

Owen's and wants another, or if Owen's is beyond his reach, then by all means let him get Dr. Brown's, before all that we have yet seen.

NICHOL'S SERIES OF STANDARD DIVINES, Puritan period. The works of Richard Sibbes, D. D.; Edited with Memoir by the Rev. A. B. Grosart, Kinross: Vols. I. and II. Edinburgh, James Nichol.

At the beginning of the first year we noticed the series of works now publishing by Nichol. The first years issue has been completed, embracing three volumes of Goodwin, and the practical works of Thomas Adams. And now we have as the beginning of the 2nd year's issue, the first and second volume of the works of the "heavenly Sibbes" as he has been generally termed. No complete edition of his works has ever been published, but his little treatises, entitled, "the bruised reed," and "the souls conflict," are well known as among the best works of experimental religion in the English language. But his other works are scarcely less valuable, and the complete edition of them now being issued by Mr. Nichol, we consider an inestimable boon to the Church. As a writer, Sibbes differs very materially from those whose works have been already published in the series. He has not the metaphysical acumen, the profound thoughtfulness, the logical exactness, nor the Theological learning of Goodwin. Neither do his works show any of the pungent satire, the racy vituperation, the quaint conceits, and quiet humour of Adams. But yet he has excellences of his own, which will render his works ever delightful, particularly to the burdened soul. Calm and meditative, he speaks out of the fulness of a heart deeply read in religious experience, and from an elevation, at which he can look on all earthly interests under the light of heavenly things, and pours out a rich stream of edifying thought. On matters of practical religion his works will rank with the best of the age. Tender in comforting the mourner, especially apt in applying the balm of Gilead to the mind spiritually diseased, and in binding up the broken hearted, wisely discriminating in "discerning between the righteous and the wicked," having "the tongue of the learned to speak a word in season to them that are weary," with a deep spiritual insight into the workings of the human heart, both under corruption and as renewed by divine grace, his works will continue for ages to guide the doubting, to cheer the desponding, and to minister instruction to the thoughtful. Every minister who carefully reads Sibbes, will, we doubt not, be the better fitted for his work. The student too will find on almost every page, passages combining spiritual thoughtfulness with felicitous illustrations, which he will feel inclined to transfer to his common place book. We cull a few specimens from a few pages of "The Bruised Reed."

"As a mother tendereth most the most diseased and weakest child, so doth Christ most mercifully incline to the weakest, and likewise putteth an instinct into the weakest things, to rely upon something stronger than themselves for support. The vine stayeth itself upon the elm, and the weakest creatures have oft the strongest shelters. The consciousness of the Church's weakness makes her willing to lean on her beloved and to hide herself under his wing," p. 46.

"When conscience is under the guilt of sin, then every judgment brings a report of God's anger to the soul, and all less troubles run into this great trouble of conscience for sin. As all corrupt humours run to the diseased and bruised part of the body, and as every creditor falls upon the debtor, when he is once arrested, so when conscience is once awakened, all former sins and present crosses join together to make the bruise the more painful," *Ibid.*

"It were a good strife amongst Christians, one to labour to give no offence, and the other to labour to take none," p. 52.