

III. **THE WAY OF LIFE**, Familiarly Stated in Letters to an Anxious Inquirer, by the Rev. Duncan McRuer, minister of Knox's Church, Ayr, Ontario.

Toronto: Adam, Stevenson & Co.

It is gratifying to find the opening and closing lectures of the Knox College Annual Session of such a character as to call for preservation, and to excite the interest of a larger number than that which twice a year makes up the intelligent audience in the narrow and dingy library of that institution. The first of the two lectures recently published, although dating back to April of last year, receives a first notice now in the pages of the *Record*, which were inconveniently crowded at the time of its delivery. In this lecture Professor Young has taken ground peculiarly his own, opposed at once, in greater or less degree, to that of the Materialistic Necessitarian, the Utilitarian Moralists, of Jonathan Edwards, and of his antagonists, the Indifferentists. The basis of his theory is found in his definition of *voluntary action*, by which term he denotes "an exertion of energy by an intelligent being—a *subjective* putting forth of effort in the direction of an end which is in the mind's view." He asserts:

I. "That men possess a power of *voluntary action*; in this their freedom lies."

II. "That *voluntary action* is performed under the influence of motives; and this constitutes the sole necessity that governs human actions."

The lecture consists of an expansion of these propositions, and an exceedingly clear and well illustrated line of argument, by which the Professor seeks to establish them, as it appears to us, with satisfactory results. The subject of Freedom and Necessity is one of the deepest interest to every theologian, and specially to every Calvinistic theologian. We trust that the appreciation manifested by the reflecting public in this little treatise before us, may be so encouraging as to call from its author for a fuller statement of his views upon the question with which it deals, and others of a kindred nature.

The second lecture, more recently delivered, is a Defence of Dogmatism in its theological signification, and of the orderly succession and relation of dogmas one to another in a theological system. Mr. Inglis meets the objections of four classes, into which the opponents of Dogma may be divided: Sceptics pure and simple, Liberal Theologians, Pietists, and Separatists. He finds, as the result of his argument, what all intelligent and right-minded readers of his pamphlet will doubtless find with him:

I. That the Bible, as the inspired Word of God, being Divine, authoritative, infallible, is a book of dogmas, and as such should be treated.

II. That these dogmas, though given at sundry times and in divers manners, are parts of an organic whole, which Systematic Theology may and ought to reduce to a scientific form.

So complete an analysis of this lecture, however, was given in the November *Record* for last year, that it is unnecessary to say more than that the reader who carefully considers it will not only learn the value of a Chair of Systematic Theology in such an institution as Knox College, but will also be furnished with the means of meeting some of the most dangerous modes of assaults which infidelity is making upon the citadel of the saints.

"The Way of Life" is a series of three somewhat long letters "written for the benefit of an anxious inquirer, to whom the author was sincerely attached, and published with a view to the spiritual profiting of the people