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made out a sufficient case for the easy occurrence of omission, and the comparative rarity of the opposite vice, to justify my calling upon our critics to think again as to the soundness of their canon in favour of short readings, and to hesitate more than they have done before striking from the text any passage or word for which evidence of the least value can be assigned. In a subsequent number I hope to examine the other leading canon, and to follow it up with some consecutive illustrations of them both; after which I shall venture upon some general suggestions as to the lines upon which a compromise of the antagonistic views will apparently have to proceed.

ALFRED WATTS.

BRIEF NOTICES.

THE LIFE OF JAMES CLERK MAXWELL, by *Lewis Campbell, LL.D., and William Garnett, M.A.* (London: Macmillans.) Clerk Maxwell was born with a genius for mathematics quite as remarkable as that of De Morgan or Pascal. While still a lad he contributed original discoveries on recondite curves to the proceedings of the Royal Society of Edinburgh; and before his premature death he had "enriched the inheritance left by Newton, and consolidated the work of Faraday," besides giving a new impetus to scientific investigation and research in the University of Cambridge. Through all, too, he remained a devout believer in the fundamental verities of the Christian faith; and that not, as some have done, by forcibly keeping faith and reason apart, but while resolutely asserting "the right of trespass on any" and every "plot of holy ground," from which the superstitions or the fears of men had warned off the passer by. It was indeed a canon with him "to let *nothing* be wilfully left unexamined;" and hence he suffered his reason to play freely round the truths he most surely believed, and tested them by the very methods he employed in dealing with the large yet very strictly limited province of phenomena which comes within the purview of science.

Under his conditions, favourable as most of them were, it is not easy to conceive a life more pure, vigorous, and beautiful than his;

and it has found fit record in the volume before us. Indeed it is long since we read a biography so charming and instructive. Professor Garnett's admirable summary of his original researches and discoveries is, as it could not fail to be, too abstruse for any save those who have been trained in the higher mathematics, though to them it may prove the most attractive section of the work; but Dr. Campbell's memoir of the man—to which also Professor Garnett has largely contributed—is well within the reach of every educated and thoughtful reader. To every such reader we heartily commend it. They will draw from it new inspiration and strength. It will remind them how much genuine and noble work may be crowded into a narrow span of life, a span of less than fifty years. And if, as they close the volume, their mind be clouded with regret that the life of one of the rarest and choicest spirits of our time should have been cut short, and that even the last few years of it, which should have been the most prolific, were rendered the least prolific by the pressure of domestic trouble and distress, they will nevertheless find consolation in seeing how a man of the most remarkable and unique endowments cheerfully sacrificed the work he loved best, with all the distinction it would have brought him, to the claims of the plain moral duties and pure household affections which are binding upon us all.

It is a good sign that *THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES*, by *Edwin Hatch, M.A.* (London: Rivingtons), has already reached a second edition. Other books on this subject may have been as erudite, if erudition implies only compass and variety of reading; but we know of none so learned, if learning be taken to denote the wise patient spirit which broods over, sifts, and duly appraises what it reads; none so fair and yet so bold, so liberal and yet so truly conservative of all that is best and most enduring in the orders and institutions of the church. It is to be hoped that it may run through many editions, and that those who read it once will read it again and again.

THE EARLY DAYS OF CHRISTIANITY, by *F. W. Farrar, D.D., F.R.S.* (London: Cassells.) In these two capacious volumes Canon Farrar completes the task he commenced twelve years since. He has now traversed the whole ground covered by the New Testament;

and in his *Life of Christ*, his *Life of St. Paul*, and the present work, he has given us a virtual commentary on all the Christian Scriptures. That is no slight task to have achieved in the scanty and broken leisure of so brief and laborious a term, and could not possibly have been carried through had it not been preceded by many years of study both of the Greek Testament itself and of all that throws light upon it. We offer him our congratulations and our Well done! For, on the whole, the work is thoroughly well done, done with growing excellence, though it is not without some serious blemishes, one of which however has in all probability largely conduced to its popularity and effect. His avowed object has been "to furnish English readers with a companion, partly historic and partly expository, to the whole of the New Testament"; and in our deliberate judgment it would be impossible for the ordinary English reader to find any other work which, for him, would throw such a volume of light on the New Testament times and writings, or which treats of them in a broader and more catholic spirit; while the very style of this historical exposition, bitterly as it has been criticized and open as it is to criticism from the classical point of view, has commended it and will continue to commend it to thousands who would not have been at the pains to read it had it been couched in language more simple and severe. Certainly much of the declamation against Canon Farrar's "rhetoric" has been more false and exaggerated in style even—to say nothing of its lack of justice as well as generosity—than anything to be found in the whole compass of his work. His style lies much nearer to that of Lord Macaulay—it would be easy to pick out sentences by the score which Macaulay might have written—than to that of "*The Daily Telegraph*." Another critic who compared his popularity to that of the late "ecclesiastical gipsy of Crown Court" only proved himself a wit on the hypothesis that the essence of wit lies in bringing things utterly unlike into unexpected juxtaposition; while that other critic who argued that, because Dr. Farrar was a Cathedral Canon, he could not be expected "to give out opinions widely divergent from the current creeds," not only implied a dishonesty in him of which it may be hoped—despite the maxim that "men suspect in others what they are conscious of in themselves"—that even his critic would not be guilty, but also betrayed a strange ignorance of the fact that at all events *this* Cathedral Canon has done precisely that which,

according to him, no "good ecclesiastic" would venture to do. Surely it would be wiser to recognize the immense power of "rhetoric," however much we may personally dislike it, and to rejoice that by this or by any other means truer and broader conceptions of the New Testament history and scriptures are being carried into minds which would not otherwise have received them, than to attempt to check their progress by censures as unjust as bitter. And we are bold to say that it will be by the two volumes before us that many thousands of English readers will get their first large and true conceptions of the history of the Church during the latter half of the first century, and of the general intention and purport of the writings of St. Peter, St. James, St. Jude, St. John, and the author of the Epistle to the Hebrews. The exposition of many of these Scriptures is indeed so close, scholarly, and detailed as to make it a valuable commentary on them to far more than the general reader; while the comprehensive view here given of the currents of religious thought and emotion by which the Church was swayed in those early years will be a new and wonderful revelation to myriads of those who owe nearly all they know of the New Testament to the sermons they have heard on isolated texts.

