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At the Literary Table.

THE BOOKS OF THE MONTH.

THE INCARNATION OF THE SON OF GOD BY CHARLES GORE, M.A. (*John Murray*. 8vo, pp. 276. 7s. 6d.) Those who have been waiting for the appearance of Principal Gore's Bampton Lectures will be delighted to hear that the volume is issued, not only in an attractive form, but at a most moderate price. For this Mr. Murray well deserves our thanks. The many previous references in our pages to the Lectures will be sufficient recommendation till we have the opportunity of dealing with them fully.

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. BY THE LATE JOSEPH BARBOUR LIGHTFOOT, D.D., D.C.L., LL.D., LORD BISHOP OF DURHAM. Reprinted with an additional Appendix. (*Macmillan*. Crown 8vo, pp. 342. 7s. 6d.) In the whole matter of book-buying, the most difficult question has come to be this—What is to be done with the reprint? Many of us already possess the first or the second edition of Lightfoot's *Fresh Revision*, and the one of these was as good as the other. But here comes a third issue, which is not only greatly superior in outward attraction, and uniform with all the Bishop's published works, but contains a very important Appendix on the petition in the Lord's Prayer, "Deliver us from the evil [one]," not in either of the previous editions. Are we to add this to the other? Some one says, Sell the first edition. But he knows not that oftentimes it has to be taken out of the heart as well as off the shelf. We are tempted, especially in presence of a book like this, to envy those who never knew the first edition, but with heavy purse and light heart can seek this acceptable volume. Our readers who have followed the discussion of the petition, "Give us this day our daily bread," will certainly wish to see what Lightfoot said upon it. And further, since in an early issue we shall have a special discussion on the petition with which the newly-added Appendix to this book deals, they will find additional reason for a purchase which can never be regretted. For Lightfoot's *Fresh Revision*, though written in view of the Revised Version, will not be obsolete—no, not even when

the Revised Version has become the Authorised Version, and King James is forgotten as Coverdale or Geneva.

THE APOLOGY OF THE CHRISTIAN RELIGION. BY THE REV. JAMES MACGREGOR, D.D. (*T. & T. Clark*. 8vo, pp. 544. 10s. 6d.) It is a great claim which Dr. Macgregor makes by the title of his new book. But the late Professor of Systematic Theology in the New College, Edinburgh, has the ability (shall we not say the genius?) to entitle him to range alongside the greatest of the Christian Apologists. There is always one thing that marks, and in our judgment mars, his best work, we mean a delight in taking the reader by surprise, even should it be by an illustration or a situation that is positively grotesque where it appears. That element is less visible here than we have seen it anywhere else. Whether its absence is due to the two scholars whom the author has been fortunate to secure as his editors in this country, we do not know. But the gain is unmistakable. Then Dr. Macgregor is truly great, both in the conception of his subject and his skill in working it out, and his book does indeed reach the magnificent claim which its title makes for it. Fresh and original it cannot help being. It is also sustained and powerful, an apology of the noblest kind, which never apologises, but courageously drives the enemy into that position, and certainly shows him little mercy. On another page will be found a brief quotation.

THE EARLY CHURCH: A HISTORY OF CHRISTIANITY IN THE FIRST SIX CENTURIES. BY DAVID DUFF, M.A., D.D., LL.D. Edited by his Son, David Duff, M.A., B.D. (*T. & T. Clark*. 8vo, pp. 623. 12s.) In outward appearance a still more handsome volume than Dr. Macgregor's *Apology*, the late Dr. Duff's *History of the Early Church* is marred by no suspicion of the grotesque. A more uniformly chastened and dignified style could not be desired. Here lies Dr. Duff's strength. Not in rapid thrust or sudden appeal, but in well-balanced thought and moderate statement, that inspires confidence and impercep-

tibly works conviction. The book reminds us somewhat of Backhouse's *History*, which, however, it antiquates in many particulars, and altogether outdistances in freedom from bias. There is no history of this time at once so full and so concise, no safer guide or more agreeable companion. He who reads it will find pleasure as he reads, and he will attain to no mean acquaintance with the life and thought of the great period which it covers.

