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in upon the hour of ecstatic feeling, when in the presence of harmony one is made fit to achieve heroisms. The musician must return to his place beside those who suffer and wait; but in his patience he has the proud consciousness that in some measure he is helping to work out the plan of which a glimpse has been vouchsafed to him.

He will be all the more patient, however, that he is surrounded by echoes of his music. So, returning to the organ, the Abbé, by a series of progressions, works from the key in which he played into that of C major, to him a symbol of the commonplace life, in which hereafter he means to rest contented.

The Expository Times Guild of Bible Study.

THE new session of 'The Expository Times Guild of Bible Study' is now commenced. We have chosen the Books of Haggai and Malachi for the Old Testament, and the remainder of the Acts of the Apostles (xiii.-xxviii.) for the New. This completes in each case not merely a portion of Scripture, but a period of Sacred History.

The sole condition of membership in 'The Expository Times Guild' is the promise to study one or both of the appointed portions of Scripture between the months of November and June. That promise is made by the sending of the name and address (clearly written, with degrees, etc.) to the Editor of THE EXPOSITORY TIMES, at Kinneff, Bervie, N.B. There is no fee, and the promise does not bind anyone who, through unforeseen circumstances, finds it impossible to carry it out.

The aim of 'The Expository Times Guild' is the study, as distinguished from the mere reading, of Scripture. Some commentary is therefore recommended as a guide, though the dictionary and concordance will serve. Recent commentaries on Haggai and Malachi are not so numerous as on Zechariah. But Orelli's *Minor Prophets* (10s. 6d.) could scarcely be excelled for more advanced study, while Dods' *Haggai, Zechariah, and Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any Member of *The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the Cambridge

Bible (4s. 6d.), and Professor Lindsay's in the Bible Handbook Series, which is conveniently issued in two parts (Acts i.-xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (Macmillans, 3s. 6d.).¹

As the study of these portions of Scripture advances, short expository papers may be sent to the Editor. The best of them will be published in THE EXPOSITORY TIMES, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of THE EXPOSITORY TIMES in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for August or September.

The following new members are enrolled this month:—

- Rev. Archibald Ewing, China Inland Mission, Newington Green, London.
- Rev. William Marwick (of Old Calabar Mission), 10 West Mayfield, Edinburgh.

¹ A new edition in English at 2s. 6d. is recently published.

- Rev. Hugh Jones, Baptist minister, Blaenywaun, St. Dogmael's, Pembroke.
- Mr. James T. Cole, 7 Bungalow Road, South Norwood, Surrey.
- Rev. Charles Lane, M.A., Wheelock Vicarage, Sandback, Cheshire.
- Rev. Alexander Grieve, M.A., Ph.D. (Lips.), United Presbyterian Church, Forfar.
- Rev. T. Waring Kennedy, M.A., T.C.D., Ardamine Glebe, Gorey, Co. Wexford.
- Rev. J. Tweedie Agnew, Tullamore, Ireland.
- Rev. Augustus Poynder, Leslie Lodge, Bloomfield Park, Bath.
- Rev. H. J. Harvey, The Manse, Great Totham, Essex.
- Rev. J. C. Trotter, The Rectory, Ardahan, Co. Galway.
- Rev. T. C. Williams, Huntington Lodge, Chichester.
- Miss Ernestine L. Combiar, Southgate House, Chichester.
- Rev. John Sinclair, M.A., B.D., Manse of Kinloch-Rannoch, Perthshire.
- Rev. T. Owen-Jones (Tryfan), Wesleyan minister, Molde.
- Rev. George Sexton, A.M., LL.D., M.D., D.Sc., Lecturer on Scientific Apologetics, St. Catharine's, Ontario.
- Rev. James B. Smellie, The Manse, Wyndham, Otago, New Zealand.
- Mr. A. J. Knapton, M.A. (Cantab.), Rawmarsh Hall, Rotherham.
- Rev. C. S. Sargisson, 14 Jesmond Vale Terrace, Heaton, Newcastle-on-Tyne.
- Rev. T. W. Peeling, 5 Trafalgar Place, Devizes.
- Rev. W. C. Emhardt, General Theological Seminary, New York City.
- Rev. J. C. Carrick, B.D., Manse of Newbattle, Midlothian.
- Rev. S. H. Kennedy, B.A., Reformed Presbyterian Mission, Antioch, Syria, Turkey in Asia.

The Theology of the Psalms.

BY PROFESSOR THE REV. W. T. DAVISON, M.A., D.D.; BIRMINGHAM.

FELLOWSHIP WITH GOD.

THE Psalms, more than any other portion of the Bible, breathe the atmosphere of subjective religion. In Law and Prophets, Gospels and Epistles, we find objective revelation, but the Psalms are the language of religious experience. Whatever divine revelation they contain—no inconsiderable amount—is communicated through the medium of the inner personal experience of the devout men who penned them. The Psalter, as every one acknowledges, is pre-eminently the handbook of personal devotion. All the more important, therefore, is it that the conditions of the religious life herein reflected should be clearly understood. The teaching of the Psalms, if we may so speak, is held in solution, and therefore is all the more rapidly and completely assimilated. What, then, is the Psalmist's view of fellowship with God, the conditions of enjoyment of so high a privilege, the nature of the union attainable, the consequences following upon such high fellowship? These questions belong, though in a secondary sense, to the theology of the Psalms. Only next in importance to the primary question, Who and what

is God? is the kindred question, How may communion with Him be attained and enjoyed?

It must not be forgotten that underlying the whole of the Psalms there is a tacit premiss or postulate. The Psalmist does not speak as a mere ordinary member of the human race taken at random. He is a member of a privileged community. This community stands in a specially sacred relation to God, which is described by the word *Berith*, Covenant. Jehovah is Israel's covenanted God, Israel is Jehovah's covenanted people. The word can only be applied to a relation between God and man, with very considerable modifications, and it is evidently highly metaphorical. But it testifies to a spiritual reality, a bond into which God has deigned to enter in the sense of having made through His messengers important promises to His chosen people, if they on their part will comply with certain specified conditions. A covenant is made with Abraham, renewed to Isaac and Jacob, and redelivered to Moses with specially sacred sanctions; it is embodied in the law, confirmed by the prophets, and