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together." We could not have a better proof of the fundamental importance of Christ to Christianity than this desperate shift to which a thorough-going Unitarian is reduced.—HENRY VARLEY.

OR take one other instance in support of this momentous point. It shall be one drawn from the confessions of a man whose name stands among the foremost of the leaders of the world of thought. I mean John Stuart Mill. What does he say? In the "Essays on Religion," published after his death, he says: "Whatever else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching."—HENRY VARLEY.

THE first suggestion which comes out of this question—"What think ye of Christ?"—is this: that Christianity challenges human thought. It is a system of thought; its very first impulse is to set mind at work, to set men to thinking.—BISHOP SIMPSON.

WHEN Luther was summoned to attend the Pope's nuncio, on leaving Wurtemberg, his old students assembled to honour him with a farewell greeting. As soon as they saw him approach with his old threadbare coat on his back and his cap on his head, they immediately took off their hats, and cried aloud, "Luther for ever! Luther for ever!" Luther became thoughtful and filled with emotion. Taking off his cap he shouted, "No; Christ for ever! the gospel for ever!"—JOHN WILLIAMS.

IN the northern part of Maine there is a mountain which springs from the midst of the forest, unapproached by lesser heights, lifting its solitary peak into the clouds. Floating down the stream which flows by it, between the overhanging banks, suddenly at some turn of the river's course, I have

seen Mount Katahdin, standing out from the interminable forests, its grand lines sharply defined, its single, sublime peak rising alone into the sky. Often that mountain vision seems repeated, as I am brought before the character of Christ. Above the interminable levels of common human nature, across the intervening distances of history, an image of solitary majesty stands out before the mind; and the view of that sublime character, rising from the midst of our low, monotonous human attainments, clearly outlined against the soul's horizon, in its wonderful elevation, is an inspiration and a joy, awakening the whole moral enthusiasm of our being!—NEWMAN SMYTH.

"I SAY, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.
Wouldst thou improve this to reprove the proved?
In life's mere minute, with power to use that proof,
Leave knowledge and revert to how it sprung?
Thou hast it; use it, and forthwith, or die."

BROWNING: *A Death in the Desert.*

WHILE travelling in a coal-mine district, I noticed how very dingy the towns appeared. The coal-dust seemed to blacken buildings, trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"What care the owner of this plant must take of it," said I, "to keep it so free from dust and dirt!"

"See here," said the foreman, and, taking up a handful of coal-dust, threw it over the flower. It immediately ran off, and left the flower as stainless as before.

"It has an enamel," the foreman explained, "which prevents any dust from clinging to it. I think it must have been created for just such a place."—DR. CUYLER.

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.

INTRODUCTION AU NOUVEAU TESTAMENT. PAR F. GODET. I. LES ÉPÎTRES DE SAINT PAUL. (Neuchâtel: *Attinger Freres*, 8vo, pp. xv, 737.) More than any other continental theologian, Professor Godet speaks to Englishmen. His commentaries have circulated widely in England, and there is nothing one hears more frequently in such matters than the remark from some working English preacher that he has found Godet more fruitful than all the rest. He will be grudged to Introduction. It is probable that the working English preacher will doubt Godet's wisdom in spending his exegetical gifts upon outside questions of Introduction. But that can only be because the preacher does not himself feel the importance of such questions, not because he denies Godet the additional gift and fitness for dealing with them.

There is no room for the denial. The special Introductions to the Gospels and Epistles which he has given us, proved long ago that he has the industry, the judgment, the insight, and, above all, the restraint. And now that the first volume of that work upon which he has spent so many patient years has reached us, we find that the promise of the Commentaries is fulfilled.

The distinguishing merit of the book is its conservatism. Professor Godet has no passionate rhetoric with which to assail the inherited judgment of the centuries—inherited, yet ever by new

research, tested, corrected, and strengthened. His conservatism is certainly neither bigoted nor blind. If he has no pet theory upon which to ride down the ages of the history of criticism, it is not because he is conservative; it is simply because his most thorough and independent research has left him on the side of "the whole world," and he is not ashamed to own it.

THE PLACE OF CHRIST IN MODERN THEOLOGY. BY A. M. FAIRBAIRN, M.A., D.D. (*Hodder & Stoughton*. 8vo, pp. xxiii, 556. 12s.) "Back to Christ" has been the cry for some time. Well, we have got back to Christ, says Dr. Fairbairn, and he has written this book to show us where we were before, how we got back, and what the new position may be to us. "Our discussion will fall into two main parts: one historical and critical, and one positive and constructive. The historical and critical will deal with two questions: first, the causes that have so often made theology, in the very process of interpreting Christ, move away from Him; and, secondly, the causes that have contributed to the modern return to Him. The positive and constructive will also be concerned with two questions: first, the interpretation of Christ given in the Christian sources; and, secondly, the theological significance of Christ as thus interpreted."

But what does this cry, "Back to Christ," really