

duction of thoughts with which we have been long familiar. It is, therefore, unlike all our current expositions of this Prayer. Many of their best ideas are derived from Cyprian, the first expositor of the Lord's Prayer, or from the less distinct conceptions of his numerous copyists: so that like the ever-widening circles which result from the falling of a stone into the lake, they become indistinct as they recede from their centre, till they lose all their living power. The author of the work before us, confines these old ideas with others peculiar to himself; and whether the expositions be old or new, they are always placed in a striking and interesting light.

One of the leading principles that pervades this work, is the prominence given to the expression, "Our Father." Our author regards it as implied before each petition, and as significant of the important truth, that unless we pray for others, we do not in reality pray for ourselves. God is our Father, not only by creation, but also because Christ assumed one common nature—the nature of the beggar equally with the nature of the monarch. "This revelation," says Maurice, "is grounded upon an act done on behalf of humanity—an act in which all men have a like interest, for if Christ did not take the nature of every rebel and outcast, he did not take the nature of Paul and John. Therefore, the first sign that the Church was established upon earth in the name of the Father, and the Son, and the Spirit, was one which showed that it was to consist of every tongue and nation; the baptized community was literally to represent mankind. If it be so, the name Father loses its significance for us individually, when we will not use it as the member of a family." When explaining the fourth petition, he says, "If we meet continually in the streets creatures of our own flesh and blood, who have a look of hunger and misery, without being able to determine whether it is a greater sin to withhold that which may save them from death, or to give what may lead to the worst kind of death, if a thousand social problems, which we once supposed were of easy solution, present themselves in now and embracing aspects, tempting us to pass them by altogether, and then forcing upon us the reflections, that they must settle themselves in some way, whether we forget them or not; if we hear masses of creatures spoken of as if they were the insects we look at in a microscope, and then are suddenly reminded by some startling phenomenon, that each one of them has a living soul; then, before we become mad, or escape into an apathy that is worse than madness, let us ask ourselves, whether we have yet prayed this child's prayer as we would have a child pray it, in simplicity and truth." These ideas are as old as Cyprian, but they come from the author's mind with a luring freshness which we seldom meet with. "For we do not say," says Cyprian, "My Father, who art in heaven, neither give me this day my daily bread; neither does any one ask merely his own debt to be remitted, nor does he seek for himself alone, that he may not be led into temptation and delivered from evil. This is a public and common prayer, and when we pray, we pray not for one, but for the whole people; because we are all one people." After adducing the example of the three children in the fiery furnace, and the disciples on the day of Pentecost, who prayed with one accord, he says, that "God does not admit into his Divine and eternal house any except those who use a common prayer." The great defect in Maurice's exposition of this phrase is, that he does not give sufficient promise to the fact that we are the children of God by faith in Christ Jesus—an idea which forms the very centre of Cyprian's interpretation.

Another marked characteristic of the work is the connexion which it traces between those petitions that relate to the glory of God and the extension of his kingdom and those that refer to man's necessities as a sinner. The former is viewed as the foundation on which the latter rests, and thus man's necessities are supplied out of the Divine riches. "The principle of prayer," says Maurice, "which asks first for bread or forgiveness, must be wholly different from the principles of one which begins with 'Hallowed be thy name.' The conceptions of prayer which you would derive from them are unlike, nay, they are opposed." When explaining the fifth petition, "Forgive us our debts, as we forgive our debtors," he fully illustrates and confirms this principle. "Our Lord, then," says he, "bids us pray, remit, or send away, or discharge these debts or obligations of ours. Whatever they are, He bids us ask him for this; this and nothing less. He who tells us pray, Our

