

the realization of a lifelong endeavour to interpret spiritually this wondrous book. They who have the pleasure of knowing the author as a personal friend, as the editor has, can but feel drawn to the spirit of the book, whatever opinion may be entertained as to the interpretations given. To us the most suggestive part of the work is the honest endeavour at a literal translation, irrespective of seeming uncouthness. We say suggestive, for the sentences enter and provoke thought. Take as an example the familiar twentieth verse of the third chapter, "Behold I—am—standing at the door and am—knocking, if—so—be anyone shall—have—heard My voice and shall—have—opened the door, I—will also—come—in towards him and will sup—along—with him and he along—with Me." To Dr. Browne every word bears a spiritual message and practical to the churches and to men, and a mine of spiritual truth (though often, according to our view, not logically to be found in the verses commented on) rewards the prayerful reader of the work.

THE HOMILETIC MONTHLY for April (Funk & Wagnalls, New York) is with us again. We note its chief contents: Sermonic:—"Sin and its Reproof," by Joseph T. Duryea, D.D.; "Difficulties of the Preacher," by Rev. Henry Ward Beecher; "No Waste in Love," by Joseph Parker, D.D.; "Salvation and its Adjuncts," by William Booth, D.D.; An Anniversary Service: "Gratitude and Hopefulness," by T. De Witt Talmage, D.D. Then we have the following papers: "Light on Important Texts," by Howard Crosby, D.D.; "Preaching to Children," by Rev. W. F. Crafts; "Indexing a Clergyman's Library," by J. Stamford Holme, D.D.; "Lectures to My Students," by Rev. Charles H. Spurgeon. The magazine is full of interest and instruction to clergymen and other students of Scripture. Price \$2.50 per year; single number, 25 cents.

JOB'S COMFORTERS, by Joseph Parker, D.D., is a publication in pamphlet form of an article we noticed last month in the *Homiletic Monthly*, in which Huxley the Molecularite, John Stuart the Millite, and Tyndall the Sadducee, attempt to comfort Job. It is published at ten cents, and is a capital satire, as the following note from Prof. Tyndall himself testifies: "About six months ago I was staying with some friends at Heathfield Park, when 'Job and His Comforters' reached my hands. Despite the serious ground-tone of the little book, I could not help joining my friends in their outbursts of laughter over its dramatic drollery."

BEWARE OF THE SNAKE.

You have heard of "the snake in the grass," my boy,
Of the terrible snake in the grass;
But now you must know
Man's deadliest foe
Is a snake of a different class.
Alas!
'Tis the venomous snake in the glass.

International Lessons

May 14, 1882. } **THE LEAVEN OF THE PHARISEES.** { Mark 8 1-21.

GOLDEN TEXT.—"Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12: 1.

TIME.—Not long after the last lesson; probably in the summer of A. D. 29.

PLACE.—Vers. 1-9. The scene of the last miracle, some part of Decapolis. Vers. 10-13. Dalmanutha, a small place not shown on most maps, near Magdala. Vers. 14-21. On the lake, during the return voyage to the eastern side.

PARALLEL.—Matt. 15: 32; 16: 12.

Notes and Comments.—Vers. 1-9. The incidents are in the main so like those recorded in Lesson III. of this quarter (for which see last INDEPENDENT), that no lengthened notes are needed, only on a few points of difference. Jesus was in another part of the country. He was a stranger, doubtless, to the bulk of those gathered together, some of whom, attracted by rumour, came from far. Here there was no chance of their procuring food in the towns and villages—they were too far away. The first miracle was performed at the close of the first day—here they had been three days with Jesus. The disciples had before them the remembrance of the first feeding of the multitude, but possibly they thought that He might not wish to repeat the miracle, and they evidently feared to ask Him. Although the disciples took up fewer basketsfull of fragments than when the greater number were fed, yet they were a different kind of basket—larger, made of rope, such as that in which Paul was lowered from the walls of Damascus.

Ver. 10. "Dalmanutha," coasts of Magdala. Matt. 15: 39.

Ver. 11. "Pharisees." The Sadducees were with them. Matt. 16: 1, hatred of Jesus the only bond between these factions; "began;" after some respite. "Sign from heaven:" had He not given them many on earth? They had more than once before made the same demand. Matt. 12: 38; John 2: 18. But would they have believed? Luke 16: 31. This was like the wilderness temptation, "If thou be the Son of God."

Ver. 12. "Sighed deeply:" when Jesus healed the deaf man in the previous chapter, he sighed, here deeply, so we may suppose that sin grieved Him more than even suffering. See Ps. 119: 53, 136. "No sign be given;" Matt. adds: (16: 4) "but the sign of the prophet Jonas," alluding to his resurrection; and so it was that multitudes were converted through that and the outpouring of the Spirit which followed.

Ver. 13. "Left them:" i.e., the Pharisees. Christ never left the people that way; a strong expression, implying more than a going away—it was a giving up. Hosea 4: 17. "Other side:" eastern, and landing, went on to Caesarea Philippi.

Ver. 14. "Had forgotten:" doubtless in the excitement of their leaving; "one loaf:" such loaves were not sufficient for a meal for even one man.

Vers. 15, 16. Jesus was thinking of one thing, the disciples of another, so they interpreted His words by their thoughts. "Beware of the leaven—Pharisees:" formal religion; "Sadducees:" (so Matthew) scepticism; "Herod:" worldliness; to all these things they were exposed, and of them they were to beware. And the poor disciples thought that He was alluding to their lack of bread, that they might have to buy, and it might be made with wrong leaven!

Vers. 17, 18. Jesus rebukes them strongly, yet tenderly, for their want of understanding, and their want of faith.