

mons; the later bore the name of John Wesley only. These two, now excessively rare, are partially reproduced in this volume; a clue being given by means of suitable indexes to the subjects and authorship of the portions not reprinted. For this, those collectors whose efforts have failed to gather more than the names of these two early publications will feel deeply indebted to the editor. Perhaps, if the *first line* of each composition had been given under the *title* of it, the identification of them might have been slightly facilitated.

The remainder of the volume is occupied by a reprint of the "Collection of Hymns and Poems" of 1742,—one of the most important and valuable of the whole series. "Christian Perfection," as held by the brothers at the outset of their career, forms, in its various aspects, the chief topic of the hymns; and a better proof of the estimation in which John Wesley held it, down almost to the close of his life, can scarcely be given, than the statement that a hundred and two hymns of the collection now in general use are selected from this volume. We anticipate that its republication will be felt beneficially in many a Methodist pulpit of the present day.

Of the editorial labour we have little to say, except by way of commendation; it is almost all that could be wished. As matter of microscopical criticism, we would suggest that on page 219, line 2, the words "bridal day" would have been properly connected by a hyphen, as we think they are in the original edition. We regret that on page 199, line 4 of the second stanza, the reading "*elude*" is adopted. We have not at present the edition of 1742 before us; but that of 1745

and several other early copies read "*illude*," which is in our view obviously the true reading. Some later copies (probably by mistake) have the former. We still earnestly wish that the editor would oblige his readers with a few more notes, such as he is so well able to supply. We are no admirers of a text overwhelmed beneath exposition; nor yet of those works in which

"Commentators each dark passage shun,  
And hold their farthing candles to the sun;"

but we are sure many readers would value a note on such passages as that on page 265, stanza 6,—

"*In Thy wounds will I abide*," &c.;

or on page 215, line 1,—

"*Fain I would be truly still*," &c.;

pointing out the Moravianism implied or rejected. There is a reference, valuable in this respect, on page 86; but we should rejoice in a fuller and more frequent exposition of the peculiarities of the earlier Methodist hymns. A list of the dates, also, of the successive editions (especially of the more important original publications) would be prized by many persons.

*Discourses on the Kingdom and Reign of Christ, delivered in the Chapel of the Wesleyan Theological Institution, Didsbury. By the Rev. W. B. Pope, Theological Tutor. Manchester: Palmer and Howe. 1869.*—We cordially welcome this volume, as containing the mature thoughts of a mind of no ordinary power, and distinguished by a remarkable insight into the deep meaning of Holy Scripture, on topics of transcendent interest. The readers of this Magazine are familiar with the peculiarities of Mr. Pope's treatment of sacred subjects, and with the concentrated energy of his style,—an energy

softened, at times, by touches of exquisite beauty. He presents combinations of thought which would not readily occur even to those who have made theology their study; and enters with profound reverence into the facts, and relations, and issues, of the mediatorial scheme. These Discourses are not to be read lightly or hastily, but to be carefully studied and pondered; and, when so studied, they will open views of truth which will both chasten and refresh the devout mind. We may select one passage from the sermon on "the Hour of Redemption," as illustrative of the thoughtful, earnest, reverent spirit in which the writer approaches themes of solemn interest,—themes which no human intellect can fully comprehend, but to which the believer will ever turn with awe, and yet with confidence. It relates to the deep sacrificial sorrows of our Lord:—"Death came not to Him after the common visitation of man, nor was His only the death of exquisite physical agony. There was a mystery in the anguish of His soul, when the enemy confronted Him, that nothing in the secret of human dying will account for. He died, as He had lived, under the burden of the infinite sin of mankind. It pressed upon His heart, and marred His countenance, and chastised His soul, and made it 'exceeding sorrowful, even unto death.' No created being will ever know the agony that separated the soul and body of the Lamb of God. Its profoundest secret He never mentioned. The distant prophets dwell on it with awe; the apostles sometimes approach it reverently; He Himself, as here, leaves it unsettled." (Pages 109, 110.) In a few instances, Mr. Pope's meaning is rather obscure; and we could have wished that,

for the sake of ordinary readers, he had expanded his statements, and preferred perspicuity to condensation. But careful thought will always succeed in eliciting his views; and every sentiment that he advances will be found worthy of the most attentive regard.

*The Student's Handbook of Christian Theology.* By the Rev. Benjamin Field. Melbourne: Wesleyan Book Depot. London: Hamilton, Adams, and Co.—The estimable author of this volume has prepared it while laid aside by sickness from active ministerial service. It supplies a desideratum; and beginners in the study of divinity, as well as those who have not leisure to become profoundly versed therein, will find it of great value. It is a clear and full synopsis of the theology known as "evangelical Arminianism," and taught by Wesley. The method is logical, the style perspicuous, and the reasoning conclusive. The leading heresies are stated, and antidotes to them supplied. The book is enriched by quotations from the works of "masters in Israel," and by notes of the Lectures delivered by our revered Theological Tutors, John Hannah and Thomas Jackson. Sources of information are also pointed out for the guidance of such as wish to prosecute their researches into these lofty and sacred themes. It would be too much to say that we perfectly concur with every turn of expression and every phase of statement: is such a thing possible, if men do really *think*? And we could have wished for additional chapters on the Separate State and on Heaven, which would have rendered the manual more complete. Those who need such a compendium will find Mr. Field's Handbook most serviceable and trustworthy.