

most original thought, and the most comical, were it not on such a serious subject, is that protoplasm is broken up Satan. Miss Gibbes belongs to the Episcopal Church, and argues as warmly as the Episcopal Methodist Samantha, for Church recognition of women. She is hardly orthodox enough for the average pulpit, but, so far as she understands her Saviour, she is His devout worshipper: and in this fact I find a large saving clause of charitable judgment.

A large octavo volume of 540 pages is Professor Orr's "Christian View of God and the World as Centring in the Incarnation," being the Kerr Lectures for 1890-91. Dr. Orr is Professor of Church History in the United Presbyterian College, Edinburgh, and his book establishes him as a man of large scholarship. If anyone doubts that Theology is a science, let him look into his pages. He will find a discussion of the views of all the metaphysicians, physicists, Biblical critics, agnostics, and such supposed divergents from orthodoxy as Boehme, Erskine of Linlathen; Campbell, of Row; Ritschl, Bushnell, White and Kaftan. It is hard to place Dr. Orr's book, which combines apology with history of doctrine, dogmatics with polemics, and lays all fields of literature under tribute. There is an evident fairness in his dealing with the opinions of those from whom he differs, which is pleasing. His matter is in good order, and his arguments are well marshalled. While very far from being doctrinally narrow, he may be called fairly conservative, so that no one need fear to be startled by the Christian view. On all cardinal doctrines his views are those of moderate orthodoxy, and his general expression may be characterized as cautious.

Professor A. B. Bruce's "St. Paul's Conception of Christianity," is not so large a book as Professor Orr's, and its references are comparatively few. It analyzes the four generally received epistles, shows the relation of Paul's

history to his doctrine, and then proceeds to deal with the principal subjects of the apostle's teaching. Such are the doctrines of Sin, of Divine Righteousness, of the Death of Christ, Adoption, Faith, the Holy Spirit, Flesh and Spirit, The Law, Christian Life, The Church, Last Things. In treating of the election of Israel, he says:—"These chapters of the Epistle to the Romans have been, by scholastic theology, put to uses for which they were never intended. They are not a contribution to the doctrine of the eternal predestination of individuals to everlasting life or death. Their theme is not the election of individuals, but of a people." Like Professor Orr, Dr. Bruce does not commit himself on the theme of Eschatology or The Last Things. His analysis of the epistles and presentation of their doctrines are carefully and exhaustively done, with a not infelicitous style now well known. Here and there one meets with a fresh thought, but there is the absence of any daring opinion or exaggerated statement. True, the Calvinism or Augustinianism of St. Paul, to use an anachronism, is minimized, and the door opened for a reconciliation of the divergent theological schools. Students and preachers will no doubt find "St. Paul's Conception of Christianity" useful to them, and those church members who can enjoy solid religious reading may find a niche for it on their book shelves. Thus far, Messrs. Drysdale & Company.

I am indebted to an old friend, Mr. J. C. Hamilton, LL.B., for a monograph on "John Brown in Canada," originally published in the "Canadian Magazine." Mr. Hamilton's researches into the history of the Negro Race in Canada, have brought him large information on many related topics. As John Brown, whose "soul is marching on," was an active operator in the underground railway, the author found many traces of his presence on Canadian soil, and these, together with a brief history of the martyr philanthropist and his chief aids,