

tion to make the *Wesleyan Magazine* at once a catholic and a denominational organ. To defend the truth of God, to keep Methodism faithful to even the form of sound words in which its doctrines are enshrined seemed to the editor a large part of the purpose for which the magazine was established. His intense love for the principles of Methodism was not

merely as an organization or a system of sound doctrine. It was a life of Christian fellowship, of holiness, of missionary zeal. Several books and pamphlets emanated from his facile pen. Dr. Gregory's death was eminently peaceful. Those who watched him "thought him dying when he slept and sleeping when he died."

Book Notices.

The Life of Lives. Further Studies in the Life of Christ. By F. W. FARRAR, D.D., F.R.S., Dean of Canterbury and Deputy Clerk of the Closet to the Queen. Toronto: William Briggs. Price, \$1.50.

All students of the New Testament will remember Dr. Farrar's "Life of Christ," so charmingly written a few years ago. The facile pen of the brilliant author has lost none of its power, and the literary attractiveness of all his writings appears in the present volume. Few writers of the century can equal him in grace and beauty of expression.

The present volume is not so much an effort to trace the Matchless Life of which it treats, as it is to meet some of the leading difficulties created by the scientific and naturalistic tendencies of the age. The Immaculate Conception, Christ's Sinlessness, the Temptation, the Miracles of Christ, the Atonement, the Resurrection, and the Ascension seem to be central chapters, around and between which biography and teaching are woven with all the beauty and eloquence of which Dean Farrar is an acknowledged master.

Christianity is met at the very threshold with objections against the doctrine of the Immaculate Conception. If this can be successfully defended, everything else related of Christ in the gospel falls easily into line. But what proof can be offered in its defence? As a doctrine it does not stand alone. It is but a link among many others forming a connected chain of most marvellous history. The history itself cannot be disputed, nor can it be explained by a denial of the facts that constitute its supernatural basis. The author says: "If the Virgin-birth of the Saviour of mankind had stood alone—if nothing had led up to it; if nothing had sprung from it; if the witnesses to it were untrustworthy liars, who were morally capable of having palmed off upon the world a conscious fic-

tion—then doubt would have been natural. But when the event stands, as it does—quite apart from religion—as the central point of the destinies of mankind; when we see that all the history of the past led up to it, and that all the illimitable future was, and must still be, dominated by it; when we see how it fulfilled the prophecies and yearnings of humanity among the heathen as well as among the Jewish race, and how it has been the germ of all that was best and greatest in the progress of the ages which have followed—the fact ceases to stand alone. . . . The ages which have followed have all looked to 'Him first, Him last, Him midst, . . . and without end.' It will be seen, then, that the reason why we believe in the records of that miraculous birth, of those angel melodies, of those bending Magi, is not only because they stand recorded by those who were too feeble to have invented them, and of whom every one would have said 'I would rather die than lie'—but because, being so recorded, they have received the attestation of God Himself, seeing that the whole subsequent history of the world seems to us to have set its seal to the belief that they are true."

The method of argument here pursued is strictly in keeping with modern scientific induction, and ought to receive the same consideration as when applied in other fields of study. "But after all, the strongest part of the evidence to us is that we have 'the witness in ourselves.' . . . They who are spiritually-minded recognize the truth, not only by the reason, but by the heart."

In the Temptation, two great truths must be noted,—the temptation was real, not a mere semblance; and secondly, "the force and reality of the outward temptation did not impair—nay, it illustrated—Christ's sinlessness." And what was the direct, personal result of this