

garments do they stretch themselves out beside every altar; and the wine of them that have been fined do they drink in the house of their God." The profanation of God's holy Name consisted in the practising impurity as part of His worship. The "girl" is the q'dêsha of Deut. xxiii. 19; 2 Kings xxiii. 7; Hosea iv. 14, the "dogs" who are provided for on the inscription discovered in Cyprus, the "women and maidens . . . devoted to Ashtar-Chemosh" of the Moabite stone. Hence the mention of her brings on an immediate mention of other desecrations of the altar and the house of God. And the connection will be still closer if we see our way to accept S. u. S.'s suggested emendation of the next verse, *וַיִּזְכֹּר* for *וַיִּזְכֹּר*, comparing Jer. ii. 20. How instructive it is to see the LXX. shrink from the horrible thought that such conduct could be brought into any relation with the God of Israel! It has τὸ ὄνομα τοῦ Θεοῦ αὐτῶν. Parenthetically, we would express our regret that the English R.V. has not thrown off the influence of the LXX. in its treatment of the word we are considering: τὴν αὐτὴν παιδίσκην, "the same maid," throws the reader off the track. The prophet brands them as committing a kind of incest (cf. Lev. xviii. 8, 15, xx. 11, 12); but, as we have already seen, the *gravamen* of his charge lies elsewhere.

Amos ii. 9, אֲסֻרֵי. — The article on this word is worth translating in full, partly because it exemplifies very admirably the extent to which the Wörterbuch serves as an index to the authorities, and partly because it gives in brief compass almost all the information required concerning the *usus loquendi* of the name:—"אֲסֻרֵי n. gent., Ἀμορραῖος. On אֲסֻרֵי see Böttcher, § 667. Collective name for the præ-Israelite population of the Holy Land (= Canaanites): Gen. xv. 16, xlviii. 22, and frequently—Am. ii. 9 f.; cf. Meyer, *Gesch.* i. 214, 216, 218. Sprachgeb. von E. und Amos, *ZAT.* i. 122 ff., iii. 306. Budde, *Urg.* 345 f. It is then employed for the original Canaanite population of definite districts, e.g. of the south of Palestine at Gen. xiv. 7, 13, etc., of the district east of the Jordan at Num. xxi. 13; Deut. iv. 47, etc. (cf. עַיִן and סִיחָק). With the secondary meaning 'heathen' at Ex. xvi. 3, 45. Stade, *Gesch.* i. 133." We who speak English should, no doubt, like to see references to English discussions of the theme, but it must be confessed that any one to whom the above-mentioned works are accessible will not err through lack of guidance.

(To be continued.)

JOHN TAYLOR.

Borrowdale.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE Queen's printers have just issued the *third* edition of their famous Variorum Bible. We shall notice its points next month. It is in our power meantime only to say that the special point of the third edition is the inclusion of the Apocrypha.

THE SOTERIOLOGY OF THE NEW TESTAMENT. BY W. P. DU BOSE, M.A., T.C.D. (*Macmillan*. Crown 8vo, pp. 391. 7s. 6d.) The Soteriology of the New Testament,—why, that is the New Testament. Take out its doctrine of salvation, and what have you left? "Thou shalt call His name Jesus, for He shall save His people"—that is the beginning of the New Testament; and then, "even so; come, Lord Jesus"—

that is the end. It is the Soteriology of the New Testament that makes it a *New* Testament. Thus Professor Du Bose's title makes one wonder what all the other books on the New Testament have been about.