INSPIRATION AND INERRANCY. By C. A. BRIGGS, D.D. (*James Clarke & Co.* Crown 8vo, pp. 274. 3s. 6d.) This volume contains, as its main element, Dr. Briggs' Inaugural Address. But the address occupies less than the half of it. There are added two papers on "Biblical Scholarship and Inspiration," by Dr. L. J. Evans and Dr. H. P. Smith, Professors in Lane Theological Seminary, Cincinnati. And the whole is introduced by Professor A. B. Bruce of Glasgow. The volume is not too long for a good evening's reading, and the reader will not weary before he has done.

COLONIZATION AND CHURCH WORK IN VICTORIA. BY THE REV. C. STUART ROSS. (Melbourne and London: *Melville, Mullen, & Slade.* Crown 8vo, pp. 370.) It is evident that Mr. Ross has spared no pains to reach the truth about the religious history of Victoria. Though his narrative lacks colour now and then, and sometimes the incidents seem to have let slip their real point; though there is also an occasional overcrowding of facts, and especially of personal names; nevertheless, the story is successfully told, and it cannot fail, being the story it is, to reach the sympathy of those who stay at home. It was good to tell it; and since it is pioneer work in large measure, like that of which it is the history, one can readily forgive the slight blemishes for the sake of the great mass of information.

THE LIVES OF ROBERT AND MARY MOFFAT. BY THEIR SON, JOHN S. MOFFAT. (*T. Fisher Unwin.* Crown 8vo, pp. 314. 3s. 6d.) This is a new and popular edition of the well-known but never too well-known biography of the Moffats. Not one of all the recent great biographies can surpass it as a gift-book, and as a gift-book this edition is evidently prepared.

NATURAL THEOLOGY. The Gifford Lectures, 1891. BY PROFESSOR SIR G. G. STOKES, BART., M.P. (*A. & C. Black.* Crown 8vo, pp. 272. 3s. 6d.) "Canst thou by searching find out God?" That is the question which Lord Gifford has set for answer. In the four Universities of Scotland we shall see the great lecturers attempt to answer it, year after year, for one knows not how many years to come. Edinburgh has up to the present been more fortunate than her sisters in the matter, since with her the attempt has wrought the least amount of uneasiness or harm. First she chose a great philosophical thinker, Dr. Hutchison Stirling, and he showed what philosophy had done, and clearly enough what philosophy could do, in the answering of this question. Then she found a leading man of science, and in the lectures now before us he has given the modern scientific reply. But it is very plain that Sir George Stokes at least holds with Zophar of old. He does not attempt to find out God by searching. He goes straight to the biblical revelation of God, and then he considers whether searching contradicts that revelation, or confirms it. Was this Dr. Gifford's intention? That is open to doubt. But surely it is better to give a liberal interpretation to his bequest, and turn it to some good purpose now, than weary or worry us all to death; and then seek an Act of Parliament to alter it. Professor Sir George Stokes has made it tell on the side of God and truth, and he seems to have done it honourably. It is well for science as for us that in these scientific days it can be demonstrated that between revelation and science there is not found any necessary antagonism.

HISTORY OF ISRAEL AND JUDAH. BY J. WELLHAUSEN. Third Edition. (*A. & C. Black.* Crown 8vo, pp. 229. 5s.) It will not make the problem of new editions more easily resolved if publishers follow the example which Messrs. A. & C. Black set them here. The first edition of this book appeared as so many columns in the *Encyclopaedia Britannica*; the second as an Appendix to the author's *Prolegomena of the History of Israel*; so that this, which is called the third edition, is the first time that the work has appeared in a separate form. A few days ago we observed that a certain book had been issued in a second edition, and the author explained that he had found it necessary to *rewrite the whole book* for that edition. It is a matter that gets more and more perplexing.

But to our book. It was well done to republish it in this pleasant shape. In the *Prolegomena* it got no justice, there went so much before it—so much that was not easily got over. But it needs no introduction now. We know it to be the most concise and the ablest statement of what criticism finds the history of Israel to be that has yet been done into English.

THE CHURCH OF SCOTLAND. BY THE REV. PEARSON M'ADAM MUIR. (*A. & C. Black*. Crown 8vo, pp. 229. 3s. 6d.) Mr. M'Adam Muir wrote the first of the new series of "Guild and Bible-Class Text Books," and this is the same work printed in larger type, with additional Notes and an Index. It cannot fail to be welcomed in its new form, for it is a most conscientious work in itself, and the publishers have done everything for it that paper and type and binding can do. If any one is in doubt as to what is due to the "point of view," let him read Dr. Norman Walker's *Scottish Church History* along with it, and then—as some one said, who, after purchasing the *Rock* and the *Church Times*, was offered *Church Bells* also, "No, having both sides, I can do the reconciliation myself."

