to the prevailing power of faith, cheering us on, encouraging us when we falter, warning us when we stumble, bidding us (to adopt St. Paul's words), "Be ye followers of us, as we also were of Christ."

It is right to add that De Wette prefers the sense of *spectators*, though without shewing that μάρτυρες can bear this sense; while Alford (with Schlichting) endeavours skilfully to combine the two. Alford's idea that νέφος (cloud) implies their being above us, seems fanciful, νέφος being frequently used as a picturesque expression for a multitude, without any further idea. Cf. Homer, νέφος Τρώων, πεζῶν (a cloud of Trojans, of foot-soldiers, &c.); Herodotus, νέφος ἀνθρώπων (a cloud of men); Euripides, νέφος Ἑλλάνων (a cloud of Greeks). R. E. BARTLETT.

NOTES ON COMMENTARIES.

4. THE NEW TESTAMENT.

MANY difficult questions of Chronology are started by the Scriptures of the New Testament, and much depends on the way in which they are determined. Every student of the New Testament, therefore, is sooner or later compelled to take up these questions and to solve them as best he can. I know of no book more likely to prove helpful to the ordinary student than the "Key to the Chronology of the New Testament," by Mr. Thomas Lewin[1] (author of the splendid "Life of St. Paul," a new and much improved edition of which has recently appeared). For in this able work he will find not only adequate dissertations on the disputed and more difficult dates

[1] "Fasti Sacri." By Thomas Lewin, Esq. London: Longmans.

of the Gospel story; but also, and this is more commonly wanted by the preacher and expositor, a connected chronological narrative extending from B.C. 70 to A.D. 70, in which, while the events of Jewish and Christian history occupy the place of honour, the cotemporary events of secular history are suggestively disposed around and behind them; so that, in dealing with any incident recorded in the Scripture narrative, the student can take in at a glance all that he needs to enable him to place that incident in its due relations to the main cotemporary currents of human thought and action.

All who expound the New Testament, moreover, need to have some acquaintance with the history of the Greek texts on which our modern translations are based, with the age and value of the Greek manuscripts, whether uncial or cursive, and of the more ancient and important versions. The book on this department of Criticism which I myself have found most useful is that of Dr. Scrivener,[1] of which a second edition, minutely and thoroughly revised and brought down to date, appeared in 1874. Dr. Scrivener's work is characterized by great thoroughness, sobriety, and impartiality; and he has contrived to bring a large subject within the limits of a most convenient and serviceable manual.

In this department, too, all the works of Canon Westcott will be found singularly fascinating and instructive, while they are also more within the grasp of the general reader than Dr. Scrivener's manual. Even those who have little Latin and less Greek,

[1] "A Plain Introduction to the Criticism of the New Testament, for the use of Biblical Students." By F. H. Scrivener, M.A., LL.D. London: George Bell and Sons.

nay, even those who know no Latin or Greek, may read these three volumes[1] with profit and delight.

A very valuable collection of general "Studies on the New Testament," by Professor Godet,[2] of Neuchatel, has just issued from the press. These "Studies" cover the whole of the New Testament, since they comprise essays on the Origin of the Four Gospels, on the Life and the Work of Jesus Christ, on the Times and Works of the Four Principal Apostles—Peter, James, Paul, and John—and on the Apocalypse. There are one or two notable defects in these valuable and brilliant essays. It is not a little surprising, for example, to find an expositor of Professor Godet's acknowledged spiritual insight and literary delicacy of perception asserting that the style of the First Epistle of St. Peter has "nothing in common" with that of St. Mark's Gospel (p. 357), and deliberately excluding his Second Epistle, "if not from the Canon, at least from the number of the genuine Apostolic books" (p. 204); — conclusions which no one will readily accept who has read the articles in which Mr. Rawson Lumby has traced the characteristics of St. Peter's style through the Gospel of St. Mark, the Acts of the Apostles, and the First and Second Epistles which bear his name.[3] It is still more astonishing to find a theologian of his liberal and catholic spirit reviving what one had assumed to be an exploded superstition, viz., that

[1] "The Canon of the New Testament." By Brooke Foss Westcott, D.D. London: Macmillan and Co.

"The History of the English Bible," and "An Introduction to the Study of the Gospels." Also published by Macmillan.

[2] Translated and Edited by the Hon. and Rev. W. H. Lyttelton, M.A., and published by Messrs. Hodder and Stoughton, of Paternoster Row.

[3] See THE EXPOSITOR, Vols. ii., iii., and iv.

God was moved to a settled enmity against men by their sins, an enmity only to be removed by the sacrifice of Christ; adducing in support of a dogma which every passage that implies Christ to be the Father's gift to the world disproves, words so plain as those of St. Paul in Romans v. 10: "For if, *when we were enemies*, we were reconciled unto God by the death of his Son," &c.; and arguing (p. 152), "It is impossible to doubt that the word *enemies* means objects of the enmity of God!" But these surprising slips apart, it would be hard to find a book more striking, interesting, and instructive than this of Professor Godet's; and I would earnestly advise all students of the New Testament to possess themselves of it.

5. THE GOSPELS.

It is both strange and suggestive to observe how much more attention was given till of late by our best Biblical scholars to the Epistles than to the Gospels. Only a few years since I had not a single English commentary on the Gospels which I should have cared to commend to my fellow-students, although one should have thought that the words of the Master would have been held far more precious than those of his disciples. Of late years, however, but only since A.D. 1870, this gap in our English library has been worthily filled, though we still owe our best commentaries on two of the Gospels to a foreign pen; and there is now *one* exposition of each of the Gospel narratives which every student of them should habitually consult. Dr. James Morison's Commentaries on St. Matthew and St. Mark

are simply invaluable.[1] With immense labour he has gathered together all that previous commentators, ancient and modern, foreign and native, have contributed to the interpretation of these sacred "memoirs," and in so far as it is of value has given it a place in his work. All other notable or important opinions on the meaning of the passage in hand having been given with astonishing accuracy and succinctness, he adds his own; his own being, for the most part, so reasonable, so simple and unforced, as to command acceptance. His style, moreover, is so racy, so graphic, so idiomatic, that one reads him, not only with no sense of labour, but with constant surprise and delight. Possessed of these commentaries, most ministers require nothing more for the work of expounding the two Gospels on which he has written.