It is a book of merit; but it is not a message for the multitude. The title says so. And the book itself says so on every page. Without a word of preface or apology, Dr. Du Bose puts his volume into our hands. It is full of unfamiliar thought, bound together inextricably by long-linked processes of reasoning, and expressed in unattractive (though not inaccurate) language. And yet he holds us fast by means of it. You must take time and seriousness with you, his unwritten preface seems to say. And doing so, we gain a

good reward. Let a short paragraph from page 169 speak, though under protest, for the whole book :—

“I have said that while not questioning, on the contrary, fully conceding, the propriety of the application of the term *Son* to the Second Person of the Trinity independently of his relation to the Kosmos, or man, I yet hold that it has a propriety when used to express that relation. The Eternal Son at least *includes* in its meaning the sonship of the whole creation in man as its head and heir. And I hold that this is the predominant and distinctive use of the term *Son* in the New Testament. Even the Eternal pre-incarnate Son stands there for the eternal idea and predestination of the sonship of the creation in man and of man in Christ. That, as has been said, does not mean an abstract predestination of an impersonal sonship; it is the personal thought and will and purpose, or *Logos*, of God as eternally purposing to incarnate Himself in the personal life of man, and so constitute Him Son of God. Thus in the Epistle to the Hebrews, God is said to speak to us now no longer in the Prophets, but *in uig*—in a Son whom He has appointed *heir of all things*. That is, Jesus Christ is there viewed, as He in whom the whole Kosmos, or natural moral and spiritual order of things in the universe, is to come to its end and destination as Son of God; as He in whom, as the head and reason and purpose and personality of all things, the Divine *Logos* is so to realise and fulfil Himself, that the whole creation is in Him to become Son of God.”

THE BIBLE, THE CHURCH, AND THE REASON. BY C. A. BRIGGS, D.D. (*T. & T. Clark*. Post 8vo, pp. 298. 6s. 6d.) The progress of a great controversy is like the progress of a great travelling menagerie. Besides the big show itself there is always an innumerable company of little shows that move along more or less unconnected with it. And the boys and girls are often tempted to spend their money and their time in these little shows, to their after deep regret. In our great controversy the writings of Professor Briggs belong to the original and central movement which has set all the other books and pamphlets in circulation. If we really desire to see for ourselves what that movement is, we should go direct to such books as this. It is perfectly frank. There is no subtle contrivance whereby the unpalatable may be swallowed before we are aware of it. If any one is converted to a belief in the Higher Criticism of the Old Testament by the reading of *The Bible, the Church, and the Reason*, it will be with open eyes and free surrender. The volume consists of seven chapters and an appendix of sixteen parts. Of these parts the sixth answers a question which many of us find much more

interesting than the Higher Criticism itself—“Who are the Higher Critics?” With the best means of knowing at command, Dr. Briggs has answered that question fully and openly. From Germany he has passed to Britain, and from Britain to America, and named “the chief scholars who have expressed modern critical views” and the books or articles in which they have expressed them.

THE EXPOSITOR'S BIBLE: THE GOSPEL OF ST. JOHN. BY MARCUS DODS, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 427. 7s. 6d.) This is the second volume, and it concludes the exposition, as it runs from the 12th chapter to the end. Do not all the writers in the *Expositor's Bible* envy Dr. Dods the privilege of expounding the Gospel according to St. John; and are they not all thankful that they did not undertake the exposition themselves? It would be affectation if we were to express perfect satisfaction with the way in which Dr. Dods has done his work; it would be presumption to believe we could have done it half as well. For, after all, the hardest problem connected with this Gospel is how to write an exposition of it, or even a sermon on it, that will not look ragged and commonplace beside the sublime and simple words of the Gospel itself. It is no disparagement therefore of this book (indeed it is a book which only a fool or a knave could lightly esteem) to say that it will be most enjoyed by those to whom the words of the evangelist himself are a feeble memory and far away.

SAINT BASIL ON THE HOLY SPIRIT. BY C. F. H. JOHNSTON, M.A. (*Oxford: At the Clarendon Press*. Crown 8vo, pp. lxiv, 180. 7s. 6d.) With brevity and reserve Mr. Johnston tells us that the text of the Benedictine edition of St. Basil's *Liber de Spiritu Sancto* has been carefully revised, new manuscripts being collated and references made to the Syriac paraphrases. The footnotes which accompany this revised text are for the most part quite brief and pointed, the gold siftings of much patient digging in history and theology. The Introduction is comparatively fuller, as it ought to be, yet never for a moment diffuse or irrelevant. It is an edition for the student, and in all respects delightful and admirable.

