

made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not wash it clean. He came here and he has returned home; but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her; they are now quite comfortable, and he never says a bad word. "Well," said the doctor, "what do you want?" "Well," she replied, "don't tell any one, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be."

## REVIEWS.

ORTOLAN'S HISTORY OF ROMAN LAW.—Price 12s. 6d. London: Butterworth & Co. 1896.

We gladly welcome a new edition of the English translation of Ortolan's great work on Roman law. The first was made by Messrs. Pritchard & Nasmith in 1871 from the French edition of 1870; the present is the work of Professor John Cutler, who has revised the earlier translation, making such alterations and additions as were necessary to bring it into conformity with the edition of 1884. It is a very common notion that books of this kind are of no use to a practical lawyer; there could hardly be a greater mistake. It would be quite as reasonable to say that a critical knowledge of the New Testament and an acquaintance with the history of Christian doctrine would be of no service to a Christian teacher. Lawyers and clergymen want more than a mere knowledge of the working rules of their respective callings; they need to have a grasp of underlying principles if they are to be ready for every emergency. As regards law, a knowledge of the great jurisprudence of Rome must lie at the foundation of the whole structure. It is gratifying to find, therefore, that so many of our rising lawyers are not content to be merely called to the bar, but are taking law degrees, in order to which a considerable knowledge of the science of law, and especially of Roman law, is required of the candidates. Several works of great value on this subject have appeared at different times. We might mention Lord MacKenzie's excellent and popular work, Tomkins' historical treatise, and the commentary of Tomkins and Jenkins, founded upon some foreign works. In some respects we place Ortolan's work at the head of the list. Whilst it gives the foremost place and the largest space to the development of the legal system of the Romans, there is also an adequate account of the various parts of the law, logically arranged and classified under distinct heads. Indeed the fullness of the historical treatment makes it possible to present the exposition in a comparatively condensed form. In regard to the history, the subject is treated in the following order: First epoch, the Kings; second, the Republic. Under this head, among many other things, we have a careful presentation of the "Fragments of the Twelve Tables." The third epoch is that of the Emperors; and the whole closes with a section on the Destiny of the Roman Law in the East and West under Justinian. The second or systematic part follows the usual order. As a specimen of the author's manner and as an announcement of his method, we quote a passage from his first section on the Origin of Rome. In the history of jurisprudence, he remarks, "there should be no room for the play of the imagination, for it is a subject that requires to be handled with the most severe and scrupulous exactness. We have, accordingly, so far as is possible, derived our materials solely from documentary sources left us by the Romans themselves. We are about to follow the history of this people through their career of development, and in doing so, we shall have our attention directed to the public, the religious, and the private law, and the customs of the people successively." We have spoken of these studies as being of essential service to the man of law; but they are hardly less so to the students of history, philosophy and theology. There may possibly some day come a book that shall supersede this work of Ortolan.

So far we know of none that covers the same ground so fully and so well.

MAGAZINES.—*The National Magazine*.—Christ and His Time, by Dallas Lou Sharp, is again continued in this month's number and is fully illustrated. With the Fur Seal Hunters describes the ravages inflicted upon the seals by Canadians and Americans. Geo. E. Kenton's article on Some Personal Aspects of the Queens of Europe, is accompanied with a photograph of each queen (12 in all).

*Massey's Magazine*.—Undergraduate Life at Trinity University, with six illustrations, and Reminiscences of India, are some of the leading features of this month's magazine.

*Harper's*.—May number opens with Cross Country Riding in America, by Casper Whitney. Bigelow's Papers on White Man's Africa are continued. English Country House Life, by Geo. W. Smalley, gives a familiar view of upper class life. Two undescribed portraits of Shakespeare introduce what is probably the only life portrait in existence. Four short stories are published in this number.

*Scribner's*.—The frontispiece is by Wm. Hathrell, and represents John Ridd and Lorna Doone at Bagsworthy Water Slide. Undergraduate Life at Harvard (illustrated) and Harvard College in the Seventies, are very vivid sketches. A Chapter on Golf by Whigham, the amateur champion of America. Gibson's Illustrated London treats this month on the Drawing Room. The fourth paper on the Conduct of Great Businesses, by Chas. D. Lanier, describes the working of a bank.

*The Arena*.—Gov. Pingree explains this time Why the People are Short—on money only. The Hon. J. G. Bourinot, one of the most distinguished writers in the Dominion, writes on Canada, its Political Development and Destiny. Dr. Thornbury, of the University of Buffalo, contributes a paper on the Sanitation of Drinking Water. Many other well written articles fill up this number. The story of Canada is exceedingly well reviewed.

*McClure's*.—The story of the pursuit, capture and death of J. Wilks Booth, in this month's number, is a new version which promises to be the first really full and accurate one. It is by a relative of Col. Baker, the detective who organized, captured and disposed of Booth's body.

## FRUITS WORTHY OF REPENTANCE.

A SERMON BY THE VERY REVEREND DR. PAGET.

"Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our Father."—S. Luke iii. 8.

