

city pulpit. Two new sermons a week must be prepared, besides words for Bible classes, Sunday schools, prayer meetings, conventions, the public platform, &c., &c., so how can he turn his undivided strength to any one subject, or indeed to anything that cannot be worked up for the pulpit?

But "the Wisdom of the King" is well worth careful reading. Indeed you can't read much of it at once. There is a constant play of fancy about the thoughts, and often the very words, that is admirably suited to the Scripture book of which this is an exposition, but which demands such constant attention on the reader's part, that he gets tired, for he doesn't know where it is to end. So our advice to readers is to get the book and read the twenty-one chapters on twenty-one successive evenings. Read them in the family circle. They were preached pretty much as they now are, and improve by being read aloud. The style is compact, lucid, often sparkling and epigrammatic; the sentences cut sharply, but with a poetic fulness of original illustration that redeems them from all hardness. Thus, speaking of the object of the Book of Ecclesiastes, he says, "It is an autobiography, with a purpose. The book may seem unnatural, but it is because the life was a calculation. . . .

He seems to be a fool, but he is rather a wise man making experiments in folly—a philosopher blowing bubbles from which may come out the science of light." Or again, speaking of the advantages and disadvantages of working alone, and working with others, he says, "Yes, companionship is good if the companion be good. . . . It has been said that Pandora had a gift given her by each of the gods; but more truly may we say of those with whom we associate, we are endowed by them. From one we have this wisdom, from another that folly."

And speaking of personal responsibility still remaining in spite of the influence of the past on the present, "We are not mere links in a chain of destiny forged by the hand of circumstance. We are links, but we have something to do with our own weight and strength and tempering. Others may have built the forge and supplied the fuel, and procured the ore and puddled it, and rolled it into the bar. All this has been done

for the smith: but the time comes when he is to act for himself, to blow the bellows, to see that the iron is duly heated, to hammer it and weld it. Is the smith not responsible for the link?"

Continually we come upon off-hand remarks that combine a genial humorous observation of life with shrewd thinking on the facts observed. Thus, "Our requirements very much depend on our habits. A king must be greatly puzzled as to how not merely poor tenement house people live, but how respectable peasants and shopkeepers support life on small pittance. The secret lies in habit." Or, when he says to the rich who refuse to give a contribution to some useful institution on the plea that they have already given too much for that sort of thing, "You have refused to pay for your own protection. I address you through the ear of the pocket." He likens their replies to that of Nabal, "Who is David, and who is the son of Jesse? There be many servants now-a-days that break away every man from his master." "This is the reply which the Nabals of wealth give to the Davids of education and religion, who protect their riches from the wolves of crime." Then taking higher ground, "A man really possesses only what he has given away. All the rest of his riches he must of sad necessity leave,—he can take alone what he has given. His works do follow him. His acts of kindness have become angels. They sing him sweet songs. They fan his spirit with odorous wings. They drive away all the sad, despairing thoughts, which hover around the dark, selfish soul, as, clogged with carnality, it sinks into the abysses. Make, then, to yourselves these beautiful friends of the mammon of unrighteousness, that when you fail, they may wait on and conduct you into everlasting habitations."

Mr. Bennet's views as to the inspiration of the book, are well expressed, and, we believe, sound. "The Spirit inspired the author to write the history of all the king's experiments, the motive from which he made them, and his sentiments regarding them. . . . The experiments, motives and sentiments are not on that account always good. . . . But why should so much of the Bible be taken up with Solomon's bio-