

Two other works of fiction, that contain a moral and may be interesting to the religious reader, I have not by me, and, as the Editor is clamouring for copy, I have no time to look them up, for I do not keep novels of any kind in my library. One is *The Silence of Dean Maitland*, a story of crime almost equalling that of King David of Israel, wrought by an idolized divine of the Church of England, who, with the grossest cowardice, allows an innocent man to suffer for his sin, until retribution sharp and severe follows upon years of remorse and agony. The other is *For the Right*, a translation from the Russian, with a preface by George Macdonald. It describes a lawless community in the eastern part of the Austrian Empire, in the midst of which arises a strong young peasant who fears God and has an overpowering sense of truth and justice. His life is devoted to the right in opposition to exactions on the part of semi-feudal lords and the supporting government. Failing to obtain redress at Vienna, he takes the law into his own hands, and, while inwardly retaining his integrity, is guilty of error of judgment and is the cause of much bloodshed. The story shows plainly that we cannot always insist upon our rights in a world that denied them to God and His Christ. In the better world where love prevails there will be no need for rights. This is a very good theme for a sermon, not only because we are still to share the world's treatment of our Lord if we be His disciples, but also because much worry in life and much bitter feeling arise from a too strong internal and external insistence upon our rights viewed too often from a purely personal standpoint. So many people in the world take so much more than is due to them that there must be a deficiency somewhere. In this case it is better to give than to take.

JOHN CAMPBELL.