

work. We are persuaded that it will long be cherished as one of the most important contributions that has ever been made to the ecclesiastical history of Britain, and this first volume of the series will make us long for the completion of the two histories that are promised to follow, viz., that of Alexander Alane or Alesius, already alluded to, the first academic theologian of the Scottish Reformation, and that of Sir David Lindsay of the Mount, its first poet."

The following extract, which concludes the narrative of Hamilton's Martyrdom, is a good specimen of our author's clear and forcible style:—

"It was six o'clock in the evening before his body was quite reduced to ashes. The execution had lasted for nearly six hours; 'but during all that time,' says Alexander Alane, who had witnessed with profound emotion the whole scene, 'the martyr never gave one sign of impatience or anger, nor ever called to Heaven for vengeance upon his persecutors; so great was his faith, so strong his confidence in God.'

"Thus tragically but gloriously died, on the 29th day of February, 1528, Patrick Hamilton—a noble martyr in a noble cause. At a time when the power of the Roman Church in Scotland was yet entire and overwhelming, he found it impossible to serve the cause of the recovered Gospel by the labours of a long life; but he joyfully embraced the honour of serving it by the heroic constancy and devotion of his death; and probably, by dying for it in the very flower of his age, he served its interests more effectually, as his country was then circumstanced, than if he had been permitted to go on with his ministry for many years. Such a martyrdom was precisely what Scotland needed to stir it to its depths, and rouse it to attention and reflection. Such a death had more awakening power in it than the labours of a long life. If his spoken words had been brief and few, they had at least been pithy and pregnant words; they had been 'the words of the wise, which are as goads, and as nails fastened in a sure place,' and his fiery martyrdom clenched and rivetted them in the nation's heart for ever. 'He conquered by dying. He spoiled principalities and powers by giving his body into their power. He lighted a candle that day in Scotland which could never afterwards be put out. 'While he lived,' said the elegant poet who sang of the crowns of the Scottish martyrs, 'his light was a fire,' so fervent was his zeal for God and his country. 'When he died, the fire of his pile was a light to lighten a benighted land.'"

It is gratifying to find our Presbyterian Scholarship maintaining its high reputation in the department of ecclesiastical history. We congratulate our sister Church in England, on the distinction which Professor Lorimer has deservedly won for himself by the publication of this seasonable and by all accounts able biography. This book will, we trust, obtain an early place on the shelves of all our Sabbath School and Congregational Libraries; we hope, also, that the publishers, who have an agent in Toronto, will make such arrangements as immediately to place the English edition within our reach in this country, and thus forestall the necessity of an American reprint.

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YAHVEH CHRIST, OR THE MEMORIAL NAME, by Alexander McWhorter, Yale University. Boston: Gould & Lincoln, 1857. pp. 178.

This is a small book, but of more value to the student of Divine truth than many a weighty tome. The object of the writer is to show that the great name Jehovah has been misprinted and so misinterpreted—the true vowels having been suppressed by the Jews in their superstitious fear of pronouncing the name—and that the original reading is "Yahveh," "He who will be." For this reading and rendering high philological and critical authority is claimed—reference being made to Gesenius, Ewald, Tholuck, Hengstenberg, and Lutz.

The author of this volume, having defined the memorial name Yahveh, proceeds to examine its use throughout the Old Testament Scriptures, and argues, that it always represents "the same Divine Person, who afterwards appeared in the world's history under the name of Christ." Eve, thinking her first born son was "He who should come" to accomplish the "Protevangelium," exclaimed, "I have gotten him, even Yahveh." This name was transferred to the Divine