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great majority of those who read these verses as in the Authorised Version, understand by 'the sins that are *past*' to mean the sins committed by Christians before they become believers; whereas when we believe *all sins* are forgiven (Col. ii. 13).

Again, sins, whether past or present, are not forgiven through the *forbearance* of God, but through His mercy. What the apostle here says is, that the sins which were committed *under the former dispensation* by believing Jews were not *remitted* at all; they were only *passed over*, through the *forbearance* of God. There was no atoning blood for the remission of their sins; 'for it is not possible that the blood of bulls and of goats should take away sins' (Heb. x. 4).

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

The sins, therefore, of believing Jews were not 'remitted,' they were only 'passed over,' through the *forbearance* of God.' But they got to heaven notwithstanding, *on the credit of an atonement to be made*, at the fulness of time when God should send forth His Son. The Father knew that His Son would do this, and the shedding of the blood of bulls and goats, though it made no atonement, was a *pledge* given—a kind of *promissory note*, which,

when presented at God's bank, would be duly honoured, as the title to heaven of all Jewish believers.

Accordingly, in the Epistle to the Hebrews, after a long list of ancient worthies, "of whom the world was not worthy," who through faith overcame the world, the apostle says: "These all, having had witness borne to them through their faith, received not the promise [that is, the fulfilment of the promise], God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. xi. 39, 40).¹

In other words, since God could not, under the ancient economy, disclose the way of salvation in naked terms—by the death of His own Son, He could only foreshadow it by the sacrifice of innocent animals for the sins of guilty men, 'which was a figure for the time then present.' But a figured salvation is no salvation at all, the *reality* being reserved for *us*, who have the *finished* work of Christ, 'that they apart from us might not be made perfect' otherwise than we are.

These are great truths, and very precious, but quite lost in the Authorised Version.

¹ I have said, the *apostle* thus writes; because with Origen in the third century, than whom none was better able to judge whether Paul actually *wrote* this Epistle (or his amanuensis), I believe the *matter* is certainly his.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

II.

THE REPOSE OF FAITH. BY THE REV. ALEX. J. HARRISON, B.D. (*Longmans*. Crown 8vo, pp. xiii, 320). Mr. Harrison has had a large experience in practical apologetic. He was in no hurry publishing. He seemed to find his work on the platform first, and quite enough of it. But having turned to a wider audience and found a hearing, he has added book to book, till now this is the fourth large volume within a year or two. In this way some of our ablest writers began late, and then did excellent and even voluminous work.

Though Mr. Harrison nowhere says so, it is

evident that the present volume is intended to fit into and follow *The Ascent of Faith*, published a year ago. And they who have come to the knowledge of that book should by all means make the acquaintance of this also. They will find that, notwithstanding its name, its topics are as entirely of the hour, and the handling of them as sensible and actual. It is not the favourite of theological fortune who never knew a doubt for whom Mr. Harrison is concerned. He may have repose of faith—if it is worth his having. But there never was an unbeliever or atheist, if only he is willing to fight his doubts and gather strength, who may not

reach the repose of faith—and Mr. Harrison shows him how.

THE HISTORY OF MARRIAGE. By HERBERT MORTIMER LUCKOCK, D.D. (*Longmans*. Crown 8vo, pp. xxii, 327.) 'The History of Marriage'—and immediately you remember the immensity of such a subject now, and all that the historians of civilisation have done for us. But can Dr. Luckock find room for it all in an ordinary crown octavo? He has no intention, he has not even the desire, to try. There is a matter that is much nearer and much dearer to the Dean of Lichfield than even the Egyptian wedding ceremonies with all their ghastly impressiveness. He calls his book a History of Marriage. But he adds: 'Jewish and Christian, in relation to Divorce and certain Forbidden Degrees.'

It is the marriages in England to-day and the things that sometimes follow after that lie on Dr. Luckock's heart. He sees what has come in lands across the sea; he dreads the coming of these things into the land of England. And this is his earnest aim: to prove that it is no mere matter of expediency, no mere question of what is convenient for the country and the hour, but an eternal law of righteousness. Given by the hand of Moses at the first, it has been accepted by the Jewish and by the Christian Church, and you dare not—you that have divorced or been divorced—you dare not marry again while the other remains alive.

