God?" On that point there was no dispute amongst the Jews of Christ's day. They agreed as to who God was, and they agreed that it was their duty to love Him. But when they read the command in Lev. xix. 18: "Thou shalt love thy neighbour as thyself," they made it a great disputed question who was meant by "neighbour." Jesus showed once for all that every one was included; for nobody could be farther away from neighbourliness in a Jew's eye than the hated Samaritan.

There is now quite a large number of people who have reversed the dispute. They call themselves *Agnostics* sometimes, which means "we do not know." They say they understand that they must love their neighbour, and that it means all mankind; and some of them are very good in that way. But they ask, "And who is my God?" They are really worse than the old lawyers, for they add ingratitude and rebellion to their neglect. They do not acknowledge Him who has given them any power of loving their neighbour which they may have.

II.

June 8.—Luke xi. 1–13.

Teaching to Pray.

There is not a word in this lesson but the youngest child may understand. The questions as to the correct translation of some of them are at present beyond the capacity of the greatest scholars, and need not trouble the children.

Any one of the petitions would be sufficient to interest them for an hour; but when they have read the lesson over, that petition should be chosen for closer contact which Christ Himself chose and illustrated so forcibly—"Give us day by day our daily bread."

Our bread comes from God in daily gifts. What a wonderful thought that He does not give us a supply for a lifetime, but portions it out day by day, thus being *mindful* of us, even of the bread we need, every day! But surely those who are well-to-do are provided for the future, and independent? It is not only ingratitude, but flat rebellion to think so. And such stored-up food stinks—as the manna,