

St. John considered as a whole. He has therefore treated the book in sections and paragraphs rather than verse by verse. Whether or not this method is the better of the two will be settled possibly by the bias of the reader or student; but at any rate it is not good for a commentator to make up his mind to a certain view first, and then use his efforts to make the book commented upon square with his opinions. Dr. Milligan takes a very broad view of the Apocalypse, and explains everything simply from the moral standpoint. The Epistles are pictures of the Church in its various historical phases; there is nothing in the whole Apocalypse either very special or quite personal. This seems to be Dr. Milligan's view, which he supports with a good deal of skill, but he constantly varies from the great body of commentators. Even with regard to the number 666, in chap. xiii., Dr. Milligan does not explain that of any particular person, but of a "potency of evil than which there can be none greater, and a direfulness of fate than which there can be none worse." He says "the *number* is important, and not the name." Nero, Domitian, or any other persecutor may be a type of the beast, but the "whole strain of the chapter forbids the supposition that the meaning of the name is exhausted in any individual." Dr. Milligan claims a very high place for his method of exposition; he does, however, expect his principles will be generally accepted, though he thinks that if they are rejected there is "only one conclusion possible—that the Apocalypse, however interesting as a literary memorial of the early Christian age, must be regarded as a merely human production, and not entitled to a place in the canon of Scripture." As the learned author while saying this strives to vindicate the authority of the Apocalypse, he assumes the highest possible importance for his endeavour.

The ninth volume of the *Expositor* (4) now before us is in many ways a commendable production. Amongst the contributors will be found many of the foremost names in the realm of theology. Prof. Bruce discourses on several parts of the Epistle to the Hebrews; Dr. Chadwick on the Apostles; Prof. Driver on the Double Text of Jeremiah; and Prof. Ramsay on Early Christian Monuments in Phrygia. The Rev. F. Rendal gives what he considers to be the Scriptural Idea of Priesthood; the Rev. G. Selby criticises the opinions of Prof. Huxley on the Gadarene Swine; Dr. Delitzsch defends his Hebrew New Testament; and Canon Farrar furnishes a new exegesis of the last nine chapters of Ezekiel. And these by no means exhaust a volume which clearly shows the course of present thought, and tells the movements of that circle of scholars whose aim is the clearer understanding and development of the meaning of Holy Scripture. We may not always agree with their conclusions, but we can heartily appreciate their endeavours. It is illustrated with a portrait of Prof. Cheyne, by H. Manesse.