PAGANISM AND CHRISTIANITY. BY J. A. FARRER. (*A. & C. Black*. Crown 8vo, pp. 256. 6s.) "The narrow, intolerant spirit which has made the names of Tertullian, Athanasius, Augustine, Jerome, Dominic, or Torquemada, a disgrace, no less to human nature itself than to the religion they so shamefully misconstrued and perverted." "Painful to the last degree is the change from Cicero or Seneca to Tertullian or Augustine. It is like the change from Italian sunset to an English fog." "The moral teaching of the Pagans is on a purer and higher level than that of the Fathers, just as the lives of the Pagans, Prætextatus, Themistius, or Libanius, rise far above those of their leading Christian contemporaries." These sentences are from Mr. Farrer's Introduction. Far beyond all philosopher or poet is Jesus Christ Himself, and the religion of Christ is beyond the best pagan theology. But he holds that the theology of the Fathers is not the religion of Christ. The true religion and the real spirit of the Lord belonged, he says, to the so-called heretics and outcasts; "the history of the Church became and remained the history of its extreme and more

illiterate section." Hence abuse and perversion of the pagan character and the pagan religion. The book is divided into ten chapters:—I. Pagan Monotheism; II. Pagan Theology; III. Pagan Religion; IV. Pagan Superstition; V. The Pagan Belief in Heaven; VI. The Pagan Belief in Hell; VII. The End of the World; VIII. Pagan Philosophy; IX. Pagan Morality; X. Christianity and Civilisation. Mr. Farrer has a vigorous pen as well as a robust understanding. His positions will not altogether remain; but his book will clear away some cobwebs of historical misconception.

THAT GOOD PART. BY JOHN RUTHERFORD, M.A. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 325. 5s.) There is an old-world fragrance about these sermons that is very pleasant now. You read and forget the hurry and the noise. You read on as if with you as with them time were a liberal gift. Surely they are among the very best of their kind, else why do men urge us now to shorten and interest? This *is* interest, quiet, heart-searching—for the personal application is very minute and very urgent—and it never seems too long. And, as the sermons, so are the four pastoral papers at the end—earnest conversation with my people on matters which we take it for granted should receive a large share of our attention.

PROBLEMS OF CHRISTIANITY AND SCEPTICISM. BY THE REV. ALEX. J. HARRISON, B.D. (*Longmans*. Crown 8vo, pp. 340. 7s. 6d.) Mr. Harrison is well known in the field of Christian evidence. This book is the record of twenty years' experience as a public lecturer in that behalf. It is well written. You catch the earnest, evangelical, liberal, aggressive spirit of the man in these pages just as if you heard him on the platform. He has also many good stories to tell, and of course he can tell them well. Altogether, the book is a piece of rich, racy writing, and will be read with pleasure.

THE BIBLICAL ILLUSTRATOR. BY JOSEPH S. EXELL, M.A. (*Nisbet*. Two vols., 8vo. 7s. 6d. each.) We have now the third volume of St. John's Gospel, and a volume dealing with 1 and 2 Thessalonians and 1 Timothy. The latter is very thick, more than 700 pages, and as closely printed as ever—more matter, perhaps, for the

money than any book you ever saw; for every page contains as much as some books would spread over several pages.

LINCOLN'S INN SERMONS. BY F. D. MAURICE. Vol. II. (*Macmillan*. Crown 8vo, pp. 344. 3s. 6d.) It is enough simply to direct attention to the issue of the second volume of this new edition of the *Lincoln's Inn Sermons*. It contains twenty-three sermons; and it is strange if some ennobling thought is not found in every one of them.

