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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

## EXODUS.

- vii. 1-6.—Hamilton (J.), Works, v. 42.  
 vii. 1-14.—Preacher's Monthly, ii. 67, 69.  
 vii. 3.—Parker (J.), People's Bible, ii. 50.  
 vii. 3, 4.—Hull (E. L.), Sermons, iii. 94.  
 Sermon Bible, i. 201.  
 vii. 8-x. 29.—Taylor (W. M.), Moses the Lawgiver, 77.  
 vii. 9.—Parker (J.), People's Bible, ii. 311.  
 Contemporary Pulpit, 1st Series, iii. 126.  
 vii. 12. Spurgeon (C. H.), Evening by Evening, 181.  
 „ „ Sermons, ix. No. 521.  
 vii. 13.—Studies for the Pulpit, i. 94.  
 vii. 19-23.—Church of England Magazine, v. 41.  
 vii. 20.—Christian Herald, 1891, No. 17 (Talmage).  
 viii. 1.—Goodwin (H.), Parish Sermons, iv. 179.  
 Methodist Times, v. 340.  
 Sermon Bible, i. 202.  
 viii. 2.—Parker (J.), People's Bible, ii. 311.

## EXODUS.

- viii. 6, 7.—Christian Herald, 1891, No. 12 (Talmage).  
 viii. 7.—Spurgeon (C. H.), Sermons, vi. No. 322.  
 viii. 8.—Church of England Magazine, i. 96.  
 Sword and Trowel, 1884, xxiii. 3.  
 viii. 16.—Church of England Magazine, li. 24.  
 viii. 19.—Norton (J. N.), King's Ferry Boat, 174.  
 Parker (J.), People's Bible, ii. 312.  
 viii. 20.—Contemporary Pulpit, 1st Series, iii. 127.  
 viii. 23.—Homiletic Review, xiv. 366.  
 viii. 25.—Spurgeon (C. H.), Sermons, xxxi. No. 1830.  
 viii. 28.—Parker (J.), People's Bible, ii. 313.  
 Spurgeon (C. H.), Morning by Morning, 179.  
 „ „ Sermons, xxxi. No. 1830.  
 ix. 1.—Christian Treasury, xvi. 216.  
 ix. 1-35.—Clergyman's Magazine, iv. 144.  
 ix. 3.—Church of England Magazine, lx. 96.  
 ix. 7.—Kingsley (C.), National Sermons, 325.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY. BY ARCHIBALD DUFF, M.A., LL.D. (*A. & C. Black*. 8vo, pp. 343. 10s. 6d.) The signs are gathering that the old reproach of our being merely importers of scientific theology is to be wiped away. It is not that the scientific theologian has ever been wanting in our midst, or the fit audience; but simply that our methods of publication are so expensive that the fit audience has been too few. There are no signs that a less costly style of production will be attempted. Professor Duff's book is as English in its finish and outward show as the most fastidious English taste could desire. But the success of Canon Driver's *Introduction to the Old Testament*—a book both expensive and severely scientific—gives much hope that the best work will henceforth appeal to a sufficiently large circle, to make its production at least possible if not profitable. And yet, the only disappointment in Dr. Duff's *Old Testament Theology* is that he has not had the courage to throw himself fully upon this promise. The book is marked by accurate scholarship in every page, but Dr. Duff shows on every page that he never forgets the necessity of appealing to what is called a popular audience. By this the book gains nothing, while the author manifestly works under restraint and inconvenience. The period covered is from 800 B.C. to 640 B.C., that is to say,

the great prophetic period of Israel's history, from Amos to Josiah. The prophets are Amos, Hosea, Isaiah, and Micah. Professor Duff probably holds the belief that our first sure footing in the history of Israel is the introduction of this prophetic age. But the student who does not share that belief may very wisely give to this age his early and undistracted attention. And Dr. Duff is a stimulating teacher, provoking thought, not seldom also provoking dissent and even contradiction. For the general reader and the hungry preacher there are passages of great beauty and immediate use.

