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PERHAPS, you will say, we don't see the angels, and that our conception of the range of life is limited by our experience. It is true, we don't see the angels; but there are a great many things in this world of the existence of which you are perfectly certain, but which you do not see. For instance, there is that mysterious agent which we call electricity. You are able, to a certain extent, to take that wondrous power of nature in hand and make it subservient to your will by means of the telegraph. But you do not see the electricity. You are certain it is there. It is a great nature-power. You can control it and make it, under certain conditions, do your bidding. You have no doubt of its existence; but whoever saw the electric fluid? And so it is with angelic intelligences, only as to them we repose, not upon the word of science, but upon the word of faith. Revelation is full of them from first to last. The Bible, if I may so speak, begins and ends with angels. It begins with the cherubim placed as guards at the gates of heaven, and ends with the angel of the Apocalypse, who gives his last commission to St. John, and bids him seal it up. And from first to last, throughout the book of God, His greatest servants are in communication with those angelic beings.—LIDDON.

I HAVE heard it called a "well-bred contempt." God help us, and let the phrase perish for ever. Contempt is never well-bred. Jesus Christ puts beside it His own character. Did not humanity strike Him, think you, as a mean and despicable thing? He, who could read all its baseness, and track from His knowledge every little act and thought of insincerity—was not human nature disgusting and revolting to Him? And yet I never read a word or a syllable suggesting contempt. The utmost was this, that He marvelled at their unbelief.—W. BOYD CARPENTER.

Is there any reason to think that God cherishes the ideal of a child of six more than the ideal of a child of sixty?

What difference can fifty or sixty years make in God's estimate of us, as long as we are still "following on to know Jehovah"?—T. K. CHEYNE.

THERE are certain spots in Europe where there are springs of water in which it seems to depend almost on the position of a single tuft of grass, or some other equally trifling cause, whether the little rill of water that burst out of the soil fall in the direction of the Po, and so flow on through the Adriatic into the Mediterranean Sea, or whether, taking the opposite course, it shall find its way through the Rhine into the German Ocean, as the case may be. And this is actually a figure of what is taking place constantly. Very slight influences indeed, brought to bear on the early years of life, tell with unspeakable force upon the future of a child. It is the same with the young mind as with a tender twig. We can bend it this way or that with perfect ease; but let it grow a few years and it becomes stiff and hard, and we cannot bend, though we may be able to break it.—LIDDON.

OH, the exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave
To come to succour us who succour want;
How oft do they with golden pinions cleave
The fitting skies like flying pursuivant,
Against foul fiends to aid us militant.

They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward:
Oh, why should heavenly God to man have such regard?

SPENSER.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names

of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.-xxxix. And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of

Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the Publishers any volume they select out of the following list of books:—

The Foreign Theological Library (about 180 vols. to select from).

Meyer's *Commentary on the New Testament*, 20 vols.

The Ante-Nicene Christian Library, 24 vols.

St. Augustine's Works, 15 vols.

Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE GOSPEL OF LIFE. BY BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. (*Macmillan*. Crown 8vo, pp. xxiv, 306. 6s.) In the current issue of *The Nineteenth Century*, the editor offers some recollections of Tennyson which pass beyond all other articles on Tennyson that have enlightened or interested us. Among the rest, he says: "He [Tennyson] inclined somewhat to the theory of a demiurge, with whom alone man comes into direct contact, saying that this was perhaps 'the nearest explanation of the facts of the world which we can get'; and this he put into the mouth of the King in the 'Passing of Arthur,' where he cries—

'O me! for why is all around us here
As if some lesser god had made the world,
But had not force to shape it as he would,
Till the High God behold it from beyond
And enter it and make it beautiful?'"

The Bishop of Durham firmly holds that the world was shaped by the High God Himself, and that He shaped it as He would, no demiurge or lesser god thwarting His will at all. And when you demand, "Why, even I can see that the world is not so perfect as it might have been," his answer is: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." So this volume, with its significant title, *The Gospel of Life*, is written that he may give a reason for the hope that is in him. It

is written now that he may give that reason to the world. To his many disciples he has been giving it all these years in lecture and conversation, of which this volume is the gathered sum and substance. The title, we say, is significant. Dr. Westcott has seen, as other men have seen, the signs which other men call footprints of the lesser god. It is the *problems* of life that fill the book from cover to cover. Yet he names it "The *Gospel of Life*." For he has seen the mystery made known. And in the revelation of that mystery he has learned that God held the problems of life in His gracious hand even from the first, and yielded His sway to no demiurge at all. In the fulness of time God sent forth His Son. That is the Gospel of Life.

THE EPISTLE OF ST. JAMES. BY JOSEPH B. MAYOR, M.A., Litt.D. (*Macmillan*. 8vo, pp. ccxx, 248. 12s. 6d.) This is the most complete Commentary on *The Epistle of St. James* in the English language. We have not said the largest, though it is very large, for we are mindful of the laborious days of the Puritans, when they did not scorn but found delight in mighty works like this. But we have said the most complete, and now add the most serviceable for the modern student. It is a life's work literally. It "has indeed been seldom out of my thoughts since the time when, as an undergraduate, I first made