

In examining the theory the author presents three general considerations arising out of the presuppositions alleged to underlie its method. Another general consideration deals with the relation of this method to the accepted canons of historical criticism. A brief test by these canons leads to the conclusion that the critics do not conform to them in any consistent way. These general considerations are followed by an outline of several special features bearing on the theory. As a result of the enumeration of these, the author arrives at the conclusion that tradition, Scripture testimony, the authority of Christ, and other Scripture facts and inferences all favor the opinion that Moses wrote the Pentateuch, and that the legal and ritual system of the Jews arose in his time.

What has been variously called the orthodox and traditional view is not, however, necessarily the alternative to that of advanced criticism. If the latter were in every particular false it would be apt to fall at once by its own weight. Its only service to evangelical truth and Biblical learning may not be simply the negative one of concentrating so much of the learning of Christendom upon the Scriptures. In the light of an earnest, advanced Christian scholarship it may be found to contain germs of truth also, which need but to be disintegrated from the false to make the cause of truth so much a gainer thereby.

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A DICTIONARY OF CHRISTIAN BIOGRAPHY, LITERATURE, SECTS AND DOCTRINES DURING THE FIRST EIGHT CENTURIES Edited by WM. SMITH, D.C.L., LL.D., and HENRY WACE, D.D. London: John Murray. Toronto: Williamson & Co., 1887.

This may justly be designated a great work, not only because of the number and value of its volumes, but the labor by which it has been produced. It consists of four ponderous volumes, each containing, on an average, one thousand pages. The first volume was issued in 1877; the second in 1880; the third in 1882, and the fourth in 1887. They are all printed on good paper, in clear type and bound in cloth. The veteran editor, Dr. William Smith, whose hands have not for a moment been out of bibliographical work since entering the field in 1840, has in this last labor, like Hercules in his last, accomplished the greatest task of his life. He gave to classical students in 1840 his "Dictionary of Greek and Roman Antiquities, Biography and Mythology." His "Histories for Students"—Greek, Roman and Sacred—came in close succession one to another. "A Dictionary of the Bible" in three volumes, followed in 1868. At varying intervals a "Dictionary of Greek and Roman Geography," an "Atlas of Biblical and Classical Geography," and later a "Dictionary of Christian Antiquities" in two vols. Then comes (1877-1887) this wonderful "Dictionary of Christian Biography."

This work is co-ordinate in regard to the time and field it covers, with Dr. Smith's "Dictionary of Christian Antiquities," and is really a continuation of his "Bible Dictionary," from the point at which that work closes. The reasons given by the authors for breaking off the