

Commentaries. *Exodus* (1) forms two volumes of the handbooks for Bible-classes and Private students edited by Dr. M. Dods and Dr. A. White. The author is Dr. Macgregor, of Oamaru; who has brought to his task a great amount of learning and discrimination. The information contained in the volumes is quite up to date, and the author fairly grapples with the questions of authorship and the miraculous and other matters which are now in dispute. The introduction is valuable; but the Commentary proper is rather involved. There is the text, then notes upon the text, then reflections, and lastly exercises, which are all more or less mixed together. We confidently recommend this work, and any one who diligently reads the Book of Exodus by the aid Dr. Macgregor gives cannot fail to be greatly benefited.

The tenth volume of *The People's Bible* (2) is before us, in which Dr. Parker discourses upon 2 Chronicles xxi.—end, Ezra, Nehemiah, and Esther. Each discourse is prefaced by a prayer, and forms a homiletic commentary on the various chapters as they come; and then there is a more detailed sermon on some particular passage. The character sketches connected with the Chronicles are interesting and oftentimes suggestive. Ezra commences with a biography, and the personal history of Nehemiah is put at the end of his book, after certain short sermon sketches called "Handfuls of Purpose." The Commentary on "Esther" is somewhat different from that on the other books; the 6th chapter has observations after separate verses or paragraphs. The whole work is suitable for private or family reading.

The two Volumes of the *Sermon Bible* (3) now before us contain sermon sketches on almost every verse of the Old Testament from 1 Kings to the end of the Song of Solomon. They are taken from all sorts of sources, and are supplemented in most cases with references to other sermons on the same text or subject. Ecclesiastes has an introduction taken from Dr. Momerie, who is of opinion that Solomon is not its author, but that it was written not earlier than 250 B.C. by a wealthy Jew who spent his childhood in Palestine and his manhood in Alexandria. The introduction to the Song of Solomon is taken from E. Monro's *Practical Sermons*, wherein he states that it was written by that monarch with reference to Pharaoh's daughters, and "has evidently a deep symbolical meaning. . . . The Church has ever in her days of earnestness and special devotion used the Song of Solomon." "The Song is typical of the acts of our