ESSAYS CHIEFLY IN THE ORIGINAL TEXTS OF THE OLD AND NEW TESTAMENTS. BY T. K. ABBOTT, B.D., LITT.D. (*Longmans*. 8vo, pp. 227. 10s. 6d.) The essays are six in number, and their titles:—1. The Masoretic Text of the Old Testament. 2. The Hebrew Text before the Massoretes. 3. New Testament Lexicography. 4. Has *ποιεῖν* in the New Testament a Sacrificial Meaning? 5. To what extent was Greek the Language of Galilee in the time of Christ? 6. On Historical Evidence and the Miracle of the Holy Thorn. To these are added critical notes on passages in the text of the Old Testament. Some discussion was made in THE EXPOSITORY TIMES of the third essay, when it appeared in

the *Church Quarterly Review*. As now republished, it is much enlarged. Let it by all means be placed beside Hatch's *Essays in Biblical Greek*, for it is worthy. And they are all worthy; not ordinary review articles, but made to do good service and to last, the faithful work of an able and fully disciplined scholar. One thing is seen most clearly in them all—the enormous advantage it is to a student of the language of the New Testament to be familiar with the language of the Old.

THE PLACE OF AUTHORITY IN MATTERS OF RELIGIOUS BELIEF. BY VINCENT HENRY STANTON, D.D. (*Longmans*. Crown 8vo, pp. x, 229. 6s.) What is the authority for our religious belief? The Church? No. The Bible? No. Private judgment? No. To all three that is the answer Professor Stanton gives. What then? These three combined. From which it will be at once seen that he does not take the Church in the Newmanite sense, wherein the Church is the Pope, *l'église c'est moi*. It will also be seen that he holds by no theory of verbal inspiration as respects the Bible. But his chief aim is to combat the third, and, in these days, most fascinating theory of all,—that every man and woman must gather and fix the materials of their own religious belief for themselves. The book is but a brief essay in first principles; but it is the work of a singularly candid and reverent scholar. It contains more instruction and more matter for serious reflection than many a laborious treatise.

HOW TO READ THE PROPHETS. BY THE REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 244. 4s.) The success of Mr. Blake's earlier volume (*How to Read Isaiah*) has decided him to work over the whole field in a similar way, and in a series of five volumes. The present volume will stand first in the series, *Isaiah* (Part I. already issued) second, and then will come *Jeremiah*, *Ezekiel*, and the post-Exilian Prophecies, along with the second part of *Isaiah*. *Isaiah* having done so well, though it probably needed this special work least of all, there cannot be a doubt that this and the remaining volumes will find a welcome. Mr. Blake seems to have hit upon the right thing, and he has proved

himself competent to do it rightly. While these books are the very best introductions to the study of the prophets, even the accomplished scholar will find them indispensable. The present volume covers the prophecies of *Jonah*, *Amos*, *Hosea*, *Oded*, *Zechariah I.*, *Micah*, *Nahum*, *Zephaniah*, *Habakkuk*, *Zechariah II.*, *Obadiah*, and *Joel*.

AN INTRODUCTORY HEBREW GRAMMAR. BY A. B. DAVIDSON, M.A., LL.D. (*Clark*. 8vo, pp. 200. 7s. 6d.) On another page will be found Canon Driver's advice to a student in search of an advanced Hebrew Grammar. We have now to notice two introductory Grammars. Professor Davidson's is a new edition, the tenth; new in a sense that none of its forerunners were. The whole work has been revised and reset. "Some parts in previous editions that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional tables and paradigms introduced." These are the author's own words, and nothing will be gained by adding to them.