CLERICAL LIFE AND WORK. By H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. xii, 377.) Another volume of sermons by Canon Liddon is a complete surprise. We knew that Mr. Spurgeon's sermons were still coming, week by week, but we thought that Canon Liddon's were done. Well, it must be confessed that we accept a volume from the late Canon Liddon as readily as from any preacher that is yet alive. This volume shows how greatly he was appreciated as a preacher while his living voice was heard. Together with an essay on 'The Priest in his Inner Life,' it contains fourteen sermons, and every one of them was preached on an occasion of importance. Indeed, one wonders if latterly there ever was a Bishop consecrated without a sermon from Dr. Liddon. They all touch upon 'the work of the ministry,' for Dr. Liddon himself gathered them together because of

their common subject, and gave them the comprehensive title (which yet is not comprehensive enough) of *Clerical Life and Work*.

LIFE IN ANCIENT EGYPT. DESCRIBED BY ADOLF ERMAN. Translated by H. M. Tirard. (*Macmillan*. Royal 8vo, pp. xvi, 570.) There is no question whether we were in need of a new book on the Manners and Customs of the Ancient Egyptians. The only question is, Why did none of our own scholars produce it? Professor Flinders Petrie is engaged on another and even greater work than this. But there are others. And much of the material was more available to an English than to any continental author.

But we know that Herr Erman has done it well. His *Aegypten*, of which this is a translation, has been pronounced by critical Germany authoritative and exhaustive—as authoritative, that is to say, and as exhaustive as it is possible for a book to be on this living and moving subject.

But if Erman's *Aegypten* is accepted in his own country, much more may its English edition be accepted here. For, apart from the fact that it is practically a second and corrected edition of the German original, our need is much greater. It is many a year and day since Wilkinson came to charm us and make enthusiastic Egyptologists of quite a number of us. The appetite thus excited has had no satisfaction. We have been compelled to glean a scanty harvest out of magazine articles and annual reports. Again and again we have been told that something was on the way. At the present moment we hear of the speedy appearance of two works of the utmost value. But nothing has actually come yet. And Erman is most timely and most welcome.

The book will in all respects occupy the place which Wilkinson has some time ago left vacant. And it is in accordance with the fitness of things that a science which is now so much older and more distinguished should be represented by a work which is so far ahead of Wilkinson in bulk and beauty.

THE WORKS OF ALFRED LORD TENNYSON. (*Macmillan*. Crown 8vo, pp. 898.) Messrs. Macmillan have already given us complete editions of some of our poets in this green cloth, white paper, and double column. And now here is Lord Tennyson. And so at last we have a complete edition in convenient size and readable type.

We all love completeness. We have no sympathy with the poet who has the courage to suppress certain of his poems. They may be quite worthless and even unreadable, still we must have them all. And Tennyson's publishers may be assured that having appealed to this universal instinct their present enterprise will be abundantly successful.

PRESBYTERIAN FORMS OF SERVICE. (Edinburgh: *Macniven & Wallace*. Crown 8vo, pp. 218.) This is an enlarged and revised edition of a book that made a very favourable impression on its first issue. Let it be understood that it is the work of the Devotional Service Association in connexion with the United Presbyterian Church, and that it is meant for the use of the ministers of that Church. But its use need not, and probably will not, stop there. In other Churches there are men, and not a few, whom disappointment and chagrin have sent in search of such a book as this, and who will find it and be at rest.

LANCELOT ANDREWES. BY ROBERT L. OTTLEY, M.A. (*Methuen*. Crown 8vo, pp. viii, 216.) A Scottish man of letters, who has risen to considerable celebrity, on being requested to furnish some materials for a sketch of his life, sent a few sheets, and wrote at the bottom, 'There's the facts, ye can add the lees yersel.' And for the most part biographers are not slow to 'add the lees.' So that it is a genuine surprise to discover a biographer who is able to write in this way: 'We cannot claim for Andrewes that he possessed the firmness of character that might have made him a wise upholder and counsellor of royalty in the crisis of his fate. We seem to see in him an increasing tendency to compliance with the arbitrary will and even the caprices of the sovereign. Occasions were constantly arising when a man of stronger mould might have spoken a courageous word in season; might have made a timely protest against evils, the pressure of which upon the people was rapidly becoming intolerable. The gentleness of Andrewes too often degenerates into weakness, or at least the temper of indulgence; and we must acknowledge that in his degree he shares the responsibility of the knot of time-servers, flatterers, and worldlings who surrounded the throne.' But this is just the welcome characteristic of Mr. Ottley's book, that it is truthful. Do not suppose that he

has undertaken to write Bishop Andrewes' life and then disgraces him. His hero is a hero indeed, for Mr. Ottley shows that he can endure to have the truth about him spoken.

