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“ For He before whose sceptre
The nations rise or fall,
Who gives no least commandment
But come to pass it shall,
Said that he who would be greatest
Should be servant unto all.

“ And in conflict with the evil
Which His bright creation mars,
Laid He not aside the sceptre
Which can reach to all the stars?
Of the service which He rendered
See on His hands the scars.”

W. M. TAYLOR.

THE other day I sat in St. Paul's, and by my left was Nelson's monument. Why was that monument erected? Nelson told his men that England expected every man to do his duty, and he did what he felt was his duty. And because he served his country, his country honours his memory. I have in my heart a throne, and on that throne—Christ. Why? Because He came to minister, and has ministered to me.—A. SCOTT.

THERE hangs a picture on the walls of the Academy this year which has been described as one of the most beautiful of the whole collection, and it is only a bit of blue sea, entitled “England's Realm.” A companion picture to that might have been painted, entitled “England's Power.” In that picture I should have shown the interior of a humble cottage. In the centre of it a rude table, and on that table, lying open, the Word of Life—“England's Power.” The good seed which the Son of Man has sown in “the field of the world,” which He has sown in our hearts, which has brought forth fruit unto holiness.—A. SCOTT.

THE opposite of this principle is the principle of *scramble*—every one for himself, and for himself alone. It has been tried in every country and in every coterie under heaven, and everywhere with lamentable results. All tyrannies have sprung from it. All wars have been begotten by it. All poverty is its child. How different would human society everywhere have been if every man, instead of catering monopolisingly for himself, had acted on the principle of ministry!—JAMES MORISON.

NOT to be served, O Lord, but to serve man
All that I can,
And as I minister unto his need,
Serve Thee indeed ;
So runs the law of love that hath been given
To make earth heaven.

What, if the task appointed me be mean?
Wert Thou not seen
To gird Thee with the towel, as was meet,
To wash the feet
Of Thy disciples, whom Thou wouldst befriend
Unto the end?

For meanest work becomes the noblest part,
When a great heart,
Pitiful, stoops to comfort our distress,
Or to impress
A sealing kiss on penitence fresh clad
In raiment sad.

And if the wanderer's feet be soiled and sore,
So much the more
He needs a tender hand to cleanse and heal,
And make him feel
There is no task that love will shrink to do
Life to renew.

WALTER C. SMITH.

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.

HISTORY OF THE CHRISTIAN CHURCH. BY PHILIP SCHAFF, D.D., LL.D. THE SWISS REFORMATION. (*T. & T. Clark*. 2 vols. 8vo, pp. xx, 890. 21s.) In every department of study the great book is the easy book; and in the department of Church History, Dr. Schaff has written the greatest and easiest book we have. It may not be the book for you if you are in much haste preparing for your "pass," for this book takes time. But if you would pass the highest examination of all,—your own God-enlightened conscience,—this is the book to spend your time upon. It is not completed yet. The volumes before us take the number up to twelve, and yet it is not complete. But the end is in sight; and we shall all pray that Dr. Schaff may be spared to bring his greatest task to completion.

These two volumes deal with the Swiss Reformation. Like every other two, they are complete in themselves, beginning and ending this one great epoch in the history of the Church. It is mainly a history of three great names—Zwingli, Calvin, and Beza. And the greatest of these is Calvin. It need not be said that Dr. Schaff has never been taught to speak lightly of the name of Calvin. "Calvin," said Bishop Andrewes, "was an illustrious person, and never to be mentioned without a preface of the highest honour." Dr. Schaff holds gladly by that unbiassed judgment. In his appreciation he has little difficulty in clearing

away some of the most foolish and most frequent charges brought against the reformer. It is, for example, quite a crime in Calvin, as the present generation holds, that in his many writings he makes no allusion to the beauty of the world that surrounded him—the lonely shores of Lake Lemman, the murmur of the Rhone, the snowy grandeur of the monarch of the mountains in Chamounix. But the same charge has been made against St. Paul. And here it is enough to say that it was not the fashion of that day—it is little more than a fashion now with many of us—to make such allusions in writing. There are no such references in the writings of any of the other reformers, and yet it is never charged against some of them that they were insensible to the beauty and the joy of nature and humanity. But it is right to add that Dr. Schaff is no panegyrist of Calvin. He judges independently, though sympathetically, and he does not find it necessary to approve of all his doctrines, or even of all his deeds.

THE HIBBERT LECTURES, 1892. BY C. G. MONTEFIORE. (*Williams & Norgate*. 8vo, pp. xxiv, 576. 10s. 6d.) Reference has already been made in THE EXPOSITORY TIMES to these lectures. And now that they are in our hands, the surprise is not less than was anticipated, the actual worth is greater. The title which Mr.