

own lives, and much less into the world at large, until we who are called after Christ are even prouder to bear his worthy Name than we are to bear that of Englishmen; until we prove that our "citizenship is in heaven" by the pure and heavenly spirit we carry into all the affairs of life. If we really believe, as we profess to believe, the Name of Christ to be above every name, it is simply impossible that we should ever blush to claim it. Rather, we shall count all else but loss that we may win Christ and be found in Him, and so prove ourselves not wholly unworthy of the Name we bear. We shall even count it all joy when to us also it is *conceded* that we should strive and suffer for his Name sake. We shall glory in Him as the very incarnation of all beauty and honour, all righteousness and love, and be willing, if need be, to lay down our very lives in his service.

EDITOR.

BRIEF NOTICES.

THE SPEAKER'S COMMENTARY. Edited by *Rev. Canon Cook, M.A.* (London: Murray). By the issue of Volume IV. of the New Testament series, this great work is at last completed. We offer the learned Editor our hearty congratulations on the happy and successful close of his anxious and laborious task, a task which has extended over eighteen years, and must, by the very nature of the case, have been attended by many difficulties and cares.

The final volume—which includes *Hebrews* by Dr. Kay, *James* by Dr. Scott, *1st Peter* by Canon Cook, *2nd Peter* and *Jude* by Dr. Lumby, the Epistles of *John* by the Bishop of Derry, and *Revelation* by Dr. Lee—is well up to the average standard attained in the previous volumes, the contributions of Dr. Scott and Dr. Alexander being most to our mind, and, in our judgment, most consonant, both in form and style, with the proposed aims of the work.

But it is not of this last volume so much as of the whole Com-

mentary that we propose to say a few words. And, on the whole, we may say that it has fairly fulfilled, while in some respects it has gone far beyond, if in others it has a little fallen short of, the promises made on its behalf. In the preface to Volume I. we were taught to expect a "Commentary on the Sacred Books in which the latest information would be made accessible to men of ordinary culture," and "amended translations of all passages proved to be incorrect" would be given. The latter of these two aims has been admirably carried out, and the amended translations suggested in the Notes are of real value to all students of the Bible. And if it must be admitted that the comments on some Scriptures are obviously written for scholars rather than for "men of ordinary culture," e.g. Dr. Lee on the Apocalypse, yet, on the other hand, nothing can well be better adapted to the wants of cultivated laymen than the expositions of *Job* by Canon Cook, of *Proverbs* by the Dean of Wells, of *Jeremiah* by the Dean of Canterbury, of 2 *Corinthians* by Mr. Waite, and of some of the smaller Epistles of the New Testament by the Bishop of Derry. All these expositions, and not these alone, would do honour to any work, and can hardly fail to secure for the Speaker's Commentary a wide influence and a long lease of life.

At least two of the expositions contained in this work run so far ahead of anything which the Preface led us to expect as to demand a special word of recognition. Canon Westcott's comment on the Gospel by St. John is one of the most perfect, as Canon Evans's on the first Epistle to the Corinthians is one of the most original, in the English language, or indeed in any other. These two of themselves would suffice to give vogue and distinction to any work which included them.

The drawbacks and defects of this Commentary—for of course there is a *but* to all this praise—are, we think, that it is too decidedly *Churchy*, i.e., sectarian, in its tone; and that, for the most part, it follows too closely on precedent and tradition, only rarely breaking away from the historical and orthodox interpretation of Holy Writ. These, no doubt, will be virtues and attractions, rather than drawbacks and defects, in the eyes of most of the members of the Established Church; but, outside that sacred circle, they will repel rather than invite. For there are many beyond the pale, as there are also a few within it, who seriously question the wisdom of the Fathers, with whom the historical

interpretation originated; who believe that despite their learning (and some of them were not even distinguished for that), and their devotion (and some of them were abominably worldly and even wicked), they were almost as much Pagan as Christian in their tone and modes of thought (as indeed how could those of them help being who were only converted from Paganism after their habits of thought had been formed?) and have gone far toward corrupting the stream of Christian doctrine near its source. And there are many more who hold it to be the chief mission of the scientific scepticism and criticism of the day to lead us back beyond the troubled stream of patristic doctrine to the sincere fountains from which it rose, to induce a wider and simpler view of the truths taught in the New Testament, and to bring us to a closer correspondence with the mind of Christ. Those who hold such views as these—and we suspect that they are growing in number every day and will continue to grow—will find much in many parts of the Speaker's Commentary to which they will object; but even they, if they once begin to use it, will also find in it so much to approve and admire that they will never willingly be without it.

THE PULPIT COMMENTARY (London: Paul, Trench & Co.), edited by *Canon Spence* and *Mr. Exell*, is not, of course, to be compared with the Speaker's Commentary. It is not written by men of the same eminence for broad and solid learning. It has not as yet contained more than one exposition—that of *Dr. Morison* on *Ruth*—which can take rank with those which we have mentioned in the previous paragraphs. And it is weighted with a mass of Homilies and Homiletic matter so enormous, much of it too so worthless, that no exegesis, however good, could be expected to bear up under it. Nevertheless, as we have said before, the expository part of the work is fairly good, now and then very good, and is never beyond the grasp of "men of ordinary culture."