PAIN: ITS MYSTERY AND MEANING. BY THE REV. EDGAR FOSTER, M.A. (*Nisbet*. Crown 8vo, pp. 228. 3s. 6d.) The title of the book is the title of the opening sermon, and it is not altogether happy. It gives a mistaken impression of the character of the volume as a whole. It is no book of consolation or philosophical discussion. It is happy and hearty and strong, full of anecdote and of hopeful counsel. Its style is sometimes just a little free, but again it is telling and persuasive. "In man there is a layer of fierce hyena, or of timid deer, running through the nature in the most uncertain and tortuous manner. Nero is sensitive to poetry and music, but not to human suffering; Marcus Aurelius is tolerant and good to all men but Christians [scarcely a fair example, Mr. Foster]. The Tlascatans of Mexico loved and even worshipped flowers; but they were cruel to excess, and sacrificed human victims with savage delight."

A HOMILETIC COMMENTARY ON THE BOOK OF LAMENTATIONS. BY REV. D. G. WATT, M.A., AND REV. G. BARLOW. (*Dickinson*. 8vo, pp. 144.) If, instead of the whole Bible, the dream of the "Eclipse of Faith" had been that one book of the Bible was lost irrevocably, which of them all would Dr. Rogers have selected? Which would you let go with least reluctance? Would it be the Book of Lamentations? Not for many a day have we had a commentary all to itself, and this deserves the recognition due to courage. Its method is well known, for it belongs to the series entitled the *Preacher's Commentary*. First an introduction and exegetical notes, then comes the main element, the homiletics. For immediate work the "Germ Notes," which are very full and admirably done, will be found most useful.

REVIVAL SERMONS AND ADDRESSES. BY REV. JAMES CAUGHEY. (*Dickinson*. Crown 8vo, pp. 332.) Says Mr. Caughey, in one of his addresses: "That I did 'bear down hard' upon such as put off religion till they are fit for no other work, and hardly fit for that, I confess. Where *Christ* is so *slighted* and *affronted*, it is *wrong* to be *silent*." The whole book is thus overspread with italics, and rightly, we are sure, for the author's manner must be emphatic, else his matter could not be so strong and even terrible. Do not the words we have quoted describe him aright? He "*bears down hard*" always.

SONS OF GOD: SERMONS. BY THE REV. S. D. M'CONNELL, D.D. (*Dickinson*. Crown 8vo, pp. 259.) There are eighteen of them, and they are great sermons. They deserve to rank with the very best that America has given us. Dr. M'Connell is of the Episcopal Church, and is known as the historian of that Church in America, but these sermons belong to no Church or party. They are exceeding broad, like God's Commandment. It may be that in some doctrinal points they are broader, for they are not perfect as that Commandment is, and their danger lies that way. But there is a vigorous, glorious Christian life in them, and their message, fitted beyond most for these days, is surely sent to work much good.

BRIEF COMMENTS ON THE BOOK OF DANIEL. (*Christian Commonwealth Publishing Company*. Crown 8vo, pp. 213.) The interpretation is the continuous or historical. Daniel saw, and his vision came even unto us. There is some acute thought, and much emphatic word that does not spare.

BIBLE-CLASS PRIMERS. THE STORY OF JERUSALEM. BY THE REV. HUGH CALLAN, M.A. (*T. & T. Clark*. 16mo, pp. 96. 6d.) It was a happy thought to include the Story of Jerusalem in the Primer Series. It is actually a history of Israel from the beginning even until now, and from a fresh and most refreshing point of view. What a story it is! Mr. Callan is well up, and writes pleasantly.

CREDO AND CREDULITY. BY A BELIEVER. (*Elliot Stock*. Crown 8vo, pp. 290. 3s. 6d.) The "Believer" believes the Apostles' Creed (of which

this book is an exposition), and he believes no other. He holds that the Apostles' Creed "was given by the Holy Spirit to the first apostles, and by them to the Church Universal," and it is sufficient and complete. He deprecates "the dreary effects of tampering with it, of adding to or taking from its perfectness, for whatever cause." And, in illustration, he mentions that seven champions were worsted by one, that is to say, Gladstone, Manning, Farrar, Talmage, Fisher, Black, Field, "were driven in headlong flight" by one, named Ingersoll, and all because they rested not content with the Apostles' Creed, but sought to defend also such doctrines as Total Depravity, Predestination to Damnation, and the Perdition of *all* Heathens. The book is somewhat unattractive at the first, but it grows in favour. The writer knows what he speaks about.

