

The former involves the virtual denial of the Divine element in the Bible, while the latter is the virtual denial of the human. Both are false. It is true, indeed, that the natural and the supernatural are so blended in the Bible that it is not possible to always say where the one ends and the other begins. In this, as in all other things that He does, God hides himself under second cause. It is evident that the sacred writers, especially the prophets, believed themselves to be not only divinely but supernaturally inspired. Thus the marvellous insight of these Bible authors distinguishes them from all others. Take, for example, the Divine prophecies which caused the widespread expectation of the Messiah; the miraculous knowledge which Paul evinces in his testimony respecting the resurrection. "Behold I show you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and we shall be raised incorruptible, and we shall be changed." While rejecting the verbal and the mechanical, we must be careful to not let go the supernatural. In other words, while fully recognizing the human element in the Holy Scriptures, we must be careful to not lose sight of the Divine. A rational interpretation of the Bible is not necessarily rationalistic. For the former Mr. Smyth contends strongly, but against the latter he raises a no less emphatic voice. He holds the doctrine of the infallibility and inerrancy of the Bible; but he holds that this can only be rationally maintained when it is read in the light of the Divine purpose which it was intended to serve, and the progressiveness of God's teaching as unfolded in its pages. But this is too large a question to be dealt with in a paragraph. The reader must therefore be referred to the book itself for what he says upon this branch of the subject, with the assurance that he will find it well worth a candid perusal, and if he cannot accept in all respects the author's conclusions, he will at least admire his spirit.

Darwin and After Darwin. An Exposition of the Darwinian Theory and a Discussion of Post-Darwinian Questions. By GEORGE JOHN ROMANES, M.A., LL.D., F.R.S. The Open Court Publishing Company, Chicago. Price \$2.

This volume is the outcome of a course of lectures delivered before the University of Edinburgh in connection with a lectureship founded by Lord Rosebery. They were afterwards extended and delivered before the Royal Institution in a course covering three years—1888-90. The first year's course dealt with the history of biology from the earliest times to 1859. The second took up the theory of organic evolution, commencing with the issue of Darwin's "Origin of Species," and extending to 1882, the year in which Darwin died; while the third year's course traced the development of the theory from that date onward to 1890. This is the first published instalment of the above lectures, the first and third series of which will appear in due time. The lecture form has disappeared, and we have an interesting volume of ten chapters and several appendices in which we are treated to the best thought that the Darwinian theory can rally for its exposition and defence. The author is thoroughly at home in this, his chosen field, and writes with the enthusiasm and earnestness that accompany ardent conviction.

The introductory chapter fully sets forth the Darwinian method as compared with that which obtained when Darwin began his investigations. We have here no longer, on the one hand, a mere web-spinning of theories from the ever-fertile source of man's own inner consciousness; nor on the other, a mere tabulation of facts and phenomena, with no attempt at theorizing upon their scientific import. The accumulation of facts