

than the small volume now before us. Consisting of lectures addressed to popular audiences, it is quite suitable for readers making no pretensions to learning, while, at the same time, the most highly educated will find in it nothing but what well deserves their attention. Those who know Dr. Davidson will easily believe that it is the result of very careful consideration and deep investigation. Several parts of it are regarded by himself, and we have no doubt quite justly, as original. We may refer, in particular, to the reply given to the Bishop respecting the sacred name, Jehovah. His Lordship holds that it was not revealed till about the time of Samuel, and consequently that the passages in the Pentateuch containing that name, and which he styles Jehovistic, could not have been written by Moses. Dr. Davidson maintains that Jehovah was known from the earliest times as the name of the eternal God, but that it was not made known till the manifestation at the bush in Midian, as applicable also to the angel who appeared as the representative of God to Abraham and others, and who was in reality the second person in the adorable Trinity. This "Angel" was always previously called "El-Shaddai." Dr. Davidson is also, we believe, the real author of the view he gives of Hezron and Hamul being counted, though dead, among those that went down with Jacob into Egypt. The preface of the book is very ably written. It shews the probable object of Bishop Colenso, namely, to revolutionise the Church of England, to throw it legitimately open to men of infidel, or at least, neological principles, who at present enter it surreptitiously and fraudulently. Reference is made to the difficulty, or perhaps as the law now stands, the impossibility of ejecting such men, and an appeal, not irritating but earnest and solemn, is made to the evangelical party, that they are bound instantly to sever themselves from those of the Colenso school—that if these heretics cannot be cast out, the sound and pious portion of the church ought, at whatever cost, to withdraw from the establishment. Faithfulness to truth, to religion, and to Christ, demands the sacrifice.

Miscellaneous Extracts.

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances, or a disobedient landlord may turn one out of a house to which he has formed many attachments. Removing from place to place is, with many, an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault, nor yet always by that, for affection clings tenaciously to its object in spite of ill-desert; but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out and destroyed by such removals; but they remain fixed deep in the heart, clinging still to the image, the object which they are more eager again to clasp. When one revisits the home of his childhood, or the place of his happy abode in his life's spring-time, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind salutation, in the tender solicitude for the comfort and pleasure of his visit, a delight that no mere local object of nature or art, no beautiful cottage, or shady rill, or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, that is one solace amid earthly changes—this is a joy above all the pleasure of scene and place. We love this spiritual home-feeling, the union of hearts which death cannot destroy; for it augurs, if there be heart-purity as well as heart affection, an unchanging and imperishable abode in hearts now dear.—*Christian Treasury*.