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Romance.

DOWN from the sunken door-step to the road,
 Through a warm garden full of old-time flowers,
 Stretches a pathway, where the wrinkled toad
 Sits lost in sunlight through long summer hours.

Ah, little dream the passers in the street,
 That there, a few yards from the old house door,
 Just where the apple and the pear trees meet,
 The noble deeds of old are lived once more !

That there, within the gold-lit wavering shade,
 To Joan of Arc angelic voices sing,
 And once again the brave-inspired maid
 Gives up her life for France and for her king.

Or now no more the fields of France are seen,—
 They change to England's rougher, colder shore,
 Where rules Elizabeth, the virgin queen,
 Or where King Arthur holds his court once more.

The stupid village folk they cannot see ;
 Their eyes are old, and as they pass their way,
 It only seems to them beneath the tree
 They see a little dark-eyed girl at play.

MILDRED HOWELLS.

Entre Nous.

THE EXPOSITORY TIMES GUILD, AND OTHER MATTERS.

MEMBERS are being steadily enrolled in the Guild. During the month not a day has passed without its list of names. From New Brunswick one morning there came eight, the result of one member's efforts. Not the least promising part is the steady flow of names of ladies. Amongst those received since our last issue, we notice The Most Hon. the Marchioness of Lothian, several names of ladies from Ireland, and one from the south of Spain. The Rev. T. Moscrop, writing from Ceylon, says: "Please enrol me as a member of the Guild of Bible Study. I promise to study the portions of Scripture given. THE EXPOSITORY TIMES is eagerly welcomed here, and I wish you success with your enlarged series and your Guild."

Let it be remembered that the *point* of THE EXPOSITORY TIMES Guild is the study, as distinguished from the mere reading, of some portion of Scripture within a definite time. Wherever there are men or women who are already engaged in the study of any portion other than those named (Isaiah or Hebrews), let them unite with us by sending in their names as honorary members. But the great majority are, of course, regular members; that is to say, they promise to study either Isaiah i.-xii. or Hebrews before June next. That is the sole condition of membership. There is no fee nor any other obligation. Names will be received by the EDITOR, Kinneff, Bervie, Scotland.

The Rev. M. Brokenshire makes a suggestion which may be worth consideration. "I have an impression that your membership might include *classes* as well as *persons*. There are many men and women in country districts who could be induced to join a local class, where reading and discussion would be carried on in *fellowship*, who perhaps would never think of sending their names to the secretary of any central organisation. A list of such classes could be prepared, with the names of the leader and number of members; and if examination papers were set and sent, they could be used as further inducements to study. Membership cards could be issued at a small charge each. In this way the good work would be extended."

If it were in our power to encourage such a thing on the lines suggested, it would give us much pleasure.

We are now receiving contributions from members of the Guild. Papers intended for January should be received by December 1st, and so on for each succeeding month.

Members whose papers are printed in this issue may send to the publishers for any volume of the Foreign Theological Library. A list of the Library will be sent to any address upon application.

Two comments upon points in the International Lessons have been received. The Rev. B. W. Roulston does not think that, when Jesus spoke of "many mansions" and His "Father's house" (John xiv. 2), the disciples would have thought of Heaven. "They would have understood the whole Universe, as far as it was known to them at that time. And did not the Lord really desire to comfort His disciples with the assurance that, though lost to sight, He would still not be far away from them; in His bodily presence occupying but another room of the same house in which they dwelt, in His divine presence filling earth and heaven? A place of many rooms hardly corresponds with our idea of heaven. And it was their sense of present loss, not their fears of the incapacity of heavenly space, that would be uppermost in their minds, and weigh most heavily on their hearts."

The Rev. J. Ironside Still, M.A., in a note on John xiii. 1-17, points out the importance of verse 11 in that passage. "Jesus said, Ye are clean, but not all; and the Evangelist adds, For He knew who should betray Him. Plainly one of the things that Peter was to 'know hereafter' was that this feet-washing, as well as the preparation for it, was emblematic of a spirit-washing, as well as the preparation for it. It was in both cases Love humbling itself to offer a service; and pride, like Peter's, which refuses a service so offered, can have no part with Love. Compare John's description of the one scene (John xiii. 3-5) with

Paul's description of the other scene which it suggests (Phil. ii. 6-8),—

John.

1. Jesus knowing that the Father had given all things into His hands, and that He came from God and goeth to God.
2. He layeth aside His garment.
3. Took a towel and girded Himself.
4. He poureth water . . . and began to wash His disciples' feet, etc.

Paul.