A PRACTICAL INTRODUCTORY HEBREW GRAMMAR. BY EDWIN CONE BISSELL, Professor in Hartford Theological Seminary. (*Hartford, Conn.* 8vo, pp. 134. 7s. 6d.) One who has worked over Davidson's Grammar may find this new Grammar by Professor Bissell not a little puzzling. But it is not intended for one who has already worked over any Grammar; it is meant to be a beginner's book. A striking distinction separates it from Davidson. The latter is written for students who have a long and leisurely course in front of them, and its aim is to see them well grounded. Professor Bissell writes for men who want to read their Hebrew Bible as soon as possible. His desire is certainly to give his readers a knowledge of the principles of Hebrew Grammar; but it is quite as strong that they should speedily become masters of a working vocabulary. And to this end he resorts to many most ingenious mnemonic devices. As for the Grammar itself his master is mainly Kautzsch, and very wisely. In one respect where his master is strong he beats him, in the saving of space and time.

JESUS THE CARPENTER OF NAZARETH. BY A LAYMAN. (*Kegan Paul*. Crown 8vo, pp.

498. 5s.) We read some notice of this book—it is a pleasure to have forgotten where, but we certainly read it somewhere—which spoke of it as rationalistic. With some prejudice against it, accordingly, we opened its pages. Renan was in our mind, with his realistic pictures, as they are called (though they are utterly unreal, a mockery of reality, of simplicity, and of truth), writing a fifth Gospel to satisfy the intellect of a modern French “*Mon Dieu.*” But while the aim of the author of *Jesus the Carpenter of Nazareth* is realism—the reality of circumstance and outward detail which the child in every age demands, as many a puzzled mother very well knows—there is not from cover to cover a tincture of rationalism. It is impossible to say that the author has been perfectly successful in a task the most difficult and delicate that he or any man could have undertaken. It is a yet unsolved controversy if it is permissible to add the minutest suggestion of unrecorded and imaginary circumstance to the four-fold narrative of the Gospels. But the author’s almost triumphant reply is the imperious demand of the active-minded child for such details. And certainly if they must be given, they have not often been given with finer restraint or more religious feeling than this.

TALKS WITH MEN, WOMEN, AND CHILDREN. BY THE REV. DAVID DAVIES, Brighton. (*Alexander & Shephard.* Crown 8vo, pp. 628. 6s. 6d.) The first thing is the exceeding beauty of the volume, the next its wonderful cheapness, and the third its genuine worth. This is the third series of these “Talks,” and it is both the fullest and finest yet issued, the sermons especially being chaster in language and richer in thought. Besides the sermons proper there are “Talks” with children about the *Pilgrim’s Progress*, which ought to be republished when complete; and “Talks” with teachers over the International Lessons.

THE BEAUTIFUL LIFE OF CHRIST, AND OTHER STUDIES. BY G. B. JOHNSON. (*Alexander & Shephard.* Crown 8vo, pp. 338. 5s.) “There is no doubt,” says a certain learned professor, “that the language which ‘wives and wabsters’ speak is capable of expressing everything

which any reasonable man can desire to say to his fellows.” It takes some men the discipline of a long ministry to find out that it is an art worth learning. Mr. Johnson has learned it long ago. And it is a gain to his people, and to all of us who read these sermons, and there is no sorrow added to it. Provided a man is content *not* to leave all the commentators; provided he seeks to establish no fame for “sermonic fancy-work,” the greatest and most wholesome Christian thought can be put, as here, into a language so natural as to be self-effacing.

MEMORIALS OF A MINISTRY: A SELECTION FROM THE DISCOURSES OF EDWARD A. THOMSON, FREE ST. STEPHEN’S CHURCH, EDINBURGH. (*T. & T. Clark.* Crown 8vo, pp. 341. 5s.) Good, plain gospel sermons with an intense reality and earnest desire for the salvation of those who hear them. Professor Laidlaw writes an introductory biographical sketch, and you learn that the man was good, plain, evangelical, like the sermons.

✕ LINCOLN’S INN SERMONS. BY F. D. MAURICE. Vols. III. and IV. (*Macmillan.* Crown 8vo, pp. 278. 3s. 6d. each.) But two volumes now remain of this most attractive edition of the Lincoln’s Inn Sermons.