STUDIES IN SCOTTISH HISTORY. By A. TAYLOR INNES. (*Hodder & Stoughton*. Crown 8vo, pp. 341. 5s.) This is a Scotch haggis, and one needs to have a stomach for it. But that pre-requisite granted, it is a most satisfactory dish. First comes "Samuel Rutherford," and it is such a study as should be prefixed to the best edition of the Letters that a great publishing house could produce. "Sir George Mackenzie" follows—

"Lift the sneck and draw the bar,
Bluidy Mackenzie, come out an ye daur"—

whom we cannot love even yet. And then we have "The Question in Scotland Fifty Years Ago." What the "Question" is, no one will ask who knows the name of Taylor Innes. After some "College Reminiscences," it is with us to the end of the volume. But for the sake of one brief chapter alone the work is worth procuring. It is entitled "Reconstruction urged upon Free Churchmen in 1878." It was a lecture in Free St. George's, Edinburgh, at that date, and it has been published at least once already. But it is a piece of admirable lawyership, and polemics made palatable, and it will be read again and again without losing a whiff of its fragrance.

THE PAULINE THEOLOGY. By G. B. STEVENS, Ph.D., D.D. (*Dickinson*. Post 8vo, pp. 383. 6s. 6d.) This is the second volume of New Testament theology which has reached us this month from America. The other, it should have been stated already, is Professor Du Bose's *Soteriology*. And it is the second volume worth receiving. Professor Stevens is much more easily read than Professor Du Bose, and he is certainly not less worth reading. We have recently had much done for the Pauline theology, much that is admirably done; but Dr. Stevens is far from a superfluity. His originality lies in the emphasis he places on the ethical value of the Pauline faith. We are just ready for that emphasis now, and it is well that it is given us without onesidedness, with, indeed, so much wholesome proportion and "perfection."

THE PROGRESSIVENESS OF MODERN CHRISTIAN THOUGHT. By JAMES LINDSAY, M.A., B.D., B.Sc. (*Blackwood*. Crown 8vo, pp. xix, 182. 6s.) An accepted authority (Dr. Alex-

ander Whyte) has pronounced this volume one of the four great books of the time. What shall be said after such a judgment? This we are compelled to say, that a better regard to simplicity in its literary expression would have made it, if not a greater, certainly a more useful book than it is. No doubt its style has a movement of its own—a Teutonic roll and pitch; and after much uncertainty and distress, you do by perseverance get into that, when all is fairly well. But it is humiliating to have to condescend to become a German in order to read an English work. Still, it is a great work. If the writer's hand has, like the dyer's, taken on something of that in which it has worked, we no doubt owe it to this extensive reading in German theology that his outlook is so wide. And after all, it is well that it is the hand and not the mind that has taken the colour on.

DIVINE BROTHERHOOD. By NEWMAN HALL, LL.D., D.D. (*T. & T. Clark*. Crown 8vo, pp. 282. 4s.) Into this volume Dr. Newman Hall has gathered thirteen papers written between the years 1842 and 1892, and he calls it "Jubilee Gleanings." Surely it must have been a startling revelation to himself to find that these papers, spread over half a century in the writing of them, could yet be all included under a single name. Divine Brotherhood! If, as they say, each one of us is within the grasp of some one controlling thought, from which we never in all our preaching can fully make our escape, who would not desire that it were as human and veil-piercing as this?

PENITENCE AND PEACE. By THE REV. W. C. E. NEWBOLT, M.A. (*Longmans*. Foolscap 8vo, pp. 151. 2s. 6d.) "Penitence" is the name which Canon Newbolt would give to the 51st Psalm, and "Peace" is his title for the 23rd. And in that order, therefore, these two Psalms are a microcosm of the Christian life. In that light they are earnestly commended to us, each in six addresses, for our heart-searching and comfort of the spirit. The addresses "were first spoken to those preparing for Holy Orders in the Theological College at Ely." This causes us to wonder at the comparative indifference of their attitude towards the niceties of exegesis, but compels us to admire thankfully their intense practical purpose, their

desire that these candidates should indeed seek *Holy Orders* and should find them.

