

that they are manifestly out of harmony with a candid exegesis, and at many points sadly at variance with sound reasoning." "With no warning to the contrary," says Mr. Brown, "we shall stand by common sense and common honesty in seeking for the meaning of this book. Taking our Lord's words into consideration, and the common expectation of the Apostles and their immediate followers, Mr. Brown is of opinion that the *Parousia* has taken place, and that we are now in the *Millennium*. He considers the Apocalypse to be an account, partly historical and partly prophetic, of the end of the Jewish dispensation and the inauguration of the Christian. Mr. Brown divides it into two parts: 1st, The *Nightfall*, or the last days of the Jewish age, comprised in the first eleven chapters; 2nd, The *Dayspring*, or advent of the Christian age. He is of the opinion that John was vouchsafed visions, and that he wrote in an enigmatical way on account of the danger that attended any other course. This is especially apparent in the number of the beast, which Mr. Brown thinks was the Emperor Nero. Babylon is Rome, its fall is the decay of the Empire, and the new Jerusalem is Christianity. Though in many places Mr. Brown's commentary is almost amusing, and though he seems in some ways to belittle his subject, we must say he works it out very well, and makes of it a reasonable looking whole. We are not prepared to accept all his conclusions, but there is a great deal in the book which is well worth thinking about. Mr. Brown has evidently a vigorous mind, and he can put his thoughts into nervous and telling language.

*The Salt Cellars* (4) is a collection of Proverbs, with homiletic notes thereon by the Rev. C. H. Spurgeon. The second volume runs from M to Z. We need hardly say that some of the aphorisms are good and some are indifferent, though perhaps we can hardly call any worthless. We suppose the purpose of the book is to furnish preachers with a store of witticisms or illustrations wherewith to illumine their discourses; and this they may do if judiciously interlarded. But herein they suffer from the same defects as sermon sketches and skeletons; the trouble is to use them fitly: *ars est celare artem*. The book would be far more valuable if the sources of the quaint sayings were indicated. We can well imagine Mr. Spurgeon himself to be the author of a good many; but certainly not of all. When Mr. Spurgeon sets out to explain such a saying as "Up like a rocket, and down like a stick," or "There's poor profit in flaying flints," he must surely believe he will have a set of very simple