THE BAPTISM OF THE VIKING. BY J. F. TATTERSALL. (*Simpkin*. 16mo, pp. 152. 2s. 6d.) These verses, of which the first gives the book its title, scarcely rise into the region of poetry. They are pleasant reading enough, and especially as they mostly turn upon historical or domestic incidents. But they are no more. Well, the writer claims no more,—

"Reader, if lack of wit or want of skill
Offend your well-tuned ear or critic eye
In this small book you were so bold to buy,
Go to the white cot nestled 'neath the bill,
And ask the sage to help you pay the bill!
He is the author of your loss, not I.
Had he not praised the verse that makes you sigh,
These luckless lines had been unprinted still."

THE CRITICAL REVIEW. Vol. I. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, pp. 476. 7s.) The *Critical Review* needs no word of introduction from us now. We have read it throughout, and spoken of our reading more than once. But its value as a record of the year's literature in theology and philosophy, and as an interpreter of some of the strongest books, is so great, that we are glad to have the completed and bound volume beside us for reference.

OUR OWN GAZETTE. Vol. VIII. EDITED BY MRS. MENZIES. (*Partridge*. 4to, pp. 167. 2s. 6d. and 1s. 6d.) The gift-books of the season begin to claim attention, and among them *Our*

Own Gazette always takes a good place. Its tone is excellent, and for girls and young women it will form in every way a most acceptable gift.

THE GOD AND THE RELIGION OF SCIENCE AND THE BIBLE. BY "ESEGAR," M.A., Dunelm. (Melbourne and London: *Melville, Mullen, & Slade*.) This little anonymous volume deserves a welcome, as coming from the other side, as well as for its own real merits. It is an earnest apologetic on distinctly evangelical lines, well up to date, and furnished with excellent indexes of every needful kind.

HANDBOOK OF CHRISTIAN EVIDENCES. BY ALEXANDER STEWART, D.D. (*A. & C. Black*. Pp. 94. 6d.) Dr. Stewart's handbook is the second of a series of Guild and Bible Class Text-Books, to be issued under the editorship of Dr. Charteris and the Rev. J. A. McClymont, B.D. Its purpose is thus definitely fixed, and, in accordance with that purpose, the little book is a conspicuous success. Perhaps no other man would have omitted exactly the same things or included quite the same; but almost every man will confess the excellent judgment shown in both respects. For its own purpose, there is no book that can for a moment compete with it.

SERMONS AND PAMPHLETS. There was a time, not long since, when people began to ask, If the worst should come, what shall we do for our weekly sermon? Happily the assurance was at once published that the Metropolitan Tabernacle Pulpit would go on for ten years after the worst came. More happily still, the worst has not come yet. But suppose that everything that was dreaded then had come, the answer might have been, There is a weekly issue by another great preacher, and a Baptist to boot, David Davies by name; turn to that, and you will be much consoled. The title is, *The Holland Road Pulpit*, and every number (Alexander & Shepherd, 1d.) contains a talk with children, a talk with teachers, and a fresh and living sermon.

We shall name no other sermons this month, and of pamphlets only four—*Ought the Church to Interfere in Politics?* by Rev. George B. Carr, Leith (Elliot); *The Place of Ritual in the Religious Life of the Nation*, by the Rev. C. F. Aked, Liverpool (*Liverpool Post*, 1d.); *The P. S. A., What it*

is, and *How to Start it*, by A. Holden Byles, B.A. (Clarke, 2d.); and *The Old Faith and the New*, by P. T. Forsyth, M.A. (Leicester, 3d.).

AMONG THE MAGAZINES.

CONTEMPORARY REVIEW.

(*Ibister*, 2s. 6d.)

NOVEMBER.

- Charles Stewart Parnell, . . . JUSTIN M'CARTHY, M.P.
 The Spiritualisation of Thought
 in France, . . . Madame BLAZE DE BURY.
 Greek in the Universities, . . . E. A. FREEMAN.
 The Applications of Hypnotism, C. LLOYD TUCKEY.
 The Renaissance of the Stage, D. CHRISTIE MURRAY.
 Grievances of Elementary
 School Teachers, . . . T. A. ORGAN.
 Did Geographical Changes cause
 the Glacial Epoch? . . . T. G. BONNEY.
 Local Government in Ireland, Sir STEPHEN DE VERE.
 The Fourth Gospel, . . . W. W. PEYTON.
 The Brand of Cain in the Great
 Republic, . . . E. WAKEFIELD.

