

sey, contributes a "Study of Siouan Cults," of intense interest, giving a very clear and definite idea of the great Dakota family. To the student of Comparative Religion and Folk-lore, this document will prove of great value.

The same indefatigable worker has edited, for the "Contributions to American Ethnology of the U. S. Geographical and Geological Survey of the Rocky Mountain Region," in charge of Professor J. W. Powell, the "Dakota Grammar, Texts, and Ethnography of the late Rev. Stephen Return Riggs." Dr. Riggs died in 1883, leaving his Mss. unpublished. Dr. Dorsey has ably accomplished his task as editor, and has furnished the student of aboriginal languages with complete material for the analysis of Dakotan thought and speech. Some of their tribes, Sioux or Dakotas proper, and Assineboins or Stone Indians, are found in our North-West, and within our own mission houses, so that their tongue should not be foreign to us. The 240 quarto pages of this manual might easily be mastered by an earnest student, and made the means of bringing the good tidings of great joy within the reach of one of the noblest and handsomest races of aboriginal America. The typical Dakota warrior has a half-moon face, a Roman nose, stands over six feet high, and can set his heels upon his back hair, the latter a feat for many Caucasian women to envy.

Getting back to stalwart theology, it appears in the person of Dr. Thompson, of Sarnia, in the "Knox College Monthly." His theme is "Evolution of Scripture," which he treats with mingled caution and holdness. The Old Testament is the bud; the New, the flower; the former the green apple, the latter the ripe fruit. Don't mistake the one for the other, but remember that the New could not have been without the Old. This is wise talking, and much needed advice. "It is a misleading view of the Bible which regards the first books as standing on the same level as the last.

and in this way to ignore the law of growth by which the obscure intimations and hints in the one, become the full authenticated truths of the other." A graduate of this college was worried by a western Presbytery, because one of his professors, in the same "Knox College Monthly," wrote words not unlike these of Dr. Thompson:—"It is much to be regretted that preachers, one of whose functions it is to teach the people how to study the Bible with profit, often tear this organism to pieces in order to find proof texts to support their favorite dogmas, and in this way they make it a dead thing, like a collection of dried plants, rather than a blooming garden of the Lord, where each plant occupies its proper place, and it is seen in all the beauty of its true proportions." Again, "By isolating texts we make the Bible teach anything, and by this mutilating and separating of balanced truth, every kind of error grounds itself, and all kinds of religious vermin spring up as frogs and lice over all the land of Egypt." Thompson, that D.D. was well deserved; long may it flourish!

The New York and Brooklyn papers of January 28th, contain accounts, more or less full, of Dr. Lyman Abbott's sermon on the preceding Sunday morning. His text was Romans vii., 21