dead man came forth. In that most blessed scene
the whole mystery of the Incarnation and of the
two natures of our Lord seems brought home to
the soul. The God-man seems to stand revealed
to us: His holy cheeks still wet with human tears,
while the loud voice is calling 'Lazarus, come
forth.'

And this is but one out of numberless instances
in which the holy mystery of the Incarnation, and
of the union of the two natures, the human and
the Divine, can be brought home to the devout
reader of the gospel history. Such verifications
of the blessed doctrine, undesignedly emerging as
it were from the simple details of the inspired
narrative, will ever be found to carry with them a
conviction of the truth and reality of the Incarna­
tion to the very heart and soul of the believer,—
which no seeming difficulties in the doctrine will
ultimately shake.

If finally we add to this some consideration
of the Divine purpose of the Incarnation, all that has
been said receives still fuller confirmation. Our
text tells us that the Divine purpose of our Lord’s
coming into the world was to save sinners. The
Nicene creed reiterates the same declaration. 'For
us men and for our salvation' the Eternal Son
laid aside His glory and came down from Heaven.
It was for us and for our salvation He came down,
and was incarnate; for us and for our salvation
that He was born as we are born, suffered, albeit
in a greater and more transcendent intensity, as we
suffer, died as we die. Other purposes in the
boundless counsels of Omnipotence may be in­
volved in the Incarnation; but into these mysteries
we presume not to enter. The truth, the revealed
truth, on which we dwell is that Christ was
incarnate, and thus incarnate that we might be
saved, be conformed to his image, and, at the
last, clothed with a body like unto His glorious
body, be with Him for evermore. When we dwell
on this purpose and all that it involves, does not
this question seem forced upon us, How could all
this holy future have become thinkable to the mind
of man if Christ had not thus come down to us, if
mortal men had not thus seen the image to which
we are hereafter to be conformed, and human
witnesses had not beheld His glory, though seen
amid the lowly circumstances of earth, and had
not thus been enabled to form some dim con­
ception of the glory of the future?

The more we dwell on the purpose—the salva­
of mankind—the firmer will be our hold on the
truth and reality of the Incarnation.

The Expository Times

The subjects of study chosen for session 1897–98
are, in the Old Testament, the Book of Judges, and
in the New, the Epistle to the Philippians. The
Book of Judges presents difficult problems for the
student of the history and literature of the Old
Testament, but what a table it spreads for the
preacher! And as for the Philippians, is it not
Bishop Lightfoot who says that it stands to the
Epistle to the Galatians as the building itself
stands to the buttresses that support it?

The conditions of membership in THE
Expository Times Guild of Bible Study are simple. Who­
ever undertakes to study (that is to say, not merely
to read, but more or less carefully, and with the aid
of some commentary or a concordance at least, to
study), either the Book of Judges or the Epistle
to the Philippians, or both, between the months
of November 1897 and July 1898, and sends
name (in full with degrees, and saying whether
Rev., Mr., Mrs., or Miss) and address to the
Editor of THE EXPOSITORY TIMES at Kinneff,
Bervie, Scotland, is thereby enrolled in the mem­
bership of the Guild. There is no fee or other
obligation.

A concordance is an excellent aid to Bible study.
Bishop Westcott says he knows no better, and wants
no other. Messrs. T. & T. Clark have recently
published a new concordance to the Greek New
Testament by Moulton and Geden. It is likely
to supersede every other, and be unsuperseded for
many a year. That for Philippians, if we can use the
Greek, would do very well. But there are now two
excellent commentaries on Philippians that work
upon the Greek text. They are Bishop Lightfoot’s
(Macmillan, 12s.) and Professor Vincent’s (T. &
T. Clark, 8s. 6d.). The latter is just out. It seems
A fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

**NEW MEMBERS.**

Mr. Charles Beer, 39 Sutherland Square, Walworth, London, S.E.

Rev. George Herbert Patten, M.A., Rectory, Collinstown, W. Meath.


Mr. Charles Morgan, 92 Millhill Road, Norwich.

Rev. George Burnett, Free Church Manse, Friockheim.


Rev. George N. MacDonell, A.B., Vanderbilt University, Nashville, Tennessee.


Rev. William Dewar, B.A., Presbyterian Manse, Dugald, Manitoba.

Mr. W. J. Lewis, B.A., General Assembly's Theological College, Belfast.

Mr. Frederick Potter, Captain S.A., 29 Brinton Road, Southampton.


Rev. James Cuthbertson, 57 Musters Road, Nottingham.

Rev. J. Frazer Smith, M.D., Mhow, Central India.

Rev. Arthur Wilkes, Primitive Methodist Manse, 6 Victoria Terrace, Tadcaster.

Rev. Henry Barker, Rector of All Saints, Rosendale, New York, U.S.A.

Rev. James M. Wilson, Armstrong, Iowa, U.S.A.

Rev. George E. Metger, M.A., Alliance, Ohio, U.S.A.


Rev. A. W. Wood, Baptist Manse, City Road, Winchester.

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**A Wave of Hypercriticism.**

**BY PROFESSOR W. C. VAN MANEN, D.D., LEIDEN.**

The four Epistles of Paul, namely, to the Romans, to the Corinthians, to the Galatians, have been the object of recent attacks, though they had been generally considered authentically Pauline. The Dutch theologians—Loman, Pierson, Naber, Völter, van Manen, with the Swiss professor, Steck—have impugned their Pauline authorship, especially that of the Galatian Epistle. But defenders have not been wanting, such as Gloël, Lindemann, Schmiedel, Lipsius, Scholten, Godet, Holsten, Hilgenfeld, and others. Doubtless the letters contain difficult matters, arising out of a comparison of the Paul of Acts with him of the Galatian Epistle; but these are not removed by relegating the four letters in question to A.D. 120–140, by finding imaginary dependencies on the Gospels, or by sacrificing their credibility to the historical truth of the Acts. The tendency