Live the Life.—"You must *live the Life*" is the one precept which poor Laurence Oliphant, amidst all the rest of what he believed or dreamt, has left as a solemn charge to his fellow-men.—S. B. DE BURY.

Cain and Abel.—Crime—and most of all what is to be called psychological crime—is stalking through France to such an extent that we find the *Figaro* exclaiming, only a few days ago, "Abel may be somewhere in hiding; but what is certain is, that Cain is everywhere!"—S. B. DE BURY.

THE CLASSICAL REVIEW.

(*David Nutt*, 1s. 6d. monthly.)

NOVEMBER.

- The Conditional Sentence, . . . E. B. CLAPP.
 Fragments of Menander, . . . E. W. B. NICHOLSON.
 Euripides' Antiope, . . . LEWIS CAMPBELL.
 Latin Accentuation, . . . WM. LINDSAY.
 Homeric Scholia, . . . W. LEAF.
 Plummer's St. James and St. Jude, J. B. MAYOR.
 The Roman Collegia, . . . E. G. HARDY.
 Freeman's History of Sicily, . . . A. HOLM.
 Smith's Dictionary of Antiquities, . . . J. E. SANDYS.
 Notes—Archæology—Periodicals—Bibliography.

There is always something for the student of the New Testament in the *Classical Review*. In this issue it is a review of Plummer's "St. James and St. Jude" in the *Expositor's Bible*, by Professor Mayor; a review that is favourable to the book and helpful to the readers of the book. For Professor Mayor differs from Dr. Plummer in the interpretation of a few important passages, notably James i. 10. Instead of finding an ironical saying there, "Let the rich man glory in the only thing he can count upon

with certainty, viz. his being brought low," which is Dr. Plummer's view, he thinks it is more natural to let "the brother" of the previous verse be understood before "the rich man" of this verse, when the meaning would be that, as the poor man glories in being counted a brother in the Church, where there is no respect of persons, so the rich man also should cease to pride himself on his wealth or rank, and rejoice that he has learnt the emptiness of all worldly distinctions.

IGDRASIL.

(*Elkin Matthews*, 1s. net, quarterly.)

SEPTEMBER.

- Ruskiniana.
 On the Restoration of Ancient
 Churches, . . . C. T. J. HIATT.
 The Return to Nature, . . . HENRY S. SALT.
 Professor Masson on Carlyle.
 Regret, . . . RICHARD LE GALLIENNE.
 The Hazel Tree: A Symbol
 of Hope, . . . CATHERINE MOSS.
 The Silent Bird, . . . JOSEPH SKIPSEY.
 Some of Ibsen's Women, . . . MARGARET HUNTER.
 Sir Walter Scott.
 The Pope and the Labour
 Question, . . . H. CAMERON.
 The Book Gazette.

Regret.

ONE asked of Regret,
 And I made reply—
 To have held the bird
 And let it fly;
 To have seen the star
 For a moment nigh,
 And lost it through
 A slothful eye;
 To have plucked the flower
 And cast it by;
 To have one only hope—
 To die.

RICHARD LE GALLIENNE.

THE MAGAZINE OF ART.

(*Cassell*, 1s. monthly.)

NOVEMBER.

A new volume is begun with this part. The frontispiece is a chromotypogravure from a painting by H. E. Detmold, "A Breezy Day." W. F. Dickes offers a solution of the mystery of Holbein's "Ambassadors," with eight illustrations. "Where to Draw the Line" is a word to students, by T. Woolner, R. A., of whom there is a portrait. "Primitive Methodists," a full-page engraving of Titcomb's picture, is worth the money of the magazine and something over. Then there are articles on "The Collection of Mr. Alexander Henderson;" "Political Cartoons;" "Richard Redgrave;" "Recent Honiton Lace;" and "Our Note-book"—all fully illustrated. And, lastly, a record of Art in October.

THE FIRESIDE PICTORIAL MAGAZINE.

(London, 6d.)

NOVEMBER.

Testing Times,	AGNES GIBERNE.
Sunday Readings; or, Piety at Home.	
Round about an Ancient Isle,	WALTER SENIOR.
Memorable Days in November,	W. H. D. ADAMS.
Present Day Topics.	
The Master's Words to Women,	WALTER SENIOR.
Courtesy,	WILLIAM BURNET.
Amesbury Court,	EMMA MARSHALL.
Social Essayettes,	S. R. JAMES.
Chats about Authors and Books.	
Notes by the Way.	

