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3. IN DUE SEASON WE SHALL REAP. The harvest does not appear immediately. It is in spring that the seeds are sown; not till autumn can the harvest be gathered in. Only after "long patience" does the farmer see the fruit of all his toil. And we, too, need patience. Not all at once can we become very strong or very wise; not all at once can we become very good or very useful. Our characters, like the corn-fields, must have time to grow. Do not be discouraged then if you do not see the fruits of your efforts so quickly as perhaps you would like. The great thing is to be continually sowing good seed, knowing that just because it is seed, it must grow. When some of the mummy cases in which the old Egyptians had buried their dead hundreds and thousands of years ago were opened, there were discovered in them a few grains of corn. And these grains, though so old, so long hidden from sight, when planted in the earth, sprouted and grew and bore fruit. The same life is in every kind word and every loving deed. We may think that they are dead, buried, and forgotten. But some day the sun shines upon

them, and we see them once more; no longer solitary words or deeds, but bringing with them, under God's blessing, rich harvests for ourselves and for others. I say, we know not how. I say, under God's blessing, for lastly-

4. GOD GIVETH THE INCREASE.—The farmer may prepare the field and plant the seed, but he cannot make it grow. God alone can do that. He causes the sun to shine, and sends the refreshing dew and rain. Without Him there would be no fruitful trees or rich golden harvests. And it is in the same God that we too "live and move and have our being." We are dependent upon Him not only for the air we breathe, but for the grace and strength by which alone we can please Him, and become what He would have us to be. Ask Him then for His gift of the Holy Spirit. Pray to Him to guide and direct you in all your ways, and then indeed you shall be like to those sowers who go forth "bearing precious seed," and who come again with rejoicing, "bringing their sheaves with them."

## The Expository Times Guild of Bible Study.

MEMBERSHIP IN THE GUILD.—The Guild will now be more formally constituted through the enrolment of Members. The sole condition of membership will be the promise to study (that is, not merely to read, but to study with the aid of some reliable commentary) the proposed portion of Scripture between the months of November and June.

This promise is not to be held in any respect binding should unforeseen circumstances prevent its being carried out.

Church dignitaries, Professors of Theology, and those who are to be engaged upon the *study* of any other portion of Scripture, will not be expected to make the promise, but will be enrolled as Honorary Members.

PROPOSALS FOR STUDY, 1891-92.—It is proposed that the Members of the Guild should study, with the aid of some commentary, either the first twelve chapters of Isaiah, or the Epistle to the Hebrews, or both.

The results of this study may be sent to the Editor

from month to month, in the shape of Notes, exegetical, expository, or critical, or Notes of Sermons or Addresses, or short illustrative paragraphs. The best of these papers will be published every month in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the Publishers for the book they select out of a list which will be given.

Members may also test their progress at the end of the session by answering questions which will be found in THE EXPOSITORY TIMES for June. For the best answers, modern books of value will be given.

These competitions are not compulsory. Those engaging in them who have not received a theological training at some college will not be expected to compete with those who have. Their contributions, though printed alike, will be judged separately. There is no fee.

Papers intended for December must be received by the 1st of November, and so on for each succeeding month.