1. Who being in the form of God, counted it not a prize to be on an equality with God.
2. Emptied Himself.
3. Taking the form of a servant, being made in the likeness of men.
4. Being found in fashion as a man, He humbled Himself, becoming obedient unto death, etc.

See here, in each case—1. Christ's consciousness of His dignity, etc. 2. His divesting Himself of all appearance or employment of it. (He put off the 'Lord and Master's' garment.) 3. His appearing in slave's attire, and in attitude of service. (God 'girded with the towel of humanity.') 4. His pouring forth the cleansing element and proceeding to wash."

Let us draw attention to the new *Review of the Churches*, which started full of life and promise in October. We hoped to have had the November number for notice, but it is not to hand as we go to press. Of the many magazines which every new year brings forth, this is one of the few that may be depended upon to live.

The Bookman will live also, and will prove a most welcome addition to our not too numerous literary magazines.

Of the weeklies, let us notice *Word and Work*, which is to start out with a new series and important changes in the beginning of the year. The village preacher, the Sabbath-school teacher, the young man, the young woman, and the little child—each is to have a corner of their own. And all will be on the well-trodden lines of Evangelicalism.

The new edition of Dr. Driver's *Introduction to the Literature of the Old Testament* will be ready about the 25th of November. A good many additions are made. The rapid sale of the first large edition took everybody by surprise.

Dr. Hugh Macmillan has another volume in the press, *The Gate Beautiful, and other Bible Teachings for the Young*. It will be published by Macmillan in a week or two.

"It has been my privilege," said Dr. Sanday at the Church Congress, "to see some of the articles prepared for the new edition of Smith's *Bible Dictionary*, and I do not hesitate to say that they will mark a great advance upon the last." But when are we to see them?

Confusion has already arisen as to the date of Delitzsch's death. A writer to the Philadelphia *S. S. Times* points out that in three "scholarly works" named, it is given at the third day of March 1890. The editors hold by the fourth, as they have good right to do. They refer at the same time, however, to another "authority," which gives the 20th.

Professor Lindsay of Glasgow reviews Dr. Duff's "The Early Church" in the *Modern Church*. His final sentences are: "Dr. Duff's book is well worth reading, and is a fit memorial of the quiet, quaint scholar and man of affairs, whose loss is still felt by Scottish Christianity. It is quite unpretentious like its author; full of fine insight and power

to seize on the salient points, and let the others go. The reader will find that this history is a new confirmation of the truth we are always too apt to let go—that the real builder of the Christian Church has been the revivalist, at whom we too often sneer. The Church of Christ was born in a revival. Peter was the rock-man, because he was the first revivalist preacher; and its history, not merely during the first six, but during the whole nineteen centuries, has been from revival time to revival time."

Professor Henry Jones's appointment to the Chair of Logic in the University of St. Andrews has delayed his papers on "Browning." We shall have something from him very soon. Next issue will contain an article on "Arnold Toynbee," by Miss Eleanor F. Jourdain, and (we hope) a much-needed article by Dr. Grosart on "St. Paul and the Objective." To the same issue the Lord Bishop of Gloucester and Bristol and Dr. Alexander Whyte will probably be contributors. Professor Margoliouth has kept back his article on "Job," in order that, instead of one, he may give us a series on that most fascinating book. This announcement will be very welcome.

"One of the exchanges we watch for each month is THE EXPOSITORY TIMES. There is not much of it, but it is all good. There is a crispness and freshness that makes it always interesting. It has completed its second year, and vol. ii. is now before us. Although we had read its pages through in monthly numbers, the yearly volume is of permanent value. Most of the articles and notes are worth preserving. We do not wonder at the success attending this periodical. It strikes a happy mean between the ponderous review and the unscholarly rubbish published in Sunday-school magazines. Nor is it to be wondered at that the publishers feel warranted in enlarging THE EXPOSITORY TIMES, and increasing the price accordingly. In the enlarged series of his periodical the editor will have scope. But even an editor cannot make bricks without straw, and Mr. Hastings is to be envied the abundance and quality of the material at his hand. The average minister in the old country may not be a better preacher than the average in Canada, but he certainly is more literary in his tastes. And so with abundance of the best material and a master-hand to work it up, THE EXPOSITORY TIMES has come to be indispensable."

Our readers have their own estimate of THE EXPOSITORY TIMES. Nevertheless, we take courage and make the above quotation from *The Knox College Monthly*. For, although we can in no way acquiesce in the personal references, it is the first time we have found the editor astray. Hitherto we have always known him not only fearless and outspoken whether in praise or in blame, but also one who discerns the right. And therefore we honour his word above most; and we are glad, besides, to meet so generous a hand stretched toward us from the far country.

THE EDITOR.

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