ADDRESSES ON HISTORICAL AND LITERARY SUBJECTS. BY JOHN IGNATIUS VON DÖLLINGER, D.D. (*Murray*. 8vo, pp. xii, 300.) Men like Dr. Döllinger live with the using. It is impossible for us to have too much of him in English. His magnificent scholarship becomes magnificent only after we know him well and know him long. It impresses the more the fuller we make his acquaintance. And what is scholarship but truthfulness? So in his writings we recognise the greatness of the man; and we are not surprised that it was just his scholarship that taught him to live for the truth, suffer for it, and then die.

This new volume is worthy and most welcome. Its subjects are: 1. Universities, Past and Present; 2. Founders of Religions; 3. The Empire of Charles the Great and his successors; 4. Anagni; 5. The Suppression of the Knights Templars; 6. The History of Religious Freedom; 7. Various Estimates of the French Revolution; 8. The Part taken by North America in Literature.

The last is no surprise. It is as minute, and we doubt not as accurate, as any of the rest. For what did he not know? And what he knew he knew better than all others. Most of our false judgments are due, not to defect of judgment, but to defect of information. Dr. Döllinger was a great scholar, and he was therefore able to lead aright. What an outlook, what a generosity of insight there is in that address on the History of Religious Freedom.

A MAN'S GIFT. BY THE LATE ALEXANDER MACLEOD, D.D. (*Nisbet*. Crown 8vo, pp. xxxii, 243.)

Dowered with the hate of hate, the scorn of scorn,
The love of love.

He saw thro' life and death, thro' good and ill,
He saw thro' his own soul.

The marvel of the everlasting will,
An open scroll,

Before him lay.

Tennyson says it of the poet, and we have to do with the preacher. But this preacher was a poet, and those are the reasons why. Dr. Macleod of Cloughton was a poet-preacher. It does not need

the sympathetic memoir of Mr. Fleming nor the recollections of Dr. Fairbairn to tell us so. These sermons tell us. They reveal a man *dowered* with the love of love. He fed his people as one is fed by the fragrance of the breeze that has come through the branches of the pine trees. They are fine sermons. But one can easily perceive that much is lost; crushed out of them by the printing-press.

NEW TESTAMENT HOURS. THE APOSTLES. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. xix, 519.) Dr. Cunningham Geikie has now three great enterprises afoot. The fifth volume of his 'Bible by Modern Light' has just appeared; this is the second volume of his 'New Testament Hours'; and one volume of 'Landmarks of Old Testament History' came out in the spring. Was it not Mr. Gladstone who said that the best recreation was a change of work? Perhaps it was Dr. Geikie himself, who surely follows the receipt. And he does his work well. This volume gives us the apostolic history up to the writing of the Epistles to the Thessalonians. Another volume will probably complete the undertaking. It is done with an extensive knowledge of the literature of the subject, and yet with sufficient independence to prove that time has been taken to form a judgment. The scholar will not seek novelty in these pages, they are not written for that or him. But the innumerable general reader, and especially the Sunday-school teacher, will find the things they want as conveniently here and as reliably as anywhere else we know. Moreover, it is a good book to read, simply to read, without any utilitarian end whatever.

THE BIBLICAL ILLUSTRATOR. ROMANS. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet*. 8vo, 2 vols., pp. xi, 718; 780.) The quantity is probably less, the quality is better than ever. How is it that this compiler does not weary? Surely there is a genius for compilation and a joy in it as well as in original creation.

THE JESUITS IN CHINA. BY ROBERT C. JENKINS, M.A. (*Nutt*. 8vo, pp. 165.) Here is a Canon of Canterbury, and he has spent his time—and the time he must have spent!—searching into the rights and the wrongs of a controversy between the Jesuits and Cardinal de Tournon,

which took place in China in the seventeenth century; and here he has written an octavo volume about it. Our amazement, before we read the book, is immense. But when we have read it, all that is changed. Canon Jenkins has had the gift to see that in this ancient controversy lies the whole question of success or failure in missionary enterprise. And having that prophetic gift he has used it with a prophet's courage. He has shown that no word can now be said that has not already been said in that great controversy, as to the attitude the missionary must take up towards the native religions, and the methods he must follow—'educational' or 'evangelistic'—in making disciples of all nations.