BIBLE-CLASS EXPOSITIONS. THE GOSPEL OF ST. MATTHEW. BY ALEXANDER MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, 2 vols. pp. 255, 238. 3s. 6d. each.) In these two volumes Dr. Maclaren has run over St. Matthew's Gospel, dividing the text into portions suitable for a "lesson," and following each portion with an exposition. It is not a complete exposition of St. Matthew. Some parts of the Gospel are omitted. And the more is the pity. For we know not where to turn for just the same richness of thought and felicity of illustration, just the same trustworthiness in the scholarship, and the feeling which seems almost an instinct for the exact intention of the evangelist.

THE EVIDENCE OF CHRISTIAN EXPERIENCE. BY LEWIS F. STEARNS. (*Nisbet*. Crown 8vo, pp. 473. 7s. 6d.) In all apologies but one,—the apology for Christianity itself,—we have been accustomed to marshal the evidence along two lines, called external and internal. Sometimes one has been first sent against the enemy, sometimes the other. But both have been sent. Why Christianity itself has been defended by the external evidence, like prophecy and miracle, alone, it is hard to say. It is harder to say, when one realises, as Professor Stearns enables one to realise, the preponderating power of the internal evidence to the truth of the gospel. No doubt the traditional opinion has been that one's personal experience is no evidence to those who do not experience it. But that is just the surpassing blunder which Professor Stearns has for ever exposed. It may be that my experience, even if I am generally trustworthy, is doubted or even denied by you who have not experienced the like. But my friend's experience, and even my *quondam* enemy's, get added to mine. How can you ignore this accumulation? And more than that, how can you account for the sameness of the need, the blessed sameness of the remedy which meets it? But this is only to touch the outermost fringe of a great subject which Professor Stearns has, one might say, discovered, and in this volume has most powerfully and sympathetically expounded. Without any doubt this is

the most fertile contribution to the whole subject of Christian apologetic that we have received for many a day.

EPHPHATHA; OR, THE AMELIORATION OF THE WORLD. BY F. W. FARRAR, D.D. (*Macmillan*. Crown 8vo, pp. 340. 3s. 6d.) A somewhat unhappy title has told against this volume of Archdeacon Farrar's Sermons. It is quite as worthy as other volumes, which have had a larger circulation. Surely in this new beautiful and cheap edition, it will find the welcome it deserves. There are exegetical notes on every other page for which we should gladly pay twice the money, if we knew their insight and fertility.

A BOOK OF PRAYER. BY HENRY WARD BEECHER. (*Dickinson*. Crown 8vo, pp. 211. 3s.) "Prayers in the Congregation" is the sub-title. It is another volume of Mr. Beecher's prayers as heard and taken down in Plymouth Church between the years 1858 and 1887. It is introduced by some practical words on prayer.

GROWTH IN GRACE AND CHRIST THE LIGHT OF ALL SCRIPTURE. BY THE LATE ARCHBISHOP MAGEE. (*Isbister*. Post 8vo, pp. 297, 344. 7s. 6d. each.) These two volumes of Sermons by the late Archbishop of York are uniform with the volume published some years ago under the title, *The Gospel and the Age*. Messrs. Isbister announce a fourth volume, to consist of Speeches and Addresses, which will complete this handsome set of the Archbishop's works. It is scarcely necessary to characterise these sermons now. One circumstance, however, may be mentioned. They are not printed, as so many volumes of sermons are printed, simply because they were in existence in manuscript. They were not in existence in manuscript. For Dr. Magee, as everybody knows, spoke extemporaneously from the pulpit, and never wrote out his sermons in full, either before delivery or after. But some were taken down by shorthand writers, and these, revised in one volume at least by the author, are the sermons now before us. Thus they are the sermons delivered on exceptional occasions, and they are worthy.

