

itself to the eye of faithful patient study and holy meditation—though, I say, there is no duty more difficult than this, yet we should be most ungrateful if we were not ready thankfully to acknowledge the abundant and most valuable helps to such an exposition with which we are furnished by the labours of the great students and expounders of the Bible of our own day. For the last half century the Word of God has been the object of attack to the infidel faction. Its genuineness, its authenticity, its inspiration, have been all called in question, and assailed with a prodigality of learning, of acuteness, and of power. But side by side with these assaults, nay, for the most part as their direct results in the necessary work of answering and removing difficulties and objections, expositions have been produced of nearly every book of Holy Scripture, especially of the New Testament, of a wonderful beauty and richness, and exhibiting a gift of very deep spiritual insight into the Holy Oracles.

It is true that most of the works to which I have reference are the productions of a foreign country, especially Germany, but the more valuable of them have been or are being translated into English; and besides we have in the best modern English commentaries and treatises, the results of the learned and pious labours of those biblical giants, if not their *ipsissima verba*.

Our own Church, however, has not been altogether sterile of works of Biblical exposition really excellent and yet really original. In the very first rank of these I place the books of that able, orthodox and in the best sense learned divine, who, to the joy and with the gratitude of the whole English Church, was lately made Archbishop of Dublin. Archbishop Trench's books are golden books, treasures of profound learning, sound divinity—good old orthodox English divinity—and at the same time, so attractive from the charm of the style, that to read them is rather a delight than a labour. His Notes on the Miracles and Parables of our Lord leave nothing to be desired. His exposition of the Sermon on the Mount, from St. Augustine, has a peculiar value. His Lectures on the Epistles to the Seven Churches, though good, are, I think, inferior to the former works in excellence. But his two series of Synonyms of the Greek Testament which are in the best sense expositions of Holy Scripture, ought never to be off the table of