SAMUEL RUTHERFORD AND SOME OF HIS CORRESPONDENTS. BY ALEXANDER WHYTE, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. iv 221.) Is Dr. Whyte determined to enrich our devotional literature beyond all his contemporaries. Besides the books he has edited, besides the increasing recommendation of good men's books in all his lectures, this is the third substantial volume he has just given us himself. Though—perhaps *because*—Samuel Rutherford is less familiar in our mouths than John Bunyan, this fine volume should meet at least as wide and as glad a welcome. For knowing its subject less, and finding it not less rich in the things that belong to the close walk with God, we shall surely learn more from it.

LETTERS OF SAMUEL RUTHERFORD. EDITED BY THE REV. ANDREW BONAR, D.D. (*Oliphant, Anderson, & Ferrier*. 8vo, pp. xx, 744). Dr. Whyte's *Lectures* are the Commentary; this is the Text. It was wise and well to issue a new and so cheap edition to go with the *Lectures*. When we have read the Commentary and enjoyed it, we shall take to the *Letters* themselves, and find them unexhausted with all that Dr. Whyte has taken out of them. And Dr. Whyte will rejoice; for he meant to be a stepping-stone to what he persists in calling these higher things, he meant that and nothing more.

RAB BETHUNE'S DOUBLE. BY EDWARD GARRETT. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 365.) Edward Garrett's work is always faithful, and it will outlast that of most of

her contemporaries, while it is not less interesting now. Not one of the raging novels of the hour—*A Yellow Aster*, *Ships that Pass*, or even the *Manxman*—can stand beside it; it is finer in workmanship, deeper in insight, truer to the life that now is. But it lacks the one element of prurient suggestiveness. It lacks that element, which is the essential thing, alas! to-day, if your novel is to be in feverish demand at the circulating libraries. How different is the atmosphere of *Rab Bethune's Double*! Surely we shall seek this instead of any of the others to make our friends a gift at this season. It is a gift we need not be ashamed to give. The publishers, recognising it as worthy of the best they could do for it, have illustrated the book by means of six etchings on special paper, etchings of the Border country, done on copper by Haswell Donaldson.

THROUGH LOVE TO REPENTANCE.

BY MAGGIE SWAN. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 253.) This is Miss Maggie Swan's second book, and it is now quite evident that it is not her sister's success that has sent her to the writing of stories. She has a distinct and unmistakable gift of her own. The distinction does not stand in the way, so that you cannot miss it. Rather is it in small things than in great, in touches of tone and moral aspect than in mechanical matters of plot and conversation. Yet it is there, and it is unmistakable. She will yet free herself more fully in all things necessary, choosing her own incidents and working out her own problems. This book has already made manifest progress that way, progress towards mastery over herself and her own clear gift.

A FAIR NORWEGIAN. BY ANDREW STEWART. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 312.) Mr. Stewart may well call his book *A Fair Norwegian*, for Norwegian as she is, she is the one fair character in it, and she is very fair indeed. Not outwardly alone, though that also one is made to feel—but inwardly, in her gentle strength, her unflinching readiness to spend and be spent for others. It was hard enough, as hard as it ever falls to the lot of woman to undertake, yet she did no more than other women have done and are doing to-day. There is abundant incident in the book from that Saturday at the Pines when Fitzgibbon dogged the steps of Mac-

kenzie, and discovered the secret sore of his life, the writing of the anonymous letter, the dismissal of Mackenzie from the Pines, his stolen interview in the garden, the mysterious stabbing of Fitzgibbon, the dark suspicion thrown upon Mackenzie as the culprit, his apparent flight to Norway, his arrest, and on through all the details that follow. But these are as nothing, being found in abundance everywhere. The Fair Norwegian is more than them all.

PARABLES AND SKETCHES. BY ALFRED E. KNIGHT. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 191.) Parables and proverbs are harder to make than poems. And so they are very scarce. If, therefore, it is possible to read Mr. Knight's work and not be disappointed, it means that Mr. Knight has very exceptional gifts that way. Well, it is possible. There is not a commonplace sketch in the book, not a lesson that is not well worth sending home, not a lesson that is not sent home well.