Professor Godet's Commentary on St. Luke,[2] if not quite so valuable to an English reader as Dr. Morison's unrivalled and indispensable volumes, is only of lesser value, and is a very sufficient guide to the meaning of the Third Gospel. As, however, this Commentary has already been reviewed in THE EXPOSITOR[3] at some length, I may refer those who would know more of its character and aims to that review of it. The Professor's Commentary on St. John is, I think, even more valuable than that on St. Luke, at least in the original. Some specimens of it were given to our readers in a series of papers on "The Prologue to St. John's Gospel," which ap-

[1] Published by Hamilton, Adams, & Co., London.

[2] A translation of this Commentary, by E. W. Shalders, B.A., is published by Messrs. Clark, of Edinburgh.

[3] See Vol. ii.

peared in the second volume of this Magazine. Messrs. Clark, of Edinburgh, have just published the first volume of a translation of it. This I have not seen as yet, however; but, judging from their other translations, it is likely to be of much value to those who cannot consult the original work.

I have more than once in these brief Notes spoken with cordial admiration of the thoroughness which marks the labours of many of our Commentators, of the immense pains they have taken to arrive at right conclusions. But, in this respect at least, of all the books on the Gospels with which I am acquainted, Mr. McClellan's [1] bears away the bell. It is a monument of learned industry and devotion. The very title-page reminds one of the "painful" scholars of an earlier age, and every succeeding page bears marks of the most laborious and far-reaching research. A certain wilfulness and dogmatism is apparent on the surface of the book; Mr. McClellan speaks in a tone somewhat too positive, sets himself too obviously against modern thought and science, and seems at times to claim hardly less than omniscience and infallibility. But these are faults which his intelligent readers will readily excuse in consideration of the immense service he does them in placing the results of his wide scholarship and laborious investigations at their command. They even lend a special character, a piquant flavour, to his style, and they have led him to one or two conclusions which need to be very carefully considered, and from which men of less character and originality

[1] "The Four Gospels, with Analytical and Chronological Harmony," by John Brown McClellan, M.A. London: Macmillan & Co.

would have shrunk. The great task which he has set before him is thus described in the preface to this the first of two volumes on the New Testament which he proposes to issue for the benefit of the English reader :—

First, to construct (for the sure and hidden foundation), from all the rich and now sufficiently accumulated stores of original evidence, a pure Original Greek Text of these Scriptures ; that is to say, a Text which shall be the nearest approximation, in the original tongue, to the very words in which they were delivered at the first by the Inspired Writers to the Churches : Second, from this Greek Text, upon the basis of our endeared and venerable Authorized Version (after such an exhaustive investigation of the original language as has now for the first time, we believe, been attempted for the purpose of any Version), to produce a most faithful and exact English translation, which, while never departing to any unnecessary extent from the style and diction now happily familiar to the Church, shall yet satisfy the most rigid demands of sound and accurate scholarship : Third, to exhibit to the eye of the reader, for his ready use and thorough satisfaction, ample authorities for the words and phrases of the Translation, as likewise for the sense and allusions, from all the original authorities, and from such only : Fourth, to examine and refute at length all the principal particular charges of inconsistency and discrepancy alleged by the sceptics against the contents of the Holy Gospels, and more briefly, either explicitly or implicitly, all the minor charges likewise : Fifth, by an original Harmony, on a simple and exhaustive plan, as well analytical as chronological, to exhibit the order in time and logical connection of all the events and discourses related in these Gospels : Sixth, finally to append Notes and Dissertations on the more difficult passages, detailing and discussing the evidence for both Text and Translation, controverting erroneous criticism and doctrine, confirming the genuineness of certain principal disputed Sections, and establishing throughout the real value and proper application of critical materials.

From this sentence, or paragraph, it will be seen that Mr. McClellan's aim is lofty enough and comprehensive enough ; and we heartily wish him life and energy to accomplish the great task he has set himself, and to which he has already devoted the labour of "more than fifteen years." Some of the conclusions which he has already reached will

sound sufficiently startling at first to most modern scholars; as, for example, these: that the Texts constructed by Professor Tischendorf and Dr. Tregelles are "*considerably less pure and less perfect than the old Textus Receptus which they are designed to overthrow;*" that our modern Texts are, as a rule, marked by a "*servile submission to the two most ancient surviving MSS. of the fourth century and of the country of Egypt, the Codex Sinaiticus and the Codex Vaticanus;*" and that, in fine, "instead of the pure text of Evangelists and Apostles of the first century, Modern Criticism offers to the Church *a corrupt Egyptian Text of the fourth century.*" But these conclusions are based, in part at least, on a principle which has been too much overlooked; viz., that a Codex of a later date may represent a different and a better school to that represented by a MS. of much greater antiquity; and that it is therefore a critical blunder to base a Text on the MSS. of a single school simply because its surviving copies can be traced somewhat farther back. As a reaction against an excessive devotion to the authority of the Egyptian manuscripts, Mr. McClellan's work is very timely and wholesome. My only doubt is whether it would not have been wiser for him to have given us the Greek Text which he has so laboriously compiled, rather than to commence the execution of his design by an English Translation of it with its accompanying Harmony and Notes, though these too are of very great value.

EDITOR.