"Fruits worthy of repentance!" It means a life in correspondence with a deep and comprehensive change of heart and mind—a life expressing adequately the fact that a man has renounced, without reserve, the ways of selfishness and pride and wilfulness; that he hates sinning, that he would gladly never have the chance of it again; that his hope and fear, his joy and sorrow, his living and behaviour are ruled now by the will of God. It means a life determined, animated by a sense of God's long-suffering and goodness, and a knowledge of one's own shameful blindness and ingratitude; the life of one to whom the days seem all too short and their opportunities too few for seeking and serving Him who has been slighted in the past, and hoping most to know the truth and peace which a bad example may in the past have helped them to refuse. All this the demand meant, as St. John urged it upon those who thronged to his preaching and his baptism by the River Jordan. For us, too, it means all this, shot through with the astounding light that falls upon sin from the Cross of Jesus Christ, and the glory of the love that the supreme evidence of love can kindle in those who, repenting, believe themselves forgiven for His sake. "Fruits worthy of repentance!" Perhaps as we try to think out the meaning of the words, it may seem to most of us that our own life answers but poorly to the requirements. Though we refrain from judging at all about other men, and we know that the ways of dutifulness and self-discipline are often hidden from all eyes save God's, yet we may feel that the broad look of human society seems to show little of repentance, and suggests but scantily the thought of the wistful, humble, watchful concentration of the soul in its return to God. Yes, in Bishop Andrewe's words, "A repentance to be repented of," that most of us at our best, attain. Here and there we

may have seen a life plainly bearing the fruits St. John demanded—fruits worthy of repentance, a life of unbroken purity and patience, a life that in all the stress of daily work seems still abiding in the presence of God, and cheered with His calm life, a life in which the gifts of love and sympathy fall upon those who suffer and are wretched. The contrast between such lives and all those which are of this world seems not unworthy to express repentance, and express what it really is to have turned from selfishness to God, to have renounced wholly the service of self for His service, to have found His pardon and brought every thought and faculty under the gracious spell of His command to "Go in peace and sin no more." Such lives there are, thank God! more in number, doubtless, and wider in blessing than we guess—lives of which the world is not worthy. But how many of us can feel that our repentance is bearing fruit like that? It may be hard as we think of these things not to lower our standard or to let go our hope; not to say either that the words mean less than they do, or that they were never meant for us. "Fruits worthy of repentance" suggest another soil, another climate than that of ordinary secular life. In other days people even went apart to cultivate them, for it seemed more natural that they could be brought to perfection in a cloister, while our life is so exacting. We have to do with people who would stare at any hint of religion coming into our relations with them. We meet a series of petty trials, we have enough to do to keep clear of downright wrong, to make our life fairly serviceable, to get on with other men, and to show kindness where we can. High thoughts of life, a spiritual and unselfish use of it, conduct regulated by principle—these are far from the ways of the world. All this seems out of keeping with our circumstances, our daily task. Can we bring forth fruits worthy of repentance in our common-place, hard-featured, busy life? Yes, we can if the repentance be deep and strong, and real, and living. There is no condition in the world that it cannot penetrate and use, and no lot in it which cannot bear its fruit, though it may come forth less readily in one case than in another. To keep up the mind under the exacting and unhelpful conditions of society or business may be a slower, more tedious and difficult thing than to carry one's renewed soul into new surroundings and new paths, but it is possible, and it has its distinctive blessings and fruitfulness. Repentance, that great vital change that alters the bent of feeling, thought, and will, if it be indeed whole-hearted, will make its power to be known, will send some glance, or hint, or token of its character, it will banish all conflict and controversy in this tangled world, and by something that it is far harder to analyze than to feel sure of, show forth the praise of Him who hath called men out of darkness into His marvellous light.

And so St. John, as we read of him in the lesson, when soldiers, men of business, people of all classes thronged to the baptism of repentance, said nothing of any outward change, but all were directed to bring forth the fruits of repentance—thus the soldiers as soldiers, the publicans as tax gatherers, and so on. What St. John does is this. He points with sharp, emphatic warning at one great hindrance to the reality and thoroughness of repentance. Begin not, he says—as though the least stirring of such thoughts might spoil the whole growth—begin not to say among yourselves, "We have Abraham to our father." Doubtless the warning sounded strange to many who heard it in the glow of their religious revival. They must have known, if they knew themselves at all, that it would be hard to keep life on the level to which St. John had raised it, hard to keep clear of the sins they had confessed, hard to translate into common ways the new hope and purpose, the new sense of duty and devotion that it gave to them. They must have expected to find many things against them as the memory of the Baptist's voice lost force and clearness, but few can have imagined that the chief danger to the endurance and fruitfulness of their repentance lay in the gratification, the comfort, the assurance, the complacency with which they might think of their spiritual ancestry, their hereditary place in the Covenant of Promise, their rights among the chosen people. Hence it is upon this alone that St. John fastens, it is this they must guard against if their repentance is to have the fruits God looks for and delights in. And in truth the warning goes straight and deep into the matter now as then, for what St. John precludes, what he would bar at their beginning is that way of thinking and feeling which comes from the misunderstanding and misuse of privilege. This is what, he says, threatened to qualify with a disastrous reserve the thoroughness of their repentance. Those who heard him might confess their wickedness, confess their sins, and seek his baptism of repentance with sincere feelings of amendment, and yet there might be a lingering idea that they, the children of Abraham, the Hebrews of the Hebrews, did not really need to come before God with such entire abasement, self-renunciation