

And yet his own character, his peculiar distinctness, is as real and unwavering and delightful to us as ever. Searching deeper we find that his county has impressed its characteristics on his figure and face; his character, his mind have their roots in the national soil to which he belongs; his decisions are the decisions at which an Englishman and no other could arrive. Nor does the discovery stop here. Science passes with swift foot from shore to shore, from century to century; and in every land, at every period, she finds traces of yet deeper communications that pass out of the entire human race and the entire human story into the heart of every separate man and woman. And yet we are ourselves, we miss nothing of our own free manhood.

It is by this unity of race that we effect a combined advance; civilisation is only possible, because the genius of each generation can be retained and transmitted.

But heredity has its losses as well as its gains. By the same law we all, in Adam, die. Let Adam once have sinned, and we have the seeds of sin within us. We start with an inherited loss. The laws by which this is necessitated are the laws by which we are men. They are the laws by which we advance to civilised blessing, and we cannot repudiate them if they convey to us the witness of a guilty stock.

But the same laws open up the possibility of a redemption. This is the method of God, to turn the conditions of the curse into the very instruments of the blessing. If by these methods sin has abounded, by the same methods grace shall much more abound. But what a task the Redeemer has before Him! His virtue must lay hold of the entire sum of man's being. It must involve itself by roots as deep and strong and clinging as those by which sin has dug its dire fangs into the inherited flesh.

THOUGHTS AND ILLUSTRATIONS.

THE resurrection of others, such as Lazarus, which occurred before the resurrection of Jesus, ought to present

no difficulty. They returned into their mortal life to die again; Christ rose into the spiritual life, which cannot die.—*Edwards.*

IN Lazarus we behold simply the *reanimation* of the natural body, and the resumption of the fleshly life. In Christ we behold *resurrection* of the spiritual body, and assumption of the life of the world to come.—*f. M. Whiton.*

WE murmur our complaints against the death that is ours through Adam, as if death were all that our corporate unity with mankind had brought us. Yet if God is to be judged, let the death incurred under original sin be set parallel with the life involved and inherited under the covenant of Jesus.—*H. S. Holland.*

IF it is true that in Christ crucified we behold mankind condemned, it is no less true that in Christ risen we behold mankind justified. If it is we who are dead in Him in our guilt, must it not also be we who in Him are risen again absolved? So close is the interweaving which His love has effected between our lot and His, that after our death has become His death on the cross, His life becomes the principle of our life in eternity. Jesus risen, then, personifies humanity rehabilitated. In Him a man, a real man, after having overcome sin by holiness, and disarmed the law by expiation, has overturned the throne of death which had its foundation in the law of sin. A man had placed the sceptre in the hands of the king of terrors; a man also took it from him.—*Godet: New Testament Studies.*

IN Christ. Paul is mighty in that word *in*. It is a great word of his, and, like the blood-sprinkled door-posts in Israel, if you press within, you are safe. You will see the flash of the angel's sword, but God will wave him away from you. You will sleep in Christ; and once in, you will need very good reason to lie down and sleep out of Him. What a style Paul has! "To be found in Christ," he says. That means that somebody comes to look for you, to find you outside, and cannot see you; for you are safe within. Death finds you in Christ, and the resurrection, and the judgment.—*Alexander Whyte.*

The Religious Literature of the Month.

MAGAZINES.

The Church Review (New York, 4s.), under the editorship of the Rev. Henry Mason Baum, D.C.L., is conducted with ability and enterprise sufficient to give it a place beside our greatest quarterlies, if we have a quarterly which can stand beside it. We cordially recommend it to British readers, who will marvel at the price when they see the wealth of material.

The Magazine of Christian Literature (New York, 1s.), a most welcome addition to our American exchanges, opens with Dr. Selah Merrill's article on "Recent Exploration in Palestine." Among its further contents may be specially mentioned the syllabus of Professor Briggs' recent inaugural lecture on being installed in the Chair of Biblical Theology in the Union Theological Seminary, New York. Besides the lecture itself, there are given the chief criticisms upon it which appeared in the American press.

AMONGST the "Notable Sermons of the Month," a place was regularly given to the Dean of Rochester's Addresses on **The Purposes of Lent**, and to Canon Body's Lenten Sermons on **The Life of Contrition**, as published week by week in *Church Bells*. The numbers of *Church Bells* containing both series have been issued as "Special Parts" of that most excellently edited religious weekly (*Church Bells*: Office, 7d. each). They are equal to a good volume of sermons, and where can a good volume of sermons be had at the price?

