

but whether from the hands of Mr. Aspelin, the state archæologist and explorer, from Professor Donner, the editor, or from the Finnish Archæological Society, deponent knoweth not. Whoever he be, let him accept the blessing of the recipient of *Inscriptions de l'Jenisei recueillies et publiées par la Société Finlandaise d'Archæologie*, and have the satisfaction of knowing that he has contributed something to the revenue of the Cote St. Antoine branch of the Montreal Gas Company.



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Dr. Alexander T. McGill of Princeton, shortly before his demise, compiled from his Lectures in Theological Seminaries a treatise of 560 pages in which he says "the substance of over forty years' teaching in church government is condensed." It is issued, in admirable form, by the Philadelphia Presbyterian Board of Publication. Forty years of diligent research in one subject, supplemented by the practical experience gained by teaching, surely entitles a man of more than ordinary ability to be counted a specialist, and warrants him to offer his conclusions to the public without being suspected of presumption. Were all authors equally watchful against immaturity we should escaped being bored by masses of feeble trash in the form of unnecessary books. This is a work of real merit—clear, concise, comprehensive, and sufficiently learned. It is "condensed," and all the better on that account, seeing the condensation is made without sacrifice of vivacity of style or completeness of statement. Why should our time be wasted and our patience be put to the test in making our way through dense metaphysical clouds or a turgid sea of verbiage in search of a few thoughts. Let us, by all means, have knowledge compressed and presented in definite and vivid terms. Dr. McGill has followed this rule with gratifying success. His treatise will not likely fascinate mere novel readers, but it will be perused with real profit and delight by all who desire to understand the constitution and polity of the Church of God. The opening pages are the least attractive; but the first chapter forcibly arrests attention and furnishes conclusive evidence of the necessity of a form of Church