THE PREACHERS’ MAGAZINE FOR 1891. EDITORS: MARK GUY PEARSE, ARTHUR E. GREGORY. (*C. H. Kelly.* 8vo, pp. 572. 5s.) *The Preachers’ Magazine* has a distinct place, and fills it. Its purpose is to meet the needs of the working preacher, and the editors spare no pains in providing stimulating material, while avoiding everything that would stifle thought. But *The Preachers’ Magazine* contains more than mere homiletics. One series of articles particularly worthy of notice are “The Epistles of the Apostle Paul,” a sketch of their origin and contents by Prof. G. G. Findlay, B.A.

THE GUIDE: A HELP TO PERSONAL PROGRESS. Volume for 1891. (*Glasgow.* 4to, pp. 220. 2s.) Our young men will soon be

the best catered-for class among us. *The Guide* is one of the many young men's magazines. But it is no novelty; it has held its place for years. It gives every sign of holding it for years to come. There may be fewer *fin de siècle* paragraphs, but there is more solid interest and instruction than we are getting accustomed to. Mr. Gordon Clark's articles on "Epoch-making Books" are admirably done. Among other contributors to this volume are George Matheson, John Smith, Fergus Ferguson, and Andrew Thomson, and others of Scotland's most honoured preachers.

THE FIRM FOUNDATION OF THE CHRISTIAN FAITH. BY JOSEPH AGAR BEET, D.D. (*Wesleyan Methodist Sunday School Union*. Small 4to, pp. 127.) In this little handbook of Christian Evidences, Professor Beet writes directly for Sunday-school teachers. If Sunday-school teachers are willing to do anything beyond their immediate lessons, the reading of this little book will not occupy much time, and it will be as profitable as anything they can do. It is more elementary than Professor Stewart's Handbook; it is as free from sectarian narrowness. Moreover, it is written by a thoroughly competent scholar, well-trained in the knowledge of what the Sunday-school teacher requires. There are two editions, one at 1s., the other at 9d., the one more firmly bound than the other, both beautifully printed.

THE SCOTTISH CHURCH AND UNIVERSITY ALMANAC, 1892. (*Macniven & Wallace*. Crown 8vo, pp. 200. 1s.) This is the indispensable *vade mecum* of all present and prospective ministers of the gospel in Scotland, and the most trustworthy guide to all others who wish to know the "facts."

PAMPHLETS. *Wordsworth*: an Essay, by EDWARD HENRY BLAKENEY, B.A. (well written by one who is well read); *Phineas*: a Sermon, by H. H. ALMOND, M.A., LL.D., headmaster, Loretto School (forcible, outspoken, stimulating. Dr. Almond is preparing a new volume; it will be welcome); *The Bible in our Associations*, by DUNCAN M. WEST, Glasgow (a temperate yet earnest plea for the most pressing need of our day).

### AMONG THE MAGAZINES.

NEW MAGAZINES.—There is a distinct advance made with every issue of the *Review of the Churches* (Clarke, 6d.). Dr. Lunn is evidently working hard to make it what it ought to be, and his idea of what it ought to be is a high one. He and his co-editors are going more and more into the practical work of the Churches, where there is a magnificent field to occupy.

A most promising beginning is made with the *Young Herald* (Edinburgh, ½d.), the Children's Magazine of the Congregational Churches of Scotland. It is shaped apparently after the model of the *Children's Record* of the Free Church. It is distinctly and delightfully addressed to children.

Here is the first number of *Youth* (Nelson, 1d.). Its cover—no small matter—is quite striking. And as for its contents—with Mr. Patrick editing, and the whole Free Church of Scotland contributing, we expect much; and we shall have it. In this number the writers are Dr. W. C. Smith, Dr. A. A. Bonar, Dr. Rainy, Dr. Salmond, Dr. Bremner, and certain of the Alpha-Beta Club: who would wish for more or better? There is one thing, nevertheless, we still must plead for—"more light! more light!" We would have Mr. Patrick open windows here and there. Let it be by pictures of the right kind, if possible; but, in any case, let him with his own hand give us lightness and brightness. *Youth* will certainly be a success. Soon we shall see all the youth of the Free Church eagerly looking for its monthly arrival.