THE EPISTLE TO THE EPHESIANS: ITS DOCTRINE AND ETHICS, *by R. W. Dale, M.A.* (London: Hodder and Stoughton.) This is in all respects a far abler book than the Lectures on the Epistle to the Hebrews which Mr. Dale published some seventeen or eighteen years ago. It is marked by a rare knowledge of men and of what is in them, by sustained vigour of thought, profound insight into the larger meanings of Scripture, broad and generous handling of truth, and a singularly ardent and stedfast glow of moral earnestness in the application of religious truth to the plain duties of practical life. Nothing can well be finer than his treatment of the theory of the Atonement in Lecture V., or of the *solidarité*, not of the human race alone, but of the entire universe of being in Lecture VI., or of the finely wrought out distinction between Inspiration and Revelation in Lecture VIII., or of the Law of Heredity in Lecture XI. A special and pervading beauty of the whole work is the power with which he vindicates and explains St. Paul's loftiest philosophy—never loftier than in this Epistle—by appealing to the facts of Christian consciousness, and shews that the

Apostle in his sublimest flights was but generalizing a spiritual experience which all who truly believe in Christ share with him.

The power, freedom, and (occasionally) humour with which he writes may be inferred perhaps from one or two brief citations. Nothing in the whole series of Lectures is more clever and amusing than his handling of Mr. Matthew Arnold in Lecture II., where, after citing that critic's well-known censures on Calvinism and Arminianism, and pointing out that St. Paul himself is equally open to those censures, he proceeds thus:—"Mr. Arnold's real controversy is neither with Calvinistic Puritanism nor with Arminian Methodism, but with religion itself. He is a moralist. To him conduct is three-fourths of human life; and religion is 'ethics heightened, enkindled, lit up by feeling,' morality touched with emotion! He thinks that 'the paramount virtue of religion is that it has *lighted up* morality; that it has supplied the emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at all.' *He remains faithful to the old Astronomy: to him the world of human conduct is the centre of all the spheres, and around it revolve as useful and subordinate orbs the august objects of religious faith; the sun shines to ripen the harvests which grow in earthly fields; the stars move through the infinite depths of heaven to guide the course of the sailor, perhaps to touch the fancy of the poet.* Religion declines to accept this theory of the universe; to religion God is the centre of all things, and God is greater than all things." (Pp. 36, 7.)

Or, to take him in a graver yet higher vein, let us quote a paragraph or two from the noble discourse on Ephesians ii. 10.

"But we are God's *workmanship created anew in Christ Jesus*. The branch is in the vine, though as yet the leaf has hardly escaped from its sheath and the flower is only timidly opening itself to the sun and air. We are God's *workmanship*. The Divine idea is moving toward its crowning perfection. Never let us forget that the life which has come to us is an immortal life. At best we are but seedlings on this side of death. We are not yet planted out under the open heavens and in the soil which is to be our eternal home. Here in this world the life we have received in our new creation has neither time nor space to reveal the infinite wealth of its resources; you must wait for the world to come to see the noble trees of righteousness fling out their mighty branches to the

sky, and clothe themselves in the glorious beauty of their immortal foliage.

“And yet the history of Christendom contains the proof that even here a new and alien life has begun to shew itself among mankind : a life not alien indeed, for it is the true life of our race, but it is unlike what had been in the world before. The saints of every church, divided by national differences, divided by their creeds, divided by fierce ecclesiastical rivalries, are still strangely akin. Voice answers to voice across the centuries which separate them ; they tell in different tongues the same wonderful discovery of a Divine kingdom ; they translate every man for himself into his own life the same Divine law. We of obscurer rank and narrower powers read their lives, and we know that we and they are akin ; we listen to their words, and are thrilled by the accent of home. Their songs are on our lips ; they seem to have been written for us by men who knew the secret we wanted to utter better than we know it ourselves. Their confessions of sin are a fuller expression of our own sorrow and trouble than we ourselves have ever been able to make. Their life is our life. As men draw to men everywhere rather than to creatures of inferior rank, naturally assuming the brotherhood which springs from their common nature, so we draw to Christian men everywhere. They and we are brethren, whatever their church, whatever their creed. We and they belong to a new race. A new type of character has been created. Christ lives on in those whose life is rooted in Him. It is not his teaching merely, it is not the force of his example merely, that has contributed this new moral element in the history of mankind. It is wonderful with how little Christian knowledge this new type of character is possible. The instincts of the life received from Him count for more than mere intellectual acquaintance with the Christian creed. Concerning some things there is no need to give teaching to Christian men, as there is no need to teach a primrose how to blossom or a blackbird how to sing. They are *taught of God to love one another* ; they are *God's workmanship created in Christ Jesus unto good works.*”

Those who relish such strains as these will find them in great abundance in Mr. Dale's Lectures on Ephesians, which are really a valuable exposition of one of the most philosophical of the Epistles.