THE TWO SPHERES OF TRUTH. BY T. E. S. T. (*Fisher Unwin*. 8vo, pp. 377. 5s.) Under the former title of *The Two Kinds of Truth*, this volume has been twice noticed in our pages. But this third edition is practically a new book, for the change of title goes along with a thorough recasting of the whole volume. The subject is Evolution, and the author applies the lines of Hudibras—

“Alas, what perils do environ
The man who meddles with cold iron!”

to his own experience in meddling with so dangerous a topic. But he did well to meddle with it. For from the first he had something to tell us, and now he has told it very plainly indeed. He has told us that, however true evolution may be within certain ranges, there is at least between the brute and the man a great gulf fixed which it cannot pass. Instinct can never pass over to reason and conscience. The one belongs to a different sphere of truth from the other. And the difference between the two spheres is eternal and indestructible. Therefore evolution may range within its own domain, but at the point where man's intellect begins it ceases to operate and the hand of a Creator God appears.

THE PILGRIMS AND THE ANGLICAN CHURCH. BY WILLIAM DEVERELL. (*Remington*. Crown 8vo, pp. 328. 10s. 6d.) This is not a new book, nor, so far as we can see, a new edition. That it is a book with a purpose is sufficiently indicated by the title; and it pursues its purpose with intense vigour and earnestness from the first page to the last. At times there is something approaching fierceness, as when the author comes to speak of the “despotism of the nobility, clergy, and gentry under the presidency of the Dutch and German puppet kings.” But, on the other hand, the story of the Pilgrim Fathers is told with much sympathy and tenderness.

ARROWS FOR THE KING'S ARCHERS. BY THE REV. HENRY W. LITTLE. (*Dickinson*. Crown 8vo, pp. 149.) Under each subject there are four divisions, and in each division certain homiletical remarks. Here is Division IV. of No. 66, the subject being “The Honeycomb,”—

IV. It is a Christian virtue to cultivate “pleasant words,” to study to adapt our “words” to the circumstances of our friends and companions. (1) They are “sweet.” (2) They are “healing” to the bones. Heal anger, envy, sorrow. Keep a good store of “kind words and pleasant thoughts” laid by. Honey in the comb. Have the heart full of sweetness,—

and more to the same effect. No; the King's archers can make better arrows for themselves.

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1892. BY THE MONDAY CLUB. (*Boston: Sunday-School Publishing Co.* 8vo, pp. 404.) This is the seventeenth year of the Sermons, so that they must have met a want. It is too late to recommend them for this year now, but teachers should make a note of them. It is often just such an exposition of the lesson as this that the teacher wants to see. And these expositions are written by scholars, with careful divisions and in plain language.

THE BOOK OF THE UNVEILING. (*S.P.C.K.* Crown 8vo, pp. 144. 1s. 6d.) This is a pleasant little book of devotion on the Apocalypse, by the author of the *Schönberg-Cotta Family*. The author says that her desire has been simply to offer suggestions as to methods of study of this book which have been helpful to herself. And she accomplishes that, and more.

BIBLE-CLASS PRIMERS: THE LIFE OF ST. JOHN. BY THE REV. PATON J. GLOAG, D.D. (*T. & T. Clark*. Pp. 98. 6d.; or in cloth, 8d.) Dr. Gloag's Primer on *St. Paul* is as useful for its purpose as any of the series, and quite a delightful little book to read besides. This ought not to be behindhand. For Dr. Gloag is fresh from an extensive study of *St. John*.

A GUIDE TO GRINDELWALD. BY THE REV. DR. H. S. LUNN. (*London: 5 Endsleigh Gardens*. Pp. 72.) Besides the necessary information for all who think of going to the Reunion Conference at Grindelwald, this Guide is a pleasant little book to possess for its own sake. Among other features, it contains some

good portraits—the Bishops of Ripon and Worcester, Archdeacon Farrar, Dr. Mackennal, Dr. Clifford, and others.

MINOR BOOKS AND PAMPHLETS.