The editor of the *Thinker* (Nisbet, 1s.) has some fear for the future, as he frankly says in his opening paragraph. But why? Partly because of the price, and partly because of "the scholarly ideal at which we aim." Surely, on the latter ground at least, his fear is needless. Never yet did true scholarship (and there are true scholars in this number) hinder literary success. It is all the other way. Dulness we dread, perhaps to an exaggerated degree in these days. But, as Mr. Exell well knows, dulness and scholarship

"Far from being one,

Have ofttimes no connexion."

How often has he found that a contribution which would not read was worth the reading? He who takes pains to be accurate with his facts and ideas will take pains to make the statement of them readable. Our best scholars to-day are our most delightful men of letters.

*The Methodist Monthly* (3d.), the *Brooklet* (1d.), and the *Home Messenger* (1d.) are bright, cheerful magazines all. The first takes the place of the old sixpenny *Methodist Free Churches Magazine*. In this new issue it will renew its youth, and have, we are sure, a great increase of readers. It is excellent in every respect. The *Brooklet* is its companion, being the organ of the Free Methodist Temperance League.

The *Home Messenger* is Mr. F. A. Atkins' new monthly. It is meant for localisation. Mr. Atkins throws his great energy into his literary work, and never fails. He has lately written an autobiography of the *Young Man*.

*The Presbyterian Churchman* (Dublin, 2d.), which we always read with profit, begins a new series with the January number in a new shape and dress, and under the editorship of the Rev. Professor Heron, D.D. It starts on

its new voyage with great spirit. Among the rest, the Rev. J. B. Armour, M.A., writes a most interesting sketch of Dr. Murphy's accomplished son, the late Rev. A. C. Murphy, D.Lit. The sketch appropriately concludes with a short poem written by Dr. A. C. Murphy in 1870—

#### Dead.

O'ER those clear eyes has come eclipse,  
 And numbness o'er the busy brain;  
 A smile still lingers on the lips  
 That death has sealed till death be slain.  
 A smile still lingers on the lips,  
 Like the cold moonlight on the cold snow sleeping.  
 But let earth's shadows overpass,  
 And light eclipsed will shine again,  
 And the wan moon is but the glass  
 Where the warm sunbeam's seen again;  
 And where the snow's white cerement was  
 You'll see the summer green again.  
 Cease weeping, ye then sorrowful, cease weeping.

A. C. MURPHY.

#### THE JEWISH QUARTERLY REVIEW.

(*Nutt, 3s.*)

The most sympathetic and most luminous account yet given of Canon Cheyne's Bampton Lectures will be found in the October issue of the *Jewish Quarterly*. It is written by Mr. C. G. Montefiore, M.A. Other articles and contributors are:—

Isaiah xxxiv. and xxxv., . . . . .	H. GRAETZ.
Non-Hebrew Languages, . . . . .	A. NEUBAUER.
The Prayer-Book, . . . . .	D. KAUFMANN.
Immanuel di Romi, . . . . .	J. CHOTZNER.
Hebrew MSS. in Cambridge, . . . . .	S. SCHECHTER.
Second Isaiah, . . . . .	T. K. CHEYNE.
Critical Notices.—Notes and Discussions.	

#### THE QUIVER.

(*Cassell, 6d.*)

JANUARY.

Frontispiece—Singing the Psalms of David.	
The Gospel in the Open Air, . . . . .	G. HOLDEN PIKE.
Solomon: A Spiritual Failure, . . . . .	W. M. JOHNSTON, M.A.
Sundays with the Young, . . . . .	A. FINLAYSON.
The Same Sweet Tune.	
Tools and Workmen among the Woods, . . . . .	
	B. G. JOHNS.
"I am Come," . . . . .	P. B. POWER, M.A.
Picotée. A Sketch.	
Two Ways of Spending Time.	
On Knowing the Scriptures from a Child, . . . . .	
	H. ALLON, D.D.
Three Conversions, . . . . .	
	J. TELFORD, B.A.

