

For while, of course, everything that the distinguished author writes must have a certain kind of interest, in these lectures he labors to establish the absurd position that language and thought are identical. It is perfectly true that language is the symbol of thought, which not only expresses it and records it, but is practically necessary for making any considerable progress in thinking, so that the study of language ought to reveal to us in large measure the growth of thought. As Mrs. Grenfell put it in a letter to Nature, language is the incarnation of thought. But to identify the two is simple nonsense and only serves to show how prone a specialist is to exalt the particular department in which he excels, so as to make it embrace all science, not to speak of philosophy and religion.

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It is only a short time since Scotland gave us one striking book in Apologetics—the work of Dr Bruce, the well-known Free Church professor in Glasgow. And now we have a second entitled *The Christian View of God and the World*, by Dr. Orr, one of the new professors in the U. P. Divinity Hall at Edinburgh. It is noteworthy also as being the first series of Lectures delivered on the Kerr foundation which, though consisting only of an invested capital of some \$15,000 in all, bids fair to do for the U. P. Church what similar

lectureships are doing for other churches in Scotland and elsewhere. Dr. Orr's book is marred by two blemishes, happily not very serious ones. One is a slight aping of German modes of expression, especially at the outset, as if to lend a sort of freshness to his style. But such a combination as "world-views" in the sense of a philosophy or theory of the universe, is so foreign to our somewhat flexible language as to be always repulsive. It expresses no more than the familiar English terms, and the idea is appropriated only with an effort. The other blemish is the vain attempt of the author to conceal from himself and from his readers the fact that his subject is Apologetics. Strictly interpreted this department does not fall within the scope of the Kerr Lectureship and he is not unnaturally reluctant to own that he has trespassed beyond the limits assigned him by the terms of the trust. It is to be hoped the trustees have condoned his offence, for there is no doubt the book is an Apologetic, and an able one too. The writer's thesis may be briefly stated thus: The Christian theory of the universe is the only one that is sufficiently consistent with itself to hang together all through, and the only one that accounts for all the facts of nature and of human life. As might be expected in the discussion of such a thesis, the writer enters a good deal into metaphysics, in which region, like all