The late James Russell Lowell.—It is somewhat surprising that in none of the numerous press tributes to the worth and genius of James Russell Lowell has any allusion been made to the following stanzas, in which Lowell so finely embodies and expresses his ideal of the poet's vocation. Nothing can be more appropriate as a "last word" concerning the distinguished man of letters, whose death England and America alike mourn.

THE EDITOR, *The Fireside*.

It may be glorious to write,
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight
Once in a century.

But better far it is to speak
One simple word which now and then
Shall waken their free nature in the weak
And friendless sons of men;

To write some earnest verse or line,
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

He who doth this in verse or prose
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

J. R. LOWELL.

THE SCOTS MAGAZINE.

(Perth, 6d. monthly.)

NOVEMBER.

The New Border Tales,	SIR GEORGE DOUGLAS, Bart.
The Old Norse Mythology,	R. L. BREMNER.
Disadvantages of Domestic Service,	A. MARCHBANK.
James Russell of Dunning.	
Carlyle and Kirkcaldy,	D. S. MELDRUM.
Poems of Patrick Procter Alexander.	
Among the Cairngorms,	GORDON ROY.
The Pilgrim Fathers,	J. A. BLACK.
Browsing among my Books.	
What to Read—Month by Month.	

Carlyle and Gladstone.—In one of Provost Swan's visits to London he had gone to Cheyne Row, and found Carlyle in high spirits. Gladstone had called, or they had met, that morning; and Carlyle was eager to tell the result of the encounter. "He thought he was right, and I thought I was right," he said; and added, "But wi' the gab o' 'm, the body fairly spoke me doon."

DAVID S. MELDRUM.

YOUNG MEN'S CHRISTIAN MAGAZINE.

(Glasgow, 1d.)

NOVEMBER.

Holiness,	ANDREW A. BONAR.
Homes, from Home, for Young Men.	
The Sky,	JOHN LIVINGSTONE.
Work among the Lads,	W. T. PATON.
Occasional Papers—The Last Journey.	
Advice for Young Folk,	F. T. ARNOT.
Editorial Notes.	
A True Man,	J. FORBES MONCRIEFF.
Travelling Secretary's Letter,	R. HENDERSON SMITH.
The Soul-Winner,	C. H. SPURGEON.
Secretary's Advice to Young Men seeking Employment.	
Literature—Notes for Workers—Intelligence.	

"Be ye Perfect."—I have been sometimes asked about a passage in Matthew v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What does that mean? We know that as we cannot be holy in the same sense as God is holy (as Hannah sang in Shiloh, 1 Samuel ii. 2), so we cannot in the same sense be perfect as God is perfect. But the simple meaning is seen by carefully noticing the context. Christ had been pointing out how apt His disciples were to pick and choose what they would practise; what duties they would perform, and what they might leave undone; and He concludes by saying, "Be complete," *i.e.* be perfect. Attend to the whole round of duties; leave out none. Do not say, I am so busy in active service that I cannot attend to the private reading of the Word. Do not say, I am so much occupied in studying my Bible in secret that I have not time to join with God's people in public worship. Attend to the whole circle of duty. Be complete. Our heavenly Father seeks to meet us at every point, and wishes us to go forth and meet Him in every various duty.

ANDREW A. BONAR.

ST. NICHOLAS.

(Fisher Unwin, 1s. monthly.)

NOVEMBER.

Romance. Poem,	MILDRED HOWELLS.
A Dash with the Dogs,	F. SCHWATKA.
The Sea-Fight off the Azores,	C. H. PALMER.
Winter Trees. Verse,	M. F. BUTTS.
Tom Paulding,	BRANDER MATTHEWS.
Tee-Wahn Folk-Stories,	C. F. LUMMIS.
The Dickey Boy,	M. E. WILKINS.

To the Summit of Pike's Peak, . . . L. A. FERGUSON.
 Russian Children in the Ural, . . . DAVID KER.
 The New Story of the Apple Pie, . . . E. T. CORBETT.
 Launcelot's Tower, . . . M. RICHARDSON.
 Jack in the Pulpit—The Letter-Box—Pictures—The Riddle-Box.

