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of bringing different characters to faith; but that blessed thing which the Bible calls Faith is a *state* of soul in which the things of God become glorious certainties. It was not faith which assured Thomas that what stood before him was the Christ he had known; that was sight. But it was faith, which from the visible enabled him to pierce up to the truth invisible: 'My Lord, and my God.' And it was faith which enabled him through all life after to venture everything on that conviction, and live for One who had died for him.

Remark again this: The faith of Thomas was not merely satisfaction about a fact: it was trust in a Person. The admission of a fact, however sublime, is not faith; we may believe that Christ is risen, yet not be nearer heaven. It is a Bible fact that Lazarus rose from the grave, but belief in Lazarus' resurrection does not make the soul better than it was. Thomas passed on from the fact of the resurrection to the Person of the risen: 'My Lord, and my God.' Trust in the Risen Saviour—that was the belief which saved his soul.—F. W. ROBERTSON.

By constant sight, the effect of objects seen grows less; by constant faith, the effect of objects believed in grows greater. The probable reason of this is, that personal observation does not admit of the influence of the imagination in impressing the fact; while unseen objects, realized by faith, have the auxiliary aid of the imagination, not to exaggerate them, but to clothe them with living colours, and impress them upon the heart. Whether this be the reason or not, the fact is true, that the more frequently we see, the less we feel the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power.—J. B. WALKER.

Is there on earth a spirit frail
Who fears to take their word,
Scarce daring through the twilight pale
To think he sees the Lord?
With eyes too tremblingly awake
To bear with dimness for His sake?
Read and confess the Hand Divine
That drew thy likeness here in every line,
For all thy rankling doubts so sore
Love thou thy Saviour still.

Him for thy Lord and God adore,
And ever do His will.
Though vexing thoughts may seem to last,
Let not thy soul be quite o'ercast;
Soon will He show thee all His wounds, and say,
'Long have I known thy name, know thou My Face
alway.'
KEBLE.

Sermons for Reference.

- Bartholomew (C. C.), Sermons Chiefly Practical, 267.
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At the Literary Table.

NOTES OF RECENT BOOKS.

THE *Guardian* of 6th July contains a review of Dr. Adamson's *Studies of the Mind in Christ*, strikingly able and open. The central idea of the work is put in this way: 'As God, our Lord had absolute knowledge and power at His disposal; nothing less than this satisfies the Unity of Person. But the actual limitation of both was real, and in each case the limitation was moral.

When He was challenged to "prophecy who is he that struck Thee," it was as impossible for Him to tell their names as to make bread . . . during the Temptation, or to come down from the Cross and deliver Himself by legions of angels.'

Dr. Adamson's work is described as 'a welcome aid in the investigation of a problem which we cannot evade.' That problem is furnished by the

Gospels themselves. 'The evidence marshalled by the author makes it impossible for those who attach any credit to the Gospel narrative to doubt that our Lord wielded superhuman knowledge, or that in His manhood Divine omniscience wielded an adequate instrument for a final revelation to man. On the other hand, it is equally impossible to ignore the truly human mind of Christ, or to assume that in all His words, irrespective of their circumstances and purpose, the Divine omniscience is brought into play with entire unreserve.'

Dr. Adamson's book 'deserves thoughtful study, and will furnish a wholesome check to facile dogmatizing on either side.'

To a new edition of *The Last Things*, Professor Agar Beet has written a new preface. In that new preface he states his position in this way: 'My teaching is directly contradicted by the theory of universal restoration. It is not contradicted by the theories of the endless suffering, or the ultimate extinction, of the lost. All that I teach, the advocates of these theories teach also. But they go beyond my teaching, in opposite directions; and, as I think, go beyond the indisputable teaching of Holy Scripture.'

Dr. Beet will reply to Dr. Petavel, as well as to Welldon's new book on *The Hope of Immortality*, in THE EXPOSITORY TIMES.

THE BOOKS OF THE MONTH.

THE PARALLEL PSALTER. BY THE REV. S. R. DRIVER, D.D., LITT.D. (Oxford: *At the Clarendon Press*. Fcap. 8vo, pp. xliv, 488. 6s.)

We have been greatly interested in this little book. Let us first say what it is. It is a new translation of the Psalms, based on Baer's edition of the Massoretic text. This translation is meant for comparison with the Prayer-Book version, which is printed on the opposite page. There is an Introduction to the English versions of the Psalter, and to the Prayer-Book version in particular. And then there are two Appendixes: the first giving a glossary of expressions in the Psalter (Dr. Driver's version) that are noteworthy because of their relation to the Hebrew; the second, a glossary of Archaisms occurring in the Prayer-Book version.

So the interest is many-sided. It is interesting, for one thing, to discover Dr. Driver in the study of the English versions, and turning his study to such account. His Introduction and Archaic glossary are finished examples of what these things should be. But the deepest interest is in the new translation of the Psalms. This is an unmistakable and even most pronounced addition to the literature of the subject. We will even go so far as to say, after having carefully compared the translation in critical places with all the latest at command, that Dr. Driver's stands alone in conservative accuracy of translation and felicity of English phrase. Would that it were possible for this translation to replace the antiquated and inadequate one in use in the English Prayer-Book.

THE DIVINITY OF JESUS CHRIST FROM PASCAL. BY W. B. MORRIS. (*Burns & Oates*. Crown 8vo, pp. xxiv, 196. 3s.)

Mr. Morris has conceived the idea of gathering from the writings of Pascal his proofs of the Divinity of Jesus. It is a good and, at such a time as this, a useful idea. But Mr. Morris has not made the most of it. He cannot get away from himself. We are constantly coming to Pascal; once or twice we get in sight of him; but the book closes, and we have only caught glimpses of him. It is a good-natured gossip volume, but it does not do much for the Divinity of Jesus.

THE COMING PEOPLE. BY CHARLES F. DOLE. (*Allenson*. Crown 8vo, pp. x, 209. 5s.)

Who are the Coming People? They are the meek—the meek who shall inherit the earth. For Mr. Dole believes that the religion of Jesus Christ is meant to cover and conquer the earth; he believes it is steadily accomplishing that; he sees clear signs that the meek are winning the day. And Mr. Dole is not an optimist by nature. His optimism has been forced upon him by faith in Jesus Christ and the realities of the life around him.

THE ABIDING STRENGTH OF THE CHURCH. BY THE REV. R. S. MYLNE, M.A., B.C.L. (*Stock*. Crown 8vo, pp. x, 65. 3s. 6d.)

In *union* is strength. And Mr. Mylne publishes four sermons which urge its sweet reasonableness, commending them yet further by four fine ecclesiastical engravings.