It means the recovery not only of something dead and out of use like a missing coin, of something lost like a wandered sheep, but the restoration, says the Divine Father, of My child, made after Mine own image. "This my son was dead and is alive again, he was lost and is found."

J. LAIDLAW.

BREVIA.

THREE books have lain too long on a side-shelf in my study waiting to be noticed. To any who have been expecting a word of guidance respecting them, regretful excuses are due. I had hardly thought it possible for me to write again about Ewald, especially in THE EXPOSITOR. But I will at least invite the student of theology, whatever be the colour of his "views," to acquaint himself with the skilful adaptation of portions of Ewald's last great work (*Die Lehre der Bibel von Gott*), which Mr. Goadby has issued under the title given below.[1] All honour to the president of a Baptist college for the good work which he has done! There is no German writer on the Old Testament so fitted in many respects to supply the wants of an English theological student as Ewald. I do not think that Ewald, either in the work from which this book is taken, or in his grand *History of the People of Israel*, shows a sufficiently keen historical sense; he has not such an eye for "development" as many far less gifted later German writers possess. But for all that, or perhaps because of that, the essential ideas which are more or less common to all the great Biblical writers are brought out with a force and a completeness here which will be sought for in vain elsewhere. Great as were the faults of Ewald, his standard and his spirit are such as each religious and yet thoughtful Biblical student will desire as his own. This volume is a companion to a similar one, also drawn from Ewald's last work, called *Revelation: its Nature and Record.*

To the same publishers we owe the translation of P. Cassel's

[1] *Old and New Testament Theology.* By Heinrich Ewald. Translated by Rev. Thomas Goadby, B.A. (Edinburgh: T. & T. Clark.)