Romance.

DOWN from the sunken door-step to the road,
 Through a warm garden full of old-time flowers,
 Stretches a pathway, where the wrinkled toad
 Sits lost in sunlight through long summer hours.

Ah, little dream the passers in the street,
 That there, a few yards from the old house door,
 Just where the apple and the pear trees meet,
 The noble deeds of old are lived once more !

That there, within the gold-lit wavering shade,
 To Joan of Arc angelic voices sing,
 And once again the brave-inspired maid
 Gives up her life for France and for her king.

Or now no more the fields of France are seen,—
 They change to England's rougher, colder shore,
 Where rules Elizabeth, the virgin queen,
 Or where King Arthur holds his court once more.

The stupid village folk they cannot see ;
 Their eyes are old, and as they pass their way,
 It only seems to them beneath the tree
 They see a little dark-eyed girl at play.

MILDRED HOWELLS.

Entre Nous.

THE EXPOSITORY TIMES GUILD, AND OTHER MATTERS.

MEMBERS are being steadily enrolled in the Guild. During the month not a day has passed without its list of names. From New Brunswick one morning there came eight, the result of one member's efforts. Not the least promising part is the steady flow of names of ladies. Amongst those received since our last issue, we notice The Most Hon. the Marchioness of Lothian, several names of ladies from Ireland, and one from the south of Spain. The Rev. T. Moscrop, writing from Ceylon, says: "Please enrol me as a member of the Guild of Bible Study. I promise to study the portions of Scripture given. THE EXPOSITORY TIMES is eagerly welcomed here, and I wish you success with your enlarged series and your Guild."

Let it be remembered that the *point* of THE EXPOSITORY TIMES Guild is the study, as distinguished from the mere reading, of some portion of Scripture within a definite time. Wherever there are men or women who are already engaged in the study of any portion other than those named (Isaiah or Hebrews), let them unite with us by sending in their names as honorary members. But the great majority are, of course, regular members; that is to say, they promise to study either Isaiah i.-xii. or Hebrews before June next. That is the sole condition of membership. There is no fee nor any other obligation. Names will be received by the EDITOR, Kinneff, Bervie, Scotland.

The Rev. M. Brokenshire makes a suggestion which may be worth consideration. "I have an impression that your membership might include *classes* as well as *persons*. There are many men and women in country districts who could be induced to join a local class, where reading and discussion would be carried on in *fellowship*, who perhaps would never think of sending their names to the secretary of any central organisation. A list of such classes could be prepared, with the names of the leader and number of members; and if examination papers were set and sent, they could be used as further inducements to study. Membership cards could be issued at a small charge each. In this way the good work would be extended."

If it were in our power to encourage such a thing on the lines suggested, it would give us much pleasure.

We are now receiving contributions from members of the Guild. Papers intended for January should be received by December 1st, and so on for each succeeding month.

Members whose papers are printed in this issue may send to the publishers for any volume of the Foreign Theological Library. A list of the Library will be sent to any address upon application.

Two comments upon points in the International Lessons have been received. The Rev. B. W. Roulston does not think that, when Jesus spoke of "many mansions" and His "Father's house" (John xiv. 2), the disciples would have thought of Heaven. "They would have understood the whole Universe, as far as it was known to them at that time. And did not the Lord really desire to comfort His disciples with the assurance that, though lost to sight, He would still not be far away from them; in His bodily presence occupying but another room of the same house in which they dwelt, in His divine presence filling earth and heaven? A place of many rooms hardly corresponds with our idea of heaven. And it was their sense of present loss, not their fears of the incapacity of heavenly space, that would be uppermost in their minds, and weigh most heavily on their hearts."

The Rev. J. Ironside Still, M.A., in a note on John xiii. 1-17, points out the importance of verse 11 in that passage. "Jesus said, Ye are clean, but not all; and the Evangelist adds, For He knew who should betray Him. Plainly one of the things that Peter was to 'know hereafter' was that this feet-washing, as well as the preparation for it, was emblematic of a spirit-washing, as well as the preparation for it. It was in both cases Love humbling itself to offer a service; and pride, like Peter's, which refuses a service so offered, can have no part with Love. Compare John's description of the one scene (John xiii. 3-5) with