

God's Timepiece for Man's Eternity. Its Purpose of Love and Mercy, Its Plenary Infallible Inspiration, and its Personal Experiment of Forgiveness and Eternal Life in Christ. By the Rev. GEORGE B. CHEEVER, D.D., 12mo, pp. xxxiv. 445. New York. A. C. Armstrong & Son. Toronto. Wm. Briggs.

Dr. Cheever is best known to Canadian readers by his admirable "Lectures on the Pilgrim's Progress." After long silence he again appears in print and gives us his matured thought upon a very important subject. In the present volume he flings down the gage of battle to every rationalizing interpreter of God's revaluation of His will to man. He yields not a jot to the destructive criticism of Kuenon, Robertson Smith, Dr. Newton, or any others of their class. He proclaims "the infallible, unalterable inspiration and certainty, incapable of diminution," of the Bible, and appeals to its demonstration in our own soul's experience and to its fruits in our daily life—the faith it inspires and produces working by love, purifying the heart, and overcoming the world. We believe that this is the ultimate appeal which even the caviller and skeptic cannot gainsay. "If any man will do His will," said Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Our author likens the Bible to a watch, of which Christ is the main-spring, and of which the minutest parts are essential to the whole. "It cannot be supposed," he says, "that God would leave His attributes at the mercy of human beings to be described in language or style of their own choice or invention. Therefore, *pasa graphē theopneustos*—all Scripture is inspired of God, is God-breathed, for man's eternal salvation, and is infallible through Jesus Christ."

Such is the scope and argument of the book, and it is sustained by much reasoning with regard to the solemn eschatological words of Scripture, which stand for death, the grave, and the world to come. He

asserts that later classical meanings have been too largely conferred upon primary Hebrew words, or as he expresses it, "the droppings of Homer's genius have become stalactites to hold up the mythological caves of Pluto;" whereas, the rather, he contends, Hebrew thought carried the heavenly light and teaching into the Greek mind.

We think Dr. Cheever on the whole, too much of a literalist, and in his exposition too rhetorical in style for accurate definition. But his book, by its grand confidence, is very inspiring, and even his literalism is infinitely preferable to that reckless criticism which eviscerates the Word of Life.

The Prayers of the Bible. Showing How to Pray, What to Pray For, and How God Answers Prayer. Compiled by PHILIP WATTERS. 8vo., pp. 334. New York. Phillips & Hunt. Toronto. Wm. Briggs. Price \$2.00.

Prayer is a very important part of public worship, and is the vital breath of personal piety. Yet often the infinite possibilities of prayer which might "lift the Church to heights of usefulness and power hitherto unknown," are only inadequately realized. The compiler has given us in this volume, as the title pages expresses it, "a careful and exhaustive analysis of the prayers of the Old and New Testaments, and of all passages relating to prayer, in which the duty, conditions, grounds, times, places, encouragements, and advantages of prayer are systematically presented." The whole is topically grouped and thoroughly indexed. By the study of the subject thus facilitated, our prayers may become more Scriptural, more spiritual, more acceptable to God, and more profitable to ourselves than they often are.

Through pressure of other duties we have been unable to finish the review of Brace's *Gesta Christi* which we began in last number. We will complete it as soon as possible.