**Stranded.**—Don't you judge just by appearances, my friend: nor, if you judge at all, without taking in all the surroundings. Many a one settles about things right off, and the settling is often all wrong. If you had seen the *Frisky Sally* almost high and dry, and were merely passing

quickly by, and had no time to take in all the surroundings, I daresay you might have said, "Why, she's stranded; there's an end of her now." Well, the *Frisky Sally* was no doubt stranded—though I prefer to use the word "beached," as usually more suitable to the circumstances in which she was. And at that particular time the *Frisky Sally* was doing her duty much more by being ashore than being afloat; for the folks at Cold Harbour had no quay, and they must have been left without coals if the *Frisky Sally* had not discharged her cargo upon the sands. This is not the stranding of carelessness, but of design. And often, if only we look near enough, we can see that with God there is such a thing as *stranded by design*.

#### THE SUNDAY AT HOME.

(*Religious Tract Society, 6d.*)

JANUARY.

Tom Heron of Sax, . . . . .	E. E. GREEN.
Thoughts and By-thoughts.	
Judas Iscariot, . . . . .	S. G. GREEN, D.D.
Among the Black-Spur Splitters.	
The Apology of Aristides, . . . . .	G. T. STOKES, D.D.
Wanderings in the Holy Land, . . . . .	A. GATES.
The Religions of India, . . . . .	C. MERK, Ph.D.
A Day-Star for Dark Hearts, . . . . .	R. GLOVER, D.D.
The Spiritual Experience of St. Paul, . . . . .	J. T. L. MAGGS, M.A.
Religious Life and Thought in Belgium.	
"To Live is Christ," . . . . .	L. B. WHITE, D.D.
Talks about Texts—Poetry—Pages for the Young.	

**Judas Iscariot.**—Jesus Himself knew Judas from the beginning, and yet selected him. The choice was in mercy. There was yet time to check the disciple's evil tendencies; and his character might have developed into strength and nobleness. Never was there such an opportunity as was now given to him! Not only was he placed beneath the influence of Christ's own character and teaching, but there were, all through that Divine ministry, special appeals, directed against his besetting sin, which might well have sunk into his heart. "A man's life consisteth not in the abundance of the things which he possesseth." "Take heed and beware of covetousness." "It is easier for a camel to go through a needle's eye." Such words as these become most significant and solemn when we think of Judas as listening to them. Jesus uttered them, knowing what was in the heart of His disciple. They were the last appeals of love to a heart where the world and self were becoming supreme.

S. G. GREEN.

#### IGDRASIL AND WORLD-LITERATURE.

*Igdrasil* and *World-Literature* are two (*the two*) Ruskin journals. *Igdrasil* is a quarterly (Elkin Mathews, 1s. net); *World-Literature* (Elkin Mathews, 2d.) is a monthly. They go well together, but they are not bound to go together, as is evident. In outward appearance they are both attractive, *Igdrasil* as much as any magazine we know—quite worth its price simply to lie upon your table! The contents are Ruskinian; but not entirely Ruskinian, for Mr. William Marwick, who edits both, has an open and sympathetic eye

for what is cultured and kindly anywhere. Let us quote from *Igitrasil* this Unpublished Letter on Interest, a subject which demands another candid examination even on the part of expositors:—

Interest.—I got your obliging note all right. I should have acknowledged it before, but wanted to say a word about interest, for which I only to-day found time. Your position and knowledge give you so great an advantage in thinking of these things, that if you will observe my two great *final* primal facts, you are sure to come to a just conclusion. Interest is always either usury on loan or a tax on industry (of course, often both and much more), but always one of these!