Messrs. James Clarke & Co. have issued the "Merchants' Lecture for April 1892," in which the Rev. Edward White deals with the *Higher Criticism and the Claims of Popular Faith in the Old Testament* (1s.).—Messrs. Young of Edinburgh have republished from their new edition of the "Analytical Concordance" the essay upon *Recent Exploration in Bible Lands*, by the Rev. Thomas Nicol, B.D. (1s.). It is intended to serve as a Bible-class manual, and will do so admirably.—Under the title of *No Mean City*, the story of "Tarsus Yesterday and To-day" is told by Krikor Behesnilian, and published by Messrs. Lang, Neil, & Co. (6d.).—*Progressive Protestantism* is the name of an anonymous pamphlet which comes from New York (Charles L. Webster & Co.; price 25 cents). Let this quotation speak for it:—

"Professor Shedd, who is perhaps the ablest theologian in the Presbyterian Church of America, has pointed out the fact that the revisers of the Westminster Confession are about to destroy the historic Calvinistic distinction between 'common' and 'special' grace. But he has apparently overlooked the reason which has led to this change. It is to eliminate from the Confession the harsh and unscriptural view of the heathen world. We are informed by the revisers that the Westminster divines introduced these severe doctrines because they had no conception of the vast number of heathen in the world. In the Epistle to the Romans, which is, after all, the main obstacle in the path of revision, the Apostle Paul labours under the same misapprehension with regard to the heathen. It becomes an interesting question, therefore, How many heathen must be known to the makers of a creed to determine whether a belief in Jesus Christ is necessary to the salvation of the heathen? The position of our revisers is like that of an astronomer, who should say, 'If I had known that there were so many stars, I would not have concluded that they were so far away.' It is as if a man should say, 'If I had known how many negroes there were in the world, I would not have affirmed that negroes were so black.'"

In *Ignatius and the Ministry* (St. Giles Printing Co., Edinburgh) the Rev. J. T. F. Farquhar, M.A., argues earnestly for the threefold order of the Christian ministry. The brochure well deserves attention.—The Annual Report of the *Kelso Fellowship Union* (Kelso; 3d.) contains an address by the President, Dr. Mackintosh, on "Christ as the Ideal Man," and a sermon by Dr.

Thain Davidson on "London at Midnight."—From *Home Words* Office comes *The Forgotten Truth* (2d.), by Charles Bullock, B.D.

We have just received *Thoughts on Revival*, by the Rev. P. Barclay, M.A. (Edinburgh: Tract and Book Society; 3d.), an earnest and eloquent sermon on Psalm lxxxv. 6. Other sermons and pamphlets which deserve mention are—

(1) *A Letter to Old Testament Critics*, by E. G. King, D.D. (Deighton, Bell, & Co., 1s.); (2) *Psalm cx.*, by Prebendary Bassett, M.A.; (3) *Theistic Essays*, by the Rev. J. Blacket (Adelaide, 1s.); (4) *The Cry of Human Helplessness*, by the Rev. A. M'Queen, B.D. (Aberdeen: Wylie); (5) *Through the Valley of the Shadow of Death*, by the Rev. A. M'Queen, B.D.; (6) *Christ and Modern Life*, by the Rev. David Heath (Sheffield, 1d.); (7) *Short Catechism of English Church History*, by W. T. Lynn, B.A. (Stoneman, 1d.); (8) *The Church and Amusements*, by J. F. B. Tinling, B.A. (Partridge, 1d.).

AMONG THE MAGAZINES.

The Bishop of Colchester's articles in the *Contemporary Review* on Canon Driver's *Introduction* have made some stir in theological circles, and have called forth letters more in protest than in reply from Canon Cheyne and Archdeacon Wilson. Canon Cheyne protests against the statement that he "considers almost the whole of the Old Testament narrative to be purely fabulous and legendary." He concludes by saying: "I am very glad that Bishop Blomfield is beginning his study of Old Testament Criticism under Dr. Driver, and beg leave to assure him that for such practical difficulties as he has suggested, answers have been offered by myself and others, notably by Dr. Briggs in his new work, *The Bible, the Church, and the Reason: the Three Great Fountains of Divine Authority*."

The "Literary Gossip" in *Literary Opinion* for July (Methuen, 6d.) is admirable in tone, and full of interest. Also the "Continental Causerie" shows intimate knowledge of even the by-ways of continental literature, and makes the knowledge available.

