

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 Incarnation to the very heart and soul of the believer,—which no seeming difficulties in the doctrine will succeed in weakening, no counter-arguments 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 involved 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 conception of the glory of the future?

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

The Expository Times Guild of Bible Study.

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. Whoever 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 membership 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 superseded 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.
 Rev. F. W. Reade, M.A. (Oxon.), Maisonette, Slough.
 Rev. Frederick Tavender, B.A., B.D., The Manse, Great Marlow, Bucks.
 Rev. Thomas Appleton, L.Th., Curridge Parsonage, Newbury.

- Mr. Charles Morgan, 92 Millhill Road, Norwich.
 Rev. George Burnett, Free Church Manse, Friockheim.
 Rev. William A. King, A.M., Vanderbilt University, Nashville, Tennessee.
 Rev. George N. MacDonell, A.B., Vanderbilt University, Nashville, Tennessee.
 Rev. G. Percy Maynard, Primitive Methodist Manse, 29 Etherley Road, S. Tottenham, London, N.
 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. Evan Lloyd, Wesleyan Manse, Blenheim House, Pudsey, Leeds.
 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.
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 Rev. George E. Metger, M.A., Alliance, Ohio, U.S.A.
 Rev. Thomas Gamble, Mission Manse, Uitenhage, Cape Colony.
 Rev. A. W. Wood, Baptist Manse, City Road, Winchester.

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