

gospels. Professor Ellicott appears to have sound views of the external and internal characteristics of the gospels. He says, p. 34. "Let us remember that we have four holy pictures limned by four living hands of him "who was fairer than the children of men," and that these have been vouchsafed to us, that by varying our postures we may catch fresh beauties and fresh glories." In Matthew there are evidently traces of a mind that had learned to arrange and methodize, and this the tax-gatherer had acquired in his calling on the busy shores of the Sea of Galilee. In Mark there are evidences of the impressible and fervid character of that Evangelist in his representations of "the incarnate and wonder-working Son of God." Luke presents Christ "to us in the most wide and universal aspects as the Son of God, the friend and Redeemer of fallen humanity," reminding us that he was not of the seed of Abraham, but belonged to the wide world. In John, Christ "is mainly revealed to us, in the tranquil majesty of conscious unity with the eternal Father." It is impossible to read this volume and not be impressed with the warm sympathy which the writer has with Christ, with his reverence for Christ, his caution and judiciousness. The notes indicate extensive research, and are replete with most important information bearing on the subject of the lectures, and add greatly to the worth of the volume.

PURITAN DIVINES. THE COMPLETE WORKS OF RICHARD SIBBES, D.D.,
VOL. 1. Edinburgh, James Nichol, Montreal, Dawson, 1862.

Sibbes' Works of this series are edited by the Rev. A. B. Grosart, Kinross, from whose pen is prefixed to them a memoir of the author. Sibbs was the instrument used by God in the conversion of John Cotton, and Cotton, the first sermon after his change, was owned of God in bringing conviction to the soul of Dr. Preston, between whom and Sibbes a warm Christian friendship subsisted. The story of Dr. Preston's conversion is finely told by Cotton Mather, a name familiar to those who have eart, of the early struggles of the Puritans in New England. Mr. Grosard says: "They saw in Sibbes' reaching the conscience of John Cotton and in John Cotton touching the heart of Dr. Preston, so many links of the mighty chain of predestination, whose last link, is fast to the throne of the eternal. They are weaker and not wiser men who scorn such faith." To this we have simply to say that it is quite possible to see the agency of God in the conversion of these men or in the conversion of any man, and not believe, but repudiate and detest, the Calvinistic doctrines of universal predestination and unconditional election.

Sibbes lived in the time of Laud. The fact that the system of Armi-