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I. SPURIOUS RELIGIOUS EXCITEMENTS.

It is believed all thoughtful Christians are alive to the fact that religious excitements, which consist of temporary movements of the emotions devoid of any saving operation of the Truth on the reason and conscience, are equally frequent and mischievous in America. This judgment not seldom expresses itself in very queer and inaccurate forms. Thus: good brethren write to the religious journals grateful accounts of a work of grace in their charges, and tell the Editor that "they are happy to say, the work has been purely rational and quiet, and attended by not the slightest excitement." They forget that the efficacious (not possibly, tempestuous) movement of the feelings is just as essential a part of a true religious experience, as the illumination of the intellect by divine truth; for indeed, there is no such thing as the implantation of practical principle, or the right decisions of the will, without feeling. In estimating a work of divine grace as genuine, we should rather ask ourselves whether the right feelings are excited; and excited by divine cause. If so, we need not fear the most intense excitement. This misconception is parallel to the one uttered by public speakers, when they assure hearers that, designing to show them the respect due to rational beings, and to use the honesty suitable to true patriots, "they shall make no appeal to their feelings, but address themselves only to their understandings." This is virtually impossi-

BROADUS' COMMENTARY ON MATTHEW.

COMMENTARY ON THE GOSPEL OF MATTHEW. *By John A. Broadus, D. D., LL. D.* American Baptist Publication Society, Philadelphia. Cloth. 9 x 6 $\frac{3}{4}$ inches. pp. 664. \$2.25.

This Commentary was given brief and appreciative mention in the July number of this Review, and the promise was made that it should receive the more extended notice to which it is entitled by its merits and the reputation of its author. It belongs to a series that the American Baptist Publication Society is issuing under the title of "An American Commentary on the New Testament," with Dr. Alvah Hovey as General Editor. The basis of exposition is the English text in the Common and Revised versions, and the design is to provide an accurate and readable Commentary, suited to those who have little or no acquaintance with the original language of the New Testament. The admirable work of Dr. Hackett on the Acts is included in the series, and if the other volumes reach the high standard set by Dr. Hackett and Dr. Broadus, the whole will be a credit not simply to Baptist, but to American scholarship. No concealment is made of the fact that the interpretations are made along the line of Baptist views, but so far little, if any, complaint of "offensive partisanship" can be justified.

To this volume, Dr. Hovey has prefixed a General Introduction on "The Canon of the New Testament," "The Order of the Books," and "The Greek Text;" while Dr. Broadus has given no Special Introduction to Matthew, but has contented himself with referring to accessible writers with whose views he coincides. In the estimation of Dr. Broadus, this, his latest and most elaborate production, is doubtless his *magnum opus*. He tells us that it has been in hand for twenty years and that for several years it has engaged his chief attention. On it he has concentrated the discipline, and in it he has gathered the fruits of all his studies and labors. The preacher, the pastor, the teacher, the scholar, the Christian, unite here in the interpreter, and it is easy to see how each has brought his complement of training and furniture to produce the valuable work that lies before us. We discover here all the qualities we have learned to associate with Dr. Broadus from knowledge of him and his writings. We find ample learning, accurate scholarship, conscientious exegesis, and reverence for the Holy Scriptures, presided over by eminent good sense and saturated with manly and fervent piety, and all these uttering themselves in a style simple, clear, and felicitous. In this Commentary, Dr. Broadus has achieved something which is not only instructive in itself, but helpful to the preacher and to every one that attempts to interpret God's Word to others. We deal almost altogether with the English version, and Dr. Broadus has here adapted the critical and historical method, which is the true method, to the exposition of the Scriptures in the English text. In accomplish-

ing this, Dr. Broadus has had the benefit of many years' experience in his position in the Baptist Seminary, where class after class has passed under his hands in New Testament Interpretation in an English course. The result is that we have a combination of the excellencies for which Meyer and Matthew Henry may serve as types. Critical, doctrinal, historical and practical are interwoven, and together make up the finished exposition. It is true that homiletical and practical remarks are frequently grouped under a distinct heading, but this is simply an expansion of this important element. Dr. Broadus has rendered a service of great value in putting forth a work that illustrates so signally the benefit of genuine scholarship to the preacher in making him a sound and trustworthy expositor of the Scriptures. Underlying his interpretation, is a thorough acquaintance with Text-criticism, Grammar, and Archæology, and through long and sympathetic study of the New Testament times, and by personal observation in the East, he has fitted himself to regard our Lord's teachings from the point of view of a contemporary. This has not obtruded itself in pedantic display, but it has given tone and color to the whole exegesis.