The Modern Church, the new religious weekly for Scotland (Glasgow, 1d.), has commenced with great promise what we sincerely hope may be a long and useful life. The impression made by the first three numbers is that Professor Bruce is resolved to lift up the weekly newspaper into a higher place, and that he has an immense literary and theological strength behind him in this endeavour. Take the third number by itself. The editor's leading article, which discusses the church-going question, is not merely readable. It grapples earnestly with a most pressing problem—more pressing in Scotland, we fear, than Englishmen know—and proposes well-considered measures for its remedy. In Mr. MacEwen's sermon on "Decision for Christ" we miss something, but we are struck with the force and beauty of the rest. Three truths are given as the peculiar glory of Christianity: (1) that Christ was the revealer of God; (2) that Christ was the remover of barriers; (3) that Christ's guidance is a perfect rule of life. It is in the second truth we miss something—Christ was the remover of barriers. "He took away the hindrances caused by our sin and ignorance and mortality, which prevent us from the leading of a divine life. These hindrances are differently defined—the removal of them is differently explained; but that they were there without Christ, and that they have been removed through Christ, is the universal teaching of the Scriptures." That is too meagre for the subject which Mr. MacEwen is on. It is too indefinite for the Scripture teaching. It would have added enormously to the power of the rest, powerful and attractive as the rest of the sermon is, had more weight and greater precision been given to the barriers and their removal. The American letter is perhaps the lightest, the least weighty, thing in the paper. Mr. Adams' article on "The Use of Illustration in Sunday-school Teaching" is quite as interesting, and much more invigorating. The reviews are done by men who know their subject, and they deserve, one and all of them, to be carefully read. Still more instructive is Mr. Ewen's survey of the last issue of the *Revue des Etudes Juives*. And these are but a few of the articles of importance which this number contains. We ought none the less to have mentioned the Rev. D. M. Ross's "Memories of Palestine;" Professor Dods's "Sermon to Boys;" and the "Discussions on the Religion of the Highlands," and the "Position of the Church towards Working-men." It is not easy to drive a team like this. But the most undoubted fact about *The Modern Church* is the vigour and life of its administration. We shall look for subsequent issues with interest and hope.

NOTABLE SERMONS AND EXPOSITIONS IN APRIL.

- Gen. i. 12 (Parkhurst), New York Evangelist, 3182.
i. 27 (Selby), Preacher's Magazine.
ii. 22 (Henson), Chicago Standard, 28.
iii. 4 (Talmage), Christian Herald, 14.
Num. vi. 23-27 (Alexander), Guardian, 2364.
xi. 29 (Parker), Christian Commonwealth, 493.
Judges v. 15-17 (Davies), Holland Road Pulpit, 118.
1 Sam. iv. 7 (Parker), Christian Commonwealth, 495.
1 Kings i. 23 (Wood), Baptist Magazine.
vii. 22 (Davis), Homiletic Review.
2 Kings xiii. 20, 21 (Watkinson), Methodist Recorder, 1735.
1 Chron. xi. 18, 19 (Hamilton), Treasury.
2 Chron. i. 3, iii. 1 (Whitelaw), Theological Monthly.
Ps. xviii. 35 (Pearse), Preacher's Magazine.
xxix. 2 (Parsons), Literary Churchman, 7.
xxxv. 6, Metropolitan Tabernacle Pulpit, 2193.
xlii. xliii. (Nordell), Old and New Testament Student.
civ. (Chambers), Homiletic Review.
cv. 17-19 (Goodman), Wesleyan Methodist Magazine.
cxxxix. 23 (Dale), Evangelical Magazine.
Canticles v. 2 (Jones), Sunday at Home.
Isa. xxi. 11, 12 (Henrey), Church of England Pulpit, 797.
xxvii. 3 (Macmillan), Quiver.
xxxii. 2, 3 (Stalker), Christian Leader, 484.
xliv. 1, 2 (Stalker), Treasury.
Hosea xiv. 1-3, Metropolitan Tabernacle Pulpit, 2192.
Matt. vi. 24 (Davidson), Christian Million, 389.
xxi. 9, Metropolitan Tabernacle Pulpit, 2196.
xxviii. 9 (Maclaren), Freeman, 1887.
Mark xiii. 32 (Moorhouse), Church of England Pulpit, 795.
xvi. 3 (Thorold), News, 805.
Luke vi. 48, 49 (Murphy), Church of England Pulpit, 797.
ix. 48 (Cox), Sunday Magazine.
xiv. 21, 22 (Matheson), Modern Church, 1.
John iv. 7, 26 (Maclaren), Freeman, 1886.
viii. 28 (Meyer), Christian, 1103, 1104.
viii. 31, 32 (Brooks), American Churchman, 2406, 2407, 2408, 2409.
xv. 11, Primitive Methodist Magazine.
xix. 25 (Hunter), Christian Leader, 483.
xx. 19 (Maclaren), Freeman, 1887.
xxi. 18, 19 (Maclaren), Homiletic Review.
Acts iv. 23 (Stone), Sword and Trowel.
xxvi. 8 (Thorold), Good Words.
Rom. iii. 20, 31 (Holland), Cambridge Review, 298.
x. 6-9 (Burdick), New York Evangelist, 3181.
1 Cor. viii. (Vincent), Magazine of Christian Literature.
xiii. 11, 12 (Cholmondeley), Theological Monthly.
xv. 20 (Senior), Fireside.
Gal. vi. 7 (Banford), Quiver.
Col. iii. 1 (Smith), Modern Church, 2.
iii. 1-9 (Paterson), Word and Work, 838.
iii. 3 (Cobb), Church Times, 1471.
1 Tim. vi. 20 (Potter), American Churchman, 2409.
2 Tim. ii. 14, 15 (Macdonald), Methodist Recorder, 1737.
iii. 16, 17 (Denney), British Weekly, 230.
Heb. ix. 11, 12 (Body), Church Bells, 1057; Church Times, 1470.
James i. 10, 11 (Cox), Expositor.
ii. 20 (Talmage), Primitive Methodist World, 430.
1 Pet. i. 5 (Stuart), Churchman's Magazine.
iii. 4 (Hunter), Modern Church, 1.
iv. 6 (Wotherspoon), Homiletic Review.
Rev. ii. 18-29 (Urquhart), King's Own.
xviii. 13 (Hughes), Methodist Times, 325.

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