AN INTRODUCTION TO THE STUDY OF THE ACTS OF THE APOSTLES. BY J. M. STIFLER, D.D. (*Passmore & Alabaster*. Crown 8vo, pp. vi, 287.) Professor Stifler (he is Professor of New Testament Exegesis in Crozer Seminary) calls his book an Introduction, but he owns that it is not an Introduction as we use that word to-day. Not a single question is discussed of all that comes under the expression. Neither is it a Commentary, for the words are left alone, being clear enough already. But why did not Professor Stifler call it an Exposition? That is what it is. The narrative is rewritten, as it were, by Dr. Stifler, with judicious and capable explanation, and restrained exhortation. And the purpose is to make us see, not what St. Luke wrote, for that is plain already, but why he wrote it, why he said this and not that, why he said anything at all. The whole purpose is practical, and well accomplished.

THE LIFE AND TEACHINGS OF JESUS. BY ARTHUR KENYON ROGERS. (*Putnam*. Crown 8vo, pp. 354.) To have your book read and enjoyed, write it vigorously and leave the truth alone. So they tell us in all the newspapers since the death of Mr. Froude, and so it seems to be.

Mr. Rogers has no intention of leaving the truth alone. On the contrary, he feels after it if haply he may find it, with manifest earnestness and sincerity. But it is impossible to believe that he has reached it. Nevertheless, his book is so well written that it is certain to find many readers, and to give them much joy.

Mr. Rogers wishes to get at the actual facts of the life of Jesus and His actual sayings. They are found in the Gospels; but there are other things—miracles and the like—in the Gospels which are neither sayings nor facts. So he has to 'criticise' the Gospels, sift them and shake them, and gather the residue of facts and sayings together. Then he writes his narrative of the 'Life and Teachings of Jesus.'

But it is impossible to believe that Mr. Rogers has found the truth. For if he has found the truth, then the Church of Christ has fed upon a lie from Pentecost up till now. And how can Mr. Rogers, who believes in evolution, believe that? There is the mere matter of the resurrection of Jesus from the dead. Mr. Rogers has persuaded himself that it never was. But then he is bound to go on and write a new history of the Church with that left out. We should like to see the history.

THE GREAT DAY OF THE LORD. BY THE REV. ALEXANDER BROWN. (*Elliot Stock*. Crown 8vo, pp. xiv, 404.) Is it possible to write a credible exposition of the seals and the vials and the trumpets of the Apocalypse? Mr. Brown wrote it four years ago. We welcomed his book heartily enough, for we got deeply interested in it. But it was so new and so clear that we scarcely dared stand by it wholly. We do so now. If this is not the Apocalypse, we know not where it is. And not the Apocalypse only. In the new edition Mr. Brown has greatly enlarged his book, and followed the apocalyptic sayings throughout the New Testament. Will the 'prophetic' persons in our midst read this with full purpose of and endeavour after new knowledge? What a blessing they would find for themselves and their families!

THE CHURCH OF THE PEOPLE. WITH A PREFACE BY THE BISHOP OF ROCHESTER. (*Elliot Stock*. Crown 8vo, pp. xii, 230.) There is an amusing accident in this volume. Mr. Colchester and Father Ignatius have been placed

side by side—Mr. Colchester who is most friendly towards the Higher Criticism, and actually pleads in this very sermon that we may give it a friendly hearing, and Father Ignatius who detests it wholly and all its ways. Perhaps it is more than an accident. At the least it is a sign of the wide range and large tolerance of the subjects and writers in the volume. The sermons were delivered at All Saints', Notting Hill, E. They are gathered together under the general heading: 'The Church of England's Duty to the People of England'—a sufficiently wide heading, under which these one-and-twenty diverse subjects may all find peaceful resting-place. The space allowed is occupied before some of the writers have begun. But Dr. Cunningham's sermon on the 'Sacredness of Property,' and especially Mr. Whatton's on 'Art's Aid to Religion' lift the book right up above the heads of the crowd of sermon competitors.

