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if it had been, it would have occurred oftener in the New Testament. But this makes it the more significant that the title should be applied to Christ by two such very different writers as Paul and James. Both of them, however, were thoroughly familiar with the Old Testament; and with the twenty-fourth Psalm before them, where Jehovah is called *the King of Glory*, and knowing that He will not give his glory to another, it would have been impossible for them to apply such a title as *the Lord of Glory* to any being of inferior dignity to God.

JOSEPH JOHN MURPHY.

BRIEF NOTICES.

SUNDAY MORNINGS AT NORWOOD, *by Rev. S. A. Tipple.* (London: Kegan Paul & Co.) These striking and able sermons are not for everybody. "Orthodoxy" will bend its brows and shake its head over them, and many even of those who do not claim to be orthodox in any exclusive sense will shrink from such an assertion as that the Book of Judges contains highly coloured legends as well as a sober basis of historical fact. But, whatever their defects, all who read them fairly will find much in these discourses to instruct and delight them. They bear on their very face the marks of a refined, original, and devout mind. There is not in Mr. Tipple's work that fatal similarity to the work of other men which makes it so hard to discriminate one from another in the great company of preachers (or, indeed, of writers), and renders most sermons as indistinguishable from each other as peas of the same pod. He has left his own stamp or impress on each of these discourses, the impress of an unique and delicate, if not a very profound, individuality. It is impossible to attribute them to any but their "true begetter." Always clear and bright and suggestive, they are occasionally—*e.g.* "Joshua's Vision"—very fine. His main fault is perhaps that, with a mind naturally of a select and original type, he seems at times not to leave it, as he well might do, to its natural bent, but

betrays an effort after originality, a too resolute determination to avoid the common round and forms of thought, even when they lie full in his path. And the main fault of his book is, that it includes "prayers" as well as "sermons." In our judgment no living man can compose a prayer worth the paper it is written on; and least of all those who have ventured to send their prayers to the press. From a literary point of view, prayer is one of the lost arts.

THE GOSPEL AND ITS WITNESSES, *by Henry Wace, D.D.* (London: John Murray.) In nine "Lectures" Dr. Wace discourses very ably and instructively on "Some of the chief facts in the life of our Lord, and the authority of the Evangelical Narratives." We know of no book in which the present condition of the strife between Faith and Scepticism, whether in its critical or scientific aspect, is so well set forth, and none in which those who have been perplexed by the doubts which are in the very air we breathe, would find so much teaching and support. Level as is his tone, and though he seems to speak without any conscious effort, Dr. Wace's lectures are full of striking, original, and most helpful arguments and suggestions. We earnestly recommend them to the perusal not only of all teachers of the Word, and all defenders of the Faith, but also to all intelligent laymen who are either vexed by doubt themselves, or wish to minister to those whose minds have been clouded by doubt and misgiving.

In his scholarly *ST. MARK*, *Dr. Maclear* makes a valuable addition to the *CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES*. In his commentary on *THE EPISTLE TO THE HEBREWS*, *Canon Farrar* makes a still more valuable addition to the *CAMBRIDGE BIBLE FOR SCHOOLS*. With the latter, indeed, used in conjunction with Professor Davidson's recent exposition of the same Epistle (published in the "Handbooks for Bible Classes"), any young student would be adequately furnished for the perusal of this Scripture; nor should more advanced students fail to consult it.