I get interest either by lending or investing. If I take interest on investment, I tax industry. A railroad dividend is a tax on its servants, ultimately a tax on the traveller, or on the safety of his life (I mean you get your dividend by leaving him in danger). You will find there is absolutely no reason why a railroad should pay a dividend more than the pavement of Fleet Street. (The profit of a contractor—as of a turnpike man, or pavior—is

not a dividend, but the average of a chance business profit). Of course I may tax Theft as one of the forms of industry—gambling, etc.—that is a further point. Keep to the simple one—to make money, either by lending or taxing, is a sin. If people really *ought* to have money lent to them, do it gratis; and if not, it is a *double* sin to lend it to them for pay. The commercial result of taking no interest would be—first, that rogues and fools could not borrow, therefore could not waste or make away with money; the second, that the money which was accumulated in the chests of the rich would be fructifying in the hands of the active and honest poor.

Of course the wealth of the country on these conditions would be treble what it is. Interest of money is, in a word, a tax by the idle on the busy, and by the rogue on the honest. NOT ONE FARTHING OF MONEY IS EVER MADE BY INTEREST.

Get that well into your head. It is *all* taken by the idle rich out of the pockets of the poor or of the really active persons in commerce.

JOHN RUSKIN.

## Entre Nous.

### THE EXPOSITORY TIMES GUILD, AND OTHER MATTERS.

ALMOST daily evidence in the shape of expository papers and notes, though but a very small portion of them can at present find space, proves that the Members of the Guild are making steady progress with their studies. And still the post brings frequent names of new members. Since our January issue, eleven names have come from South Australia alone. We now know that in all the colonies of Australia, and in every other considerable part of the Protestant world, there are men and women who are studying diligently along with us the portions of Scripture chosen.

Here and there, also, Local Guilds are being formed.

Let the conditions of membership be once more stated here. Those who promise to study with the help of some commentary either the first twelve chapters of Isaiah or the Epistle to the Hebrews, or both, before June next, may send their names to the Editor, Kinneff, Bervie, N.B., when they are enrolled as regular members. Those who are studying any other portion of Scripture, and find it inconvenient to study the portions chosen, may also send their names, when they are enrolled as honorary members. There is no fee, and no other condition. Members may send the result of their studies from time to time in the shape of notes or articles, and the best of these will be printed in THE EXPOSITORY TIMES. Those who see their contributions there may send to the publishers for any volume of the Foreign Theological Library. Any good commentary may be used; but Orelli's *Isaiah* (6s. direct from the publishers, T. & T. Clark) and Davidson's *Hebrews* (2s. 6d.) are specially recommended.

IN THE EXPOSITORY TIMES for June examination papers will be set, and modern books of value will be given to those who send the best papers in answer. The result will not be

stated till August or September that members abroad may have time to answer the questions, and send their papers in reply.

The Rev. P. H. Ditchfield, M.A., F.R. Hist. S., a member of the Guild, is editing a series of volumes on the National Churches. They may well be looked for.

Mr. J. P. Lilley's translation of Luther's Psalm in THE EXPOSITORY TIMES for December has obtained a good welcome, not without surprise from those who knew not that he had the gift in such measure. Meantime the *Theologische Literatur-Zeitung* is to hand with an able and sympathetic review of his recent book *Biblical Exposition of the Lord's Supper*. "The book is written with helpful warmth and conspicuous clearness. It is at once a biblical-theological investigation and a practical-religious exposition, which the writer conducts without importing references to the historical development of the dogma of the Supper and the Confessional controversies this has called forth. The origin, nature, and use are explained by means of the biblical records." Of the chapter on the institution of the Supper, it is said: "With great exactitude the author elucidates the thoughts of Jesus on the institution of the Sacrament, while at the same time he gives a comprehensive view of the Paschal meal and the sacrifice of the Old Covenant, adopting the historic method, which is the only fitting and fruitful one in the case." And the notice ends in this way: "The book is distinguished by intrinsic features which one would often look for in vain even in celebrated theologians of our own Fatherland, and from which the German reader who sometimes looks upon foreign theological literature with an air so superior and self-satisfied might learn many a lesson."