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A booklet, *Our Dead, Where are They?* (Stockwell; 1s. net), contains brief articles by six well-known ministers, beginning with Dr. A. E. Garvie. They are scriptural and reticent, marked by deep reverence and Christian sympathy. Without going profoundly into the subject or indulging in precarious speculation, they tell us once again the things that are most surely believed among us and which bring comfort to sorrowing hearts in the day of trouble.

Two new examples of the 'Bible Books for Small People' Series, which was begun so well by Miss Muriel Chalmers, have been written by Miss Mary Entwistle, *Baby Moses* and *Samuel the Temple Boy* (S.C.M.; 1s. 6d. each). They are on the model of the famous 'Little Black Sambo,' and are meant for children of from three to six years of age. Each page with two or three lines of print is faced with a coloured illustration. The illustrations are by Roberta F. C. Wandby, and both letterpress and illustrations are quite delightful, as are also the binding and make-up.

Along with these books we mention another, lovely both outside and within—*For a Little Child Like Me*, by Mr. John Stirling, with illustrations

by Mr. Horace J. Knowles (Nicholson & Watson; 5s. net). It contains an alphabet of the Life of Jesus, Little Stories of the Saints, a Grace, a Morning and Evening Prayer, and a Blessing. The illustrations are really beautiful, and the words attached to them are brief and simple. A more perfect gift for a small child could hardly be found.

A pleasantly written and quite competent book on *Psychology and Sacraments* has been done by the Rev. Frank C. Carter, B.D. (Williams & Norgate; 3s. 6d. net). Mr. Carter has been a close student of psychology, and he lays the foundation of his religious contribution by an exposition of some of the leading conclusions of the 'New Psychology.' Among these are the power of imagination over against the will, and the power of suggestion. The transition to sacramental doctrine is easy. God is the great 'Hetero-Suggestor,' and the Sacraments are means by which He sends the stream of His grace into the human soul. They appeal to the imagination and strengthen the will through the medium. The book is interesting and suggestive, and provides a sound foundation for the exaltation of sacramental grace which the writer has at heart.

Psalm lxxiii.

BY PROFESSOR J. D. EERDMANS, LEIDEN, HOLLAND.

THE translation of Ps 68 published here is based on the Masoretic Text. The Septuagint did not understand many passages and is of little importance for the interpretation. The text contains a number of rare words, that are also Aramæan, some of which are of great significance for the exegesis. The word Elohim or El occurs in it in three different senses (God of Israel, gods, the king).

The Psalm is a song of victory over robber-kings living in the Djebel ed Druz, the Hauran (Zalmon); it dates from the reign of David, or the first years of Solomon, before the building of the Temple. It is noteworthy that doves were used to carry home the tidings of the victory as soon as possible.

1. For the leader of the service. By David. A harp-song.
2. Elohim arises. His enemies are scattered. Those that hate him flee before him.

3. As smoke is driven away if one blows into it, as wax melteth before the fire, so the wicked perish at the presence of Elohim.
4. But the righteous are glad, they exult before Elohim, they rejoice with gladness.
5. Sing unto Elohim, touch the harp-strings to his name. Cast up a high-way for him that rides through the deserts by him whose name is Jah. Exult before him.
6. Elohim in his holy habitation is a father for the orphans, and a judge for the widows.
7. Elohim makes people sit down lonely in their houses; he leads away prisoners, tied to wooden poles, even among the rebellious who dwell in the stony desert.
8. Elohim, when thou goest forth before thy people, when thou marchest in the wilderness,
9. The earth trembles, the heavens also drop at the

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