Father, says, also, ask for this full remission. He must mean that it is such a request as a child should make of a father, and a father would grant to his child. He who teaches us to say, "Hallowed be thy Name," bids us ask for this remission. He must mean that God's name is hallowed in our making the petition, and in His hearing it. He who taught us to say, 'Thy kingdom come,' bids us say, Grant us this remission. He must mean that it is consistent with his Royalty, and part of it, and a proof of it that we should desire and receive this release. He who desired us to pray, 'Thy will be done on earth as it is in Heaven,' tells us also to ask for this sending away of debts. He must mean that this is the will which is obeyed in heaven, and that so we are obeying it on earth. He who taught us to look up to God as a Giver, not as an Exactor, and to pray for the bread which is needful for us, further commands us to ask for their freedom. He must mean that rain and fruitful seasons are not more a sign to men of what he is than remission; that one is as much an utterance of His disposition and purpose as the other. He who came down to declare the Name, the Kingdom, the Will of God, and to bring all good gifts to men, must have wished us to understand him thus; or He would not have trained us to the use of a word so precise, and yet so unlimited."

A third principle which we have noticed, as pervading this volume, is the statement and defence of the hypothesis that several of the petitions composing this prayer have a reference, more or less direct, to the Saviour's temptation in the wilderness. Those petitions which our author supposes to have such a reference are the fourth, fifth, and sixth. Perhaps the best illustration of his meaning is in his exposition of the fourth petition, in which he bids us pray for daily bread. "The tempter said to Jesus," says our author in explanation of his views, "If thou be the Son of God command that these stones be made bread." He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall men live." If these last words declare that man does not live by bread, they would have been naturally constrained to mean that he had a higher, more mysterious life than that of his body; one requiring a Divine nourishment. But this sense, though it may be latent in the answer, has not generally been felt to arise immediately out of it. That the most perfect man does, in some sense, live by bread, was shown by our Lord's hungering. He did not exalt himself above the condition of creatures with bodies, dying bodies; those conditions he entered into. It was to His weakness, to His suffering, that the Tempter spoke. And the reply did not move the question to a different ground, but met it on its own ground. Man's body lives, not by bread alone, but by the Word which proceedeth out of the mouth of God. This was obviously, the first intention of the language when it was used by Moses. The manna proved to the Israelites that their support came from the Word of God. That Word did not sustain them without inside food; but it conferred upon the inside thing the power of sustaining them. Take away the life-giving Word which proceedeth out of the mouth of God, and the whole round thing which lay upon the ground would have been useless. This lesson they were to lay to heart; the pot of manna in the Tabernacle was to remind them of it when they were come into the promised land, and were eating bread made by various processes from the corn which they had themselves sown and reaped. They were not to think that this derived its nourishing power less from the Word of God than the manna which their fathers ate in the Wilderness. They were not to suppose that this bread had any virtue of its own more than the other. Its virtue lay in its fitness for the creatures whom God had endued with a life incomparably more wonderful than that of the corn, wonderful as that is; wonderful as is its capacity of growth, maturity, conversion into a material quite unlike itself; wonderful as is the whole relation of the vegetable to the animal substance. Rightly reflected on, this bread contained a deeper, more comprehensive, revelation of God than the manna. But, because deeper and more comprehensive, less adapted to an infant nation, which had been sensualised and debased by animal and vegetable worship, and by the slavery which must accompany it. Such a people have to begin at the Alphabet; they must be taught by the falling of food from heaven, that they depend upon an invisible person, a sure friend who cares for them; not upon the hard material thing which will not come to them when they ask for it: which they will be least able to procure when they treat it with most reverence. But that truth had need to be fixed in their hearts, again and again, in different stages of their history, by methods adapted to those stages. In the city as much as in the wilderness, when they had grown old in a settled independence, as much as when they had just escaped from the flesh pots of Egypt in the monotony of ease; as much as when everything around them spoke of famine and drought, they would be assailed by materialism and unbelief; they would be in danger of losing all thought of an unseen Protector. Therefore, the heavens would become brass, and the earth iron, the locust and palmer worm would eat up the fruits of the ground, the Philistines or the Assyrians would lay