

the red color of the marginal notes, and even the flourishes of the pen of the copyist, are all faithfully reproduced.

"The work is entitled: *Bibliorum sacrorum græcus Codex Vaticanus auspice Pio LX. Pont. Max. Collatus studiis C. Vercellone et J. Cozza editus*. The edition will embrace five volumes of three hundred pages each, for the reproduction of the entire text, and one volume of annotations. Only two hundred and fifty copies will be struck off."

The *Tribune* has the following summary of books and new editions of books that have appeared in London during the past year:—Religious books and pamphlets, 819; biographical and historical, 194; medical and surgical, 160; poetry and the drama, 232; novels, 300; minor fiction and children's books, 544; travels, topography, and geography, 195; annuals and serials (volumes only), 225; agriculture, horticulture, &c., 64; English philology and education, 196; European and classical philology and translations, 161; law, 84; naval, military and engineering, 39; science, natural history, &c., 174; trade and commerce, 79; politics and questions of the day, 167; illustrated works, 85; art, architecture, &c., 34; miscellaneous, not classified, 339. Total, 5,204.

SCIENCE AND RELIGION.—Dr. Bushnell, in the March number of *Putnam* defines the relations which should exist between science and religion, with his usual clearness and strength on expression. His conclusion is:—"We are to say, Go on, gentlemen, for there is a much larger field to be possessed. As yet you have but scratched the world's surfaces, in what you call your sciences. Go deep; for the deeper you go, and the more unsparing your search, the better it will be for us. Wrench every subtlest and most secret thing from nature's bosom, and let us have it. We shall appropriate every true thing you bring us, and thank God for it. Only bring us no conceit, as if nature were the all, and science the all-exponent. What you call nature is but a very small affair, compared with God's high spirit, empire, and the vast immortal quantities, and powers, and passions, and truths, that build the eternal system it composes. Do not imagine that you are in a commission large enough to include and give you jurisdiction of things super-natural, when your only jurisdiction is of the shell. Be not in haste to put your sentence on the faiths of religion."

OBJECT TEACHING.—"I was," says Spurgeon, "in Italy last year, and in crossing the Alps with my wife, the sun was so hot that it scorched her face. She asked me to get her some elder-flower water. I started off to a chemist, and as I did not know a word of the Italian language, I looked through the jars and bottles in his shop, but could not find anything of the kind. I tried to jabber something in French, but he did not understand me, because it was no language at all. [Laughter.] I went away down to a little brook that ran through the town, and walking along the edge, I came to an elder-flower tree. I got a handful of the flowers, and walked off to the shop and held them up to the man. He knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, 'This is the life of Christ; this is the joy of being a Christian,' you will make an impression."

In the *Atlantic Monthly* for May, Holmes has the following queer paragraph:—"To know whether a minister, young or still in flower, is in safe or dangerous paths, there are two psychometers, a comparison between which will give as infallible a return as the dry and wet bulbs of the ingenious 'Hygrodeik.' The first is the black broadcloth forming the knees of his pantaloons; the second, the patch of carpet before his mirror. If the first is unworn and the second is frayed and threadbare, pray for him. If the first is worn and shiny while the second keeps its pattern and texture, get him to pray for you."