

foundation. This is an interesting and important acknowledgment, coming from Jews who cannot be supposed to know, or care for, those prophecies that Julian thought to falsify by bringing the Jews to their own land, restoring their city, and rearing the temple with the greatest magnificence on its ancient foundation.

THE FULNESS OF BLESSING; or, The Gospel of Christ. As illustrated from the Book of Joshua. By Sarah F. Smiley. New York: Anson D. F. Randolph & Co.

About eight years ago Miss Smiley became known as an author by her able treatise in defence of the Divinity of Christ. Previously she was well known to her own denomination by her labours among the Freedmen at the South. More recently she became better known by her reputation as a preacher, especially by the stir caused by her appearance in the pulpit of Rev. Dr. Cryler, of Brooklyn, N. Y., in 1871. Whatever difference of opinion there has been about the right of Miss Smiley to preach, on account of her sex, no one doubts her piety, modesty, or ability. She is an accomplished scholar, well acquainted with the Hebrew and Greek languages, and extensively read in our best theological literature. She now comes before the public again as the author of the book whose title is given above. It is a work full of devout thoughts, and replete with happy and striking suggestions. It is written in a strong and terse style. It abounds with pertinent Scripture quotations and allusions, and is enlivened by imagery and analogies which add greatly to its interest and charm. We do not agree with Miss Smiley in all her spiritualizings on the book of Joshua. Some of the types which she thinks she finds in the book we think have no existence except in her imagination. But the work consists of an introduction and fifteen chapters which deserve to be read by every Christian who can obtain a copy of the book. We will give a few quotations from its pages, and leave them to speak for themselves. Speaking of God's leading Israel out of Egypt in order that He might bring them into Canaan, she says: "The scope of our redemption also is two-fold; 'God hath saved us and called us with an holy calling.' This salvation and this calling are always coupled in the promise of God, and yet must be wrought out at separate stages." But as He brought them out that He might bring them in, so we find the main stress of the Gospel falling upon this ultimate design. The Scriptures speak not so much of what we are saved from, as what we are saved unto; and even the very word salvation is sometimes limited to the latter meaning." Further on she says, "But Sanctification is not so much a removal as an impartation. That which