Mr. Pearse is writing on Moses in the *Preacher's Magazine* (Kelly, 4d.) with his own homely suggestiveness. In the July number the Rev. Henry Barraclough begins some homiletical studies of Ruskin. But the part that draws us most is Professor Waddy Moss's papers on the Sermon on the Mount. As guides to the study of the Sermon, they are thoroughly satisfactory.

In the *Century* for July, Charles Waldstein tells the story of the finding of Aristotle's tomb. It is fascinating as a story; it is marvellous as a victorious research; it raises the highest hopes of greater things to be by means of the pick and the spade.

This, with a charming sketch above it and below, may be found in a certain page of *St. Nicholas* (Fisher Unwin, ts.):—

In 'Ninety-Three.

"This is my birthday—I'm most a man;
Exactly eight.
I'm growing up, says my Uncle Van,
At an awful rate.
But I can't know everything quite clear—
Not quite, says he—
Before my birthday comes round next year,
In 'Ninety-Three."

The *Quiver* for July gives the first of what will be as useful a series of papers as they are certainly interesting, under the title of "My Experiences as a Sunday-school Teacher." And on a later page, Dr. Hugh Macmillan writes pleasantly and helpfully of "Deborah."

The pleasantest part of the *Sunday Magazine* is the editor's "Sunday Evenings with the Children." How clearly it comes out that only the lover of the children can really hold converse with them! We cry for children's sermons. These are the models to go by.

"Trinity College, Dublin," written by Dr. W. R. Scott, and illustrated by Mr. Herbert Railton, is the article to be most enjoyed in the *English Illustrated Magazine*, this month.

The frontispiece to the *Magazine of Art* is a photogravure of Poetzelberger's picture, "The Old Spinnet." Opposite page 300 there is a fine engraving of Guido Reni's "Youthful Christ embracing St. John." The most instructive paper is Professor Herkomer's on "Scenic Art."

The *Baptist Magazine* for July contains a striking sermon by the editor, of which the subject is "Trial by the Word of God." The text is Ps. cv. 19: "The Word of the Lord tried him;" and the writer shows how Joseph's greatest trial was neither the pit nor the prison, but God's promise so long delayed and through such devious ways attained.

Part V. of Ellicott's *New Testament Commentary* in its reissue has appeared this month. Sevenpence a month is within the reach of most, and it will secure one of the very best commentaries.

Point and Illustration.

Sheep and Lambs.

BY KATHARINE TYNAN.

Ballads and Lyrics (Kegan Paul).

ALL in the April evening,
April airs were abroad,
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road;
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak and human cry.
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet,
Rest for the little bodies,
Rest for the little feet.

But for the Lamb of God
Up on the hill-top green,
Only a Cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of God.

Deuteronomy xxiii. 24.

The Ardrossan Herald.

REV. R. LAWSON of Maybole gives a fresh story of Robertson of Irvine. The two met in the grounds of the hospital mansion of Auchendrane. On Lady Coats remarking, "I don't know how it is, doctor, but when I go into a garden, I can't keep my hands to myself," Dr. Robertson looked up archly and said: "That's an old failing of your sex, madam!" As all laughed at this allusion to Eve, he proceeded to take off its edge by adding: "But I quite agree with Janet, an old friend with the same failing, who justified herself with her perfectly correct version of Deuteronomy xxiii. 24, which she quoted thus—'When ye gang into a neebor's yaird, ye can eat your fill, but pouch nane!'"

The Advantage of Disadvantage.

BY THE REV. MARK GUY PEARSE.

The Methodist Times.

GREAT are the advantages of disadvantages. Are not the world's great men most often those who have had to overcome all kinds of disadvantages? It was the overcoming of the disadvantages that was the beginning of their greatness. It is a great deal better to be four feet six if because you are little you have to be full of energy and to be clever at finding out ways of overcoming difficulties, than it is to be six feet four and never have to take any trouble about anything. That having to take trouble is really the school in which genius is trained. This is the first lesson for us—the advantage of disadvantage. You who need it, take it right home to your-