

discussed. For instance, certain undergraduates of Toronto University, at a recent meeting, condemned the practice of giving medals and scholarships to successful students. They did so on the following grounds: "1. The giving of scholarships sets up unworthy objects before students, and obscures the highest ideals of education. 2. It intensifies all the evils of competition and competitive examinations. 3. It tends to produce jealousy and distrust among students following the same courses. 4. It forces our best students into an unhealthy and degrading rivalry." The *'Varsity* says there are two considerations in favour of prizes: "1. Prizes and medals spur to action men of sluggish temperament but good abilities. 2. Scholarships have enabled men of small means, but possessing powerful intellects, to enjoy the advantages of a university education." Much may be said concerning both views above advanced. The contention of *'Varsity* might be held if men were judged entirely by their work. But we are afraid that even university senates do yield at times to human nature, and deal kindly with promising lads.

PROF. GODET, in the luminous paper which occupies the place of honour in the *Expositor*, conclusively shows that the motive of the Epistle to the Romans, far from being generally recognised, was to give to the simple-hearted disciples at Rome, who had received with joy the good news of salvation, a solid course of instruction, so that the young church in that city might be settled upon stronger and deeper foundations than those yet laid in such households as that of Aquilla and Priscilla. The epistle is characterised by Dr. Godet as "the greatest masterpiece which the human mind has ever conceived and realised, the first reasonable exposition of the work of God in Christ for the salvation of the world." It is a mine, he

adds, which the church has been working for more than eighteen centuries and from which it will go on drawing ever fresh treasures till it is raised at length from faith to perfect knowledge. The recent discussions of the first chapter of Genesis are dealt with by Principal Dawson, the eminent Canadian naturalist, who in that character is able to speak with authority, and whose testimony ought to command the respect of some who would not be so likely to listen to a theologian or a divine. Addressing himself to a consideration of the statements of the author of Genesis respecting the introduction of plants and animals, and, taking these in their most literal sense, he makes more than one point which Prof. Huxley will find it difficult to evade. This applies especially to the demonstration of the consummate skill which the writer in Genesis shows in avoiding all inaccuracy in the few bold touches with which he sketches the introduction of animal life. No weightier contribution to this important discussion has been made. The Hebrew New Testaments of Prof. Delitzsch and Isaac Salkinson, the latter lately published under the editorship of Dr. Ginsburg, form the theme of a masterly criticism by Prof. Driver, who, while recognizing the merits of the later work, arrives at the conclusion that it does not deserve to supplant Delitzsch's in the confidence of the public. In fairness to Salkinson, however—he was a devoted missionary among the Jews of Austria—it must be remembered that his work did not receive his final revision and that, in spite of its inequality, it contains much both to interest and instruct. We are pleased to see the high estimate which Mr. Overton has formed of Bishop Martensen's noble study of Jacob Böhme, and the "Thoughts" contributed by Lady Welby-Gregory are an exceedingly precious addition to a new department which Mr. Nicoll has added—greatly to the delight of all readers.—*Christian Leader*.