A notable quality in Dr. Broadus is the ability to carry in mind opposing interpretations, and, without mentioning them, so to shape his exposition as to meet views different from his. This is a supreme quality in the compend of Christian truth drawn up by the Westminster divines in the Shorter Catechism. It is something for which every minister should strive, that he may truly and effectively preach "to the times."

Equally worthy of remark is it, that this is an eminently readable Commentary. The current runs smoothly and transparently and we are borne on easily from verse to verse. At times there are full discussions of important topics, but these do not break the continuity of the exposition, and all questions that are raised in Text-criticism or Grammar are treated in foot-notes. To facilitate consultation on special passages and subjects, a large number of cross-references has been inserted. And the contents of the Commentary have been made more accessible by an Index of the principal topics, while another Index has been appended giving a list of the authors quoted or referred to, with some information regarding their country, age, and religious positions. We had marked several passages on which to offer some comments, but we shall be compelled to satisfy ourselves with stating the general attitude of our author, and his views on some subjects of present interest. Dr. Broadus should be named a conservative-progressive. He has his eyes open to greet any new light that may break forth from God's Word, but he does not believe that the light that has illumined the path of God's people for centuries is darkness. In consequence, his interpretations are the well-considered conclusions of one who is free from the weakness of seeking novelty and originality, as the term goes, at the expense of truth. At the same time, he has

sought the help afforded by the most recent investigation, and none can complain that he has neglected or overlooked any of the sources that the latest scholarship brings to the aid of the expositor. It is, therefore, the more pleasing and assuring when we see his feet planted in the old paths, where the drift of sentiment, popular or scholarly, threatens them. He holds, for instance, that our Lord teaches (Matt. xix. 7.) the Mosaic authorship of Deuteronomy: "Jesus speaks of the law, in Deuteronomy as coming from Moses. It is very hard to reconcile this with the fashionable theories as to a late date of Deuteronomy, and indeed of the whole Pentateuch: it is necessary to maintain either that Jesus was mistaken, and this as to the word of God, or else that he used the phraseology of his time in a highly misleading fashion." To the same effect he expresses himself in his comment on Matthew xxii. 43: "How then doth David in spirit call him Lord": and singularizes a distinction of vast importance in our conception of our Saviour's utterances on the subjects embraced by Biblical Criticism, when he says: "It is true that the knowledge of Our Lord's human mind was limited (Comp. on xxi. 19); but that is a very different thing from saying that it was erroneous, and that he used error as a means of instructing and convincing others." To all parties, on the "wine question" we would commend these sober words (on xi. 19): "He (Jesus) was accustomed to drink wine, as was common, almost universal—pure wines which those light and abounded in that country, and which, taken in moderate quantity, and mixed with a double quantity of water according to custom, would stimulate about as much as our tea and coffee."

Passing by other wise and timely judgments of our author, we bring our notice to a close by summing up all in a cordial commendation of the work to preachers, Sunday-school teachers, and all others who wish not simply to study the Bible, but desire to learn how best to study it and make its treasures available and useful to others. We believe that a thorough acquaintance with this Commentary will largely correct the vicious habit of "accommodation," by which some preachers, with the best of motives, handle the Word of God deceitfully and make it of none effect. There is reason to fear that the ministry as a whole gives too much countenance to the methods of the "popular" preacher, who astonishes his audience by the novelty of his interpretations; who no longer regards his text as an utterance of God to be expounded and applied in its true intent, but merely as a cross-bar, on which he

"Plays such fantastic tricks before high Heaven
As make the angels weep."

C. R. HEMPHILL.