Three volumes have recently been added to it: *Numbers* by *Rev. R. Winterbotham*, 1 *Kings* by *Rev. Joseph Hammond*, and *Leviticus* by *Rev. F. Meyrick*. The expository section of all these volumes is quite up to the level of previous volumes, and the homilies, which occupy the bulk of the space, are quite down to the level of those that have gone before them. Both *Mr. Winterbotham* and *Mr. Hammond* are well and favourably known to the readers of this Magazine; but, while their work on *Kings* and

Numbers is very creditable of its kind, they neither of them seem to have had subjects so much to their taste as those which they have treated in these pages, or display so much power and originality in their handling of them. Mr. Meyrick sees a type of Christian truth in every detail of every ceremony of the Levitical legislation, and seems almost to believe that Moses saw one too! The immense difficulties which surround the questions of the authorship and date of the books of Leviticus and Numbers, in common with the other contents of the Pentateuch, are not adequately discussed, and perhaps could not be adequately discussed in volumes intended for popular use; only, in that case, it would surely have been better not to take them up at all than to make light of them, or to assume, as Mr. Meyrick does, that, apart from one or two points easily explained, there is nothing "which is incompatible with the authorship and date of Moses;" for even the "ordinary layman" knows by this time, thanks to the labours of Dr. Robertson Smith, that the difficulties in the way of that conclusion are very grave and formidable.

Of the "homilies" it will be better to say no more; since to those who know how much of its success this Commentary owes not to its better but its "worse" part—*i.e.* in plain words, to the dulness and mental poverty of men who profess to be preachers yet cannot preach—it is hard to speak of them with courtesy and patience.

THE REDEMPTION OF THE WORLD, by *Henry Hughes, M.A.* (London: Kegan Paul & Co.), is a rather large-minded statement of some of the leading Evangelical doctrines, and seems to have been written by a man of good natural gifts and some cultivation, but without the special scholarship, and especially without that familiar acquaintance with the history of the development of Doctrines, which would alone adequately equip him for his task. In one chapter, however, which appears strangely out of place and out of keeping with the rest of his work, he gravely departs from what is commonly accepted as Evangelical doctrine, and interjects into an exposition of moral and spiritual truths an excursus on Baptismal Regeneration. What else, at least, can be made of such phrases as these? "Baptism is the gate, and the only gate, of admission from the world into the Church." "A supernatural change of position takes place." "In Baptism this supernatural

union between our nature and the nature of Christ is first effected."

THE APOSTOLIC LITURGY AND THE EPISTLE TO THE HEBREWS, by *John Edward Field, M.A.* (London: Rivingtons.) The object of this long treatise, which is not destitute of a certain kind of erudition and even of perverted ability, is to prove that, in a subtle, underhand, cryptographic way, St. Paul insinuates and maintains throughout the Epistle to the Hebrews "a continuous allusion to the *Holy Eucharist*, shewing that the writer keeps this always in view as the practical centre of Christian Worship and the highest expression of the Christian Faith;" and that, in the same obscure and not quite honest way, he makes, in the course of the Epistle, certain "quotations from the Greek Liturgy of St. James." We have examined it with care, as so strange a thesis demanded, and would fain save others from the weariness and indignation which it is likely to cause in any frank, sincere, and spiritual mind. In our judgment it is one long dull sin against reason and common sense, against the accepted canons of criticism, and most of all, against the very spirit of Christ, and shews to what depths the purely sacerdotal mind may fall.

THE INNER LIFE OF CHRIST AS revealed in the Gospel of Matthew 3 vols., by *Joseph Parker, D.D.* (London: R. Clarke.) Dr. Parker's Commentary on the Gospel by St. Matthew, in which he endeavours to trace the progress of thought in the mind and teaching of our Lord, is now complete; and we can give the same praise (with the same qualifications) to the completed work that we gave to the first volume some months since. There are signs of true power in it, and glimpses of real spiritual insight; and though Dr. Parker has passed by some of the most characteristic and difficult sayings reported by the first Evangelist—*e.g.* Matthew xix. 29, 30, a most noble and matterful paradox—he seldom takes up either a sentence or an incident without making a sincere, strenuous, and often successful endeavour to get at its real meaning and to develop its moral force. We could wish, however, that the "Prayers" had been omitted; for they remind one only too sadly that the late Mr. Lynch's are almost the only modern prayers which will bear reading. The book, again, is not so well printed as it should have been; and it would be a compliment to say that

it is badly edited. It is not edited at all. It contains no index, no table of Scriptures even, nor so much as a running marginal reference to the Chapter and Verse in hand. If one wants to refer to any passage in the Gospel and see how the Author has dealt with it, there is absolutely no resource but to pull all three volumes off the shelf and to hunt it up through a mass of undistinguished pages as best one can. Can it be that, in his modesty, Dr. Parker never anticipated the possibility of any work of his becoming a "book of reference"?

PHILOSOPHY AND RELIGION, by the late *James Hinton* (London: Paul, Trench & Co.), is a selection from Mr. Hinton's "printed manuscripts," edited by his sister-in-law and disciple, Miss Caroline Haddon. It is full of fine and suggestive thoughts, very characteristic of one of the keenest and most religious thinkers and men of science of modern times, and will be a very precious and fruitful legacy not to his personal friends alone but to all who are familiar with his works. One who should come to it ignorant of those works, and in especial of "Man and his Dwelling-place," would in all probability be utterly perplexed by much that he would find in it; but all who are acquainted with them will follow him with a sense of delight, even if not with conviction; while in those whom he honoured with his friendship this last product of his genius cannot fail to renew their deep and affectionate regret for one too early taken from us. It should, however, be carefully borne in mind that, in the note-books from which these extracts have been taken, Mr. Hinton roughly jotted down, for his own guidance, the thoughts which rose in his ever-busy brain, intending to revise and co-ordinate them before he gave them to the world—an intention frustrated by his premature death; so that no opinion found in this volume must be taken as a final and thoroughly weighed conclusion. In short, we have here only an infinitesimal part of the vast material collected for that *magnum opus* which he did not live even to commence.

In THE POET'S BIBLE (London: Isbister), *Mr. W. Garrett Horder* has collected a large number of poems which throw light on the words, scenes, and incidents of the New Testament. He has made a very admirable and catholic selection. Many of the poems are charming, though a few—notably those by Earl Nelson—seem to

owe their admission to their subjects rather than to anything resembling poetic inspiration. It may be doubted whether these poems, taken as a whole, are fraught with the expository and "revealing" power which Mr. Horder attributes to them; but there can be no doubt that they very pleasantly illustrate the Scriptures which they take for their themes, and will be very welcome, in this collected form, to many readers and lovers of the Bible.

THE NEW MAN AND THE ETERNAL LIFE, by *Andrew Jukes*. (London: Longmans.) The Church of Christ owes much already to the author of this thoughtful and devout volume, and must be content to run more deeply into debt to him now that it has appeared. The theme of the book is "the reiterated Amens of the Son of God," the twelve great sayings introduced by the oath "Verily, verily." In these sayings Mr. Jukes sees the history of "the new man" which is created after God in Christ Jesus, from his birth to his final victory and home-coming. That these divine sayings were *intended* to "form in themselves a distinct and perfect series," linked together by a master-theme, though uttered at sundry times and in divers places, is, of course questionable and will in all probability be questioned. But there is a touch of the mystic and the seer about Mr. Jukes; and if we would get the best he has to give us, we must not too curiously inquire into the logical sequence of his thoughts, or take his themes for theorems which require to be demonstrated. We must grant him his postulates, and follow where he leads, finding our gain in the insight he gives us into deep spiritual truths, and the elevating and sanctifying influence of his spirit and teaching on our minds. All who thus follow him through his latest work will surely find that they have got from him that which is worth much more than logic and whole demonstrations.

"DELIVER US FROM EVIL." Two letters addressed to the Bishop of London. *By Rev. Canon Cook, M.A.* (London: John Murray.) In these two letters the learned editor of the Speaker's Commentary utters his protest against that alteration in the Lord's Prayer which has excited more attention and more animadversion than any other change in the new Revised Version. His argument is a very strong one, and he backs it up with a long array of recognized

authorities, ancient and modern. It is impossible in the space at our disposal to follow him through the several steps of his argument. Nor is there any need to follow him. The very appearance of these letters, the mere fact that so many great authorities, among whom Canon Cook himself is not the least, can be cited in favour of his conclusion, is a sufficient and decisive condemnation of the new reading. For the Revisers were warned by the express terms of their commission to make none but *necessary* changes, to correct only *plain and clear errors*. And how can a change be necessary against which many of our best scholars protest, or that be a plain and clear error which so many high authorities pronounce to be no error at all? In the face of this protest it is impossible to doubt that, in this case at least, the Revisers have outrun their commission, and have introduced a change which is questionable on grounds alike of grammar, authority, and good sense.

A PRACTICAL COMMENTARY ON THE GOSPEL ACCORDING TO ST. MARK, by *James Morison, D.D.* (London: Hodder and Stoughton.) Dr. Morison's Commentary on St. Mark is, as has been more than once pointed out in this Magazine, incomparably the best on this Gospel which we possess. And now that it appears in a third edition, with the learned Author's final corrections—the whole work having been carefully revised, and in parts condensed—it is to be hoped that it will enter on a new lease of life and influence. Our advice to persons about to form, or who have commenced to form, a Biblical library is: whatever else you do not get, get this.
