

in the Gospels, that we who live in the Christian ages must study the Decalogue :

“Talk they of morals ? O thou bleeding Love !
 Thou Maker of new morals to mankind !
 The grand morality is love of Thee.”¹

In Christ all fulness dwells. He is our model in ethics as well as spiritualities. To Him all forms and customs are subordinated. Before Him every knee must bow. By Him all our domestic, civil, political, moral, and religious obligations are hallowed ; so that whether we eat or drink, or whatsoever we do, we must do all to his glory. Those who love Him will keep his commandments. Moses and Elijah were but his forerunners ; this is the beloved Son, let us hear Him.

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BRIEF NOTICES.

In *MICAH, with Notes and Introduction*, by Rev. T. K. Cheyne, M.A. (London : Cambridge Warehouse), the new volume of THE CAMBRIDGE BIBLE FOR SCHOOLS, the author of our best commentary on Isaiah does not appear at his best. The picturesque element in the character and words of the Morasthite is not brought out, as surely it should have been in an exposition intended for the use of the young, who indeed would gain a far more vivid conception of the man and his work from Robertson Smith's *Prophets of Israel*, although that can hardly be reckoned a book for virgins and lads. Nor does Mr. Cheyne, in our judgment, meet, as he is very capable of doing, the wants of more advanced and experienced students of the Prophecy. As an instance of the former defect we may take his treatment of the opening verses of Chapter vi., where it

¹ Young.

surely would have been natural and easy to bring out a certain latent force and pathos in the Divine Appeal, by pointing out that the mountains and hills of Palestine were constituted judges of the controversy between Jehovah and his people, because they were to be smitten and profaned by the approaching invasion by which the sins of the people were to be punished; and, as having to share in the suffering produced by those sins, had, as it were, some claim to produce their testimony and to pronounce their verdict. An illustration of the second defect we have noted will be found in the Verses which immediately follow this appeal. Verses 6 and 7 are commonly taken, not without reason, as the question of Balak, to which Verse 8 is the answer of Balaam. Yet all that Mr. Cheyne has to say on this classic passage is that this view—which, to say the least of it seems *indicated* in Verse 5—is adopted by Bishop Butler; that it is probably suggested by 2 Kings iii. 27, where it is recorded that the King of Moab offered up the fruit of his body for the sin of his soul; that this inference is hasty, since human sacrifices were one of the abominations of Israel which most excited the reprobation of the prophets; and that Bishop Butler had probably not realized the amount of personification which exists in the prophetic writings. Now it is always dangerous to differ from Bishop Butler, even when he stands alone, especially in a question of this kind, which, be it remembered, is not a question of Hebrew grammar or syntax—on which Mr. Cheyne's vote would outweigh the Bishop's—but of general criticism and literary insight. On this point, however, Butler by no means stands alone. His view is shared by many of the most accomplished and devout students of the Word; by F. D. Maurice, for example, by Cardinal Newman, by Robertson (of Brighton), by Dean Stanley. All these were men of some literary capacity, of some spiritual insight; most of them were men whose like we can hardly hope to look upon again. And had Mr. Cheyne remembered that all these authorities were against him, he would, we believe, have looked a little more closely into the subject, and might have discovered that the view they hold does not rest on the hasty inference which he deprecates. It rests, rather, on the profound conception of *Righteousness* characteristic of Balaam, on his belief in it as the sole power which can redeem men and nations, lift them into happy conditions, and render them invincible against their foes; a conception which comes out in all his

“oracles,” but is never more finely expressed than when he declares (Numbers xxiii. 21) that “no distress is to be seen in Israel,” because “no iniquity is to be descried in Jacob.” The man who was capable of that noble epigram, with its broad implication that the sins of men are the sole cause of their miseries, and that their very miseries are intended to correct their sins, could hardly be incapable of teaching that God’s sole requisition on men is that they do justice, love mercy, and walk humbly with Him.

Nothing that Mr. Cheyne writes can, however, be without value for students of any age; and he would be rash and unwise who should hereafter preach or write on the prophecy of Micah without first consulting this small volume. But we confess that, coming fresh to it from the perusal of his *Isaiah*, it has disappointed us. We cannot honestly reckon it among his best work, or pronounce it altogether worthy of his powers, or predict that it will add to his wide and well-earned reputation.

Candour compels us to take a very different tone in speaking of *Professor A. B. Davidson’s* INTRODUCTION AND NOTES TO THE EPISTLE TO THE HEBREWS, published as one of the HANDBOOKS FOR BIBLE CLASSES, by Messrs. Clark of Edinburgh. The Introduction is a master-piece of condensed information, happily ordered, happily expressed. We shall not betray its secrets further than to say that the Professor leans to the Lutheran hypothesis, which ascribes this Epistle (or Treatise rather) to Apollos, while yet he does not wholly commit himself to it, the forthcoming evidence not warranting a decisive conclusion. But if the Introduction is the best bit in the book, the Notes are excellent, though of course we now and then differ from the conclusions they formulate. For the most part we follow him with docility and pleasure, never with heartier consent than in Chapters i. and ii. in which, to some extent, he himself confessedly follows the lines laid down in the striking and thoughtful exposition which Dr. Robertson Smith recently contributed to this Magazine. We doubt, however, whether even he has quite bottomed the difficult passage in Chapter vi. verses 1-6, which has carried terror and dismay into so many hearts, and has darkened with a needless dread the dying hours of some of the most saintly of men:—*e.g.* those of the venerable Canon Sibthorp, who twice seceded from the English to the Roman Church, but

remained through all changes a most true and devoted member of the one great Catholic Church which overleaps all our petty ecclesiastical divisions, and embraces the good of every land and age. It may be doubted, indeed, whether any of us will ever fathom this most difficult passage, and grasp and fix the undefined horror which broods within it; but he would render a priceless service to the souls of men who should bend all his powers to a patient study of it, and then give us what help to a right understanding of it he could. And who could more hopefully attempt that achievement than Dr. Davidson himself? If, however, he has not yet grappled this mystery to his soul with hooks of steel, he has at least given us one of the most useful and instructive expositions of the Epistle which we possess.