AMONG THE ROSES. BY THE REV. SAMUEL GREGORY. (*Wesleyan Methodist Sunday School Union*. Crown 8vo, pp. 334.) 'And other sermons to children.' But it is significant that Dr. Gregory has placed the sermon 'Among the Roses' first, and named his book from it. He is a theologian, and he knows that theology is everywhere and everything. But he knows that you must teach theology to your people one way and to their children another. This sermon, 'Among the Roses,' is steeped in God, but there is no formal definition and no refutation of other people's definitions. Our idea is that the best preacher to children would be a child who knew theology as well as, say, Dr. Gregory does. It needs the child to present the thing. We forget too much (though Dr. Gregory has returned upon his recollections with marvellous success). But the child, on the other hand, does not yet know theology.

One striking characteristic of these sermons is their truthfulness. How few in speaking to children successfully resist the temptation to be untruthful, as in the matter of anecdotes.

THE DIVIDED IRISH. BY THE HON. ALBERT S. G. CANNING. (*W. H. Allen*. Crown 8vo, pp. 219.) Mr. Canning's is no apprentice hand. He has written much both in the history of politics and of literature. But this subject is closer to his life and heart than any other. No

doubt it is definite in its attitude. You cannot write on Irish history without taking a side. But it is not unfair. And Mr. Canning has reason for saying that the influence in Irish politics which he emphasised in his first edition is admitted now.

'CHURCH BELLS' SPECIAL PART. (*Church Bells* Office. 4to.) This welcome enterprise of the publishers of *Church Bells* has evidently found the success it deserves. The present 'Special Part' contains five numbers, and each number contains one of Canon Scott Holland's recent sermons in St. Paul's, including that first and famous sermon on 'The Child in the Midst.'

PAMPHLETS:—

1. *Is the Order of Nature opposed to the Moral Life?* By HENRY JONES, M.A. (Maclehose. 8vo. 1s.)

2. *On the Rendering into English of the Greek Aorist and Perfect, with Appendices on the New*

Testament Use of ΓΑΡ and ΟΥΝ. By RICHARD FRANCIS WEYMOUTH, D.Lit. (Nutt. 8vo, 1s.)

3. *The Names of the Stars and Constellations: A Clue to the Earliest Revelation.* By the Rev. George B. R. Bousfield. (Goodwin Norton. 1s.)

4. *The Battle of the Concordances: A Plea for Dr. Young's Analytical Concordance.* By Professor W. P. Dickson, D.D., LL.D. (Edinburgh: George Adam Young. 3d.)

5. *The Modern Minister: A Criticism and Confession.* By a Modern Minister. (Midland Educational Co. 2d.)

6. *If Christ Came: What does Mr. Stead mean?* By J. W. Southern. (Church Printing Co. 1s.)

7. *The Rest that Remains to the People of God.* By the Rev. James Smith, M.A. (Edinburgh: Sabbath Observance Society. 2d.)

8. *The Cloudy Pillar.* By William Brown. (Edinburgh: Religious Tract and Book Society. 2d.)

9. *Present Signs of the Times.* By the Rev. R. Middleton. (Jarrold. 1d.)

10. *The Ascent of Man: A Review.* By Samuel Smith, M.P. (Morgan & Scott.)

Contributions and Comments.

Mr. Robson on the Lord's Supper.¹

MR. WILLIAM ROBSON'S book on the *Lord's Supper* contains an enticing theory, which on reflection fails to satisfy a student.

1. If in 1 Cor. xi. 24, 'body' in 'this is My body' means the Church, does 'cup' or 'blood' in the next verse, and in the parallel passages, mean the Church also?

2. If the body of Christ is *always* the Church (except when as in Col. i. 22 or Phil. iii. 21, the natural or the glorified human body of the Lord is meant), then the Church is meant in Col. ii. 16, 17: 'Let no man judge you . . . but let the

¹ We have printed the shortest of a number of Comments on this book. It need not be supposed that Mr. Robson had overlooked the second half of the verse. His remarks upon it may not be convincing, but they are worth considering. The volume is published by Mr. Elliot Stock.—EDITOR.

collective body, the Church, decide such questions. Some of us would accept this interpretation; which I once read (I forget where); but I doubt if Mr. Robson would bow to the decisions of even a free, and really Œcumenical Council. Of course we omit the italic *is* of the Authorised Version.

GEORGE FARMER.

Hartlip Vicarage, Sittingbourne.

The Parable of the Labourers in the Vineyard.

THE points which Dr. Robson draws attention to in THE EXPOSITORY TIMES for October had occurred to me some time since when thinking over this parable, as having a marked bearing on