

ILLUSTRATIONS.

THERE was a very wise man, William Paley, who lived a hundred years ago, who used to say that of all the proofs that the world gave him of the good-will of God, the chief was the pleasures of little children.—A. P. STANLEY.

HOW impressive, and how true to nature, is the story of the old miser, Silas Marner, whose suspicious, irritable mind was gradually transformed and transfigured by the treasure of a little child that he one day found unexpectedly placed in his miserable home! That exactly expresses what our Saviour meant by setting a child in the midst of them.—A. P. STANLEY.

THAT little child which the Saviour held in His arms, was, according to the tradition, to grow up to be the future martyr of the early Church, Ignatius, the heroic Bishop of Antioch.—A. P. STANLEY.

THERE are few spectacles so melancholy as that of a man who has built up stores of facts in one or more departments of scientific inquiry, and who with all his learning is found talking with profane flippancy of the great God, while engaged in the investigation of His works.—H. WILKES.

HE says that the qualification for entering His kingdom when looked at with reference to what is lost or left behind is *conversion*, and when with respect to all the bright future of life and growth in "the blest kingdom meek of joy and love" is *childlikeness*. The one is cautionary; the other is alluring. They are like the representation of Christ's hands in a celebrated picture of the Last Supper, in which the Lord sits with one hand, gentle in its repulsion, turned against the traitor, and visibly deprecating his sin; while the other, with tender openness of invitation to a

closer union of the faithful with Himself, is extended as though it was full of inexhaustible blessings.—G. B. RYLEY.

THE Chaldean had his conception of what was the most becoming in a man. The Greek and the Roman had their ideal of manhood and of womanhood. The Jew had his thoughts of what was necessary to constitute nobility in man. And so was it with our Lord. And when they came to Him with their question, "Who is the greatest?" He set a child in the midst of them.—H. W. BEECHER.

I HAVE seen in New York city ten or twelve foundations for building where the cellar walls were started, and I have seen those cellar walls stand for six years without any superstructure being built upon them; so I have seen many persons converted who never got above the cellar walls. Nothing was ever built upon them.—H. W. BEECHER.

IT has been said no man was ever doing a great thing who was conscious of it. And certainly no man was ever doing a *good* thing who was much engaged in thinking of its merit. Surely the obedience of a child in its freedom from self-consciousness deserves our special notice, and the spirit of it our special cultivation.—W. H. BROOKFIELD.

THERE was a storm at sea, the lightning leaped, the thunder cracked and bellowed; the screaming of the tempest through the cordage was outscramed by the terrified passengers, for the ship was given over for lost. But in the midst of the confusion and dismay, the pilot's son was observed to hold on by some casual stay with undisturbed self-possession; and when, after all, the vessel righted and all on board were saved, this child was asked how it was he had not shared the general consternation. His answer stands recorded in the story: "I had no cause to fear; my father was at the helm."—W. H. BROOKFIELD.

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. That 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.

OLD TESTAMENT THEOLOGY. BY DR. HERMANN SCHULTZ. Translated by Professor J. A. PATERSON. (*T. & T. Clark*. 8vo, 2 vols. pp. 433, 470. 18s. net.) Messrs. T. & T. Clark have never issued handsomer, and perhaps they have never issued better, volumes than these. The subject is of transcendent importance, reaching far beyond any questions of Old Testament criticism, and it is handled here by one of the greatest writers in theology ever given to us. Old Testament theology has been more fortunate in its expositors than almost any branch of Old Testament study. It has not been merely nibbled at, as others have. Strong men have given themselves to it—Oehler and Schultz in Germany, and one, whose work we hope some day to welcome, in our own land. Is there any better desire we can express for our students to-day, than that the issue of Schultz in English should be the means of turning many of them away from mere picking at the critical bark of the Old Testament tree that they may give their strength to an understanding of the great heart of it here? One man has certainly given his strength to it already—the translator. His claim, that the work may be read by laymen also, is just. And laymen will read it—without a doubt they will—wherever their eyes are turned towards the great interest and importance of it.

REVELATION AND THE BIBLE. BY ROBERT F. HORTON, M.A. (*T. Fisher Unwin*. Crown 8vo, pp. 412. 7s. 6d.) Mr. Horton further describes his new volume as "An Attempt at Reconstruction," as if he accepted the hostile verdict on his earlier book,—that it was an attempt at destruction. In respect of that earlier book, it always seemed to us that its critics missed an essential point—the audience to whom Mr. Horton spoke. No doubt you must speak the truth, whatever your audience be. It was not, however, denied that Mr. Horton sought the truth as he was able; what gave dissatisfaction, was the raising of questions and the suggesting of difficulties which had best have been left in their slumber. The reply was emphatic and final. He did not raise any such difficulties. He found them raised. For it is his lot to mingle where every conceivable difficulty and doubt is confidently paraded in the broad light of day, as if there were no rescue or reply to be found. He came to the rescue, and he replied in the measure that it was given to him so to do. If his concessions were excessive, they were due to the environment, and he erred in the company of such forgiven saints as Neander.

The criticisms which were made on the first book will be made on this also, but perhaps with less confidence, and assuredly with less occasion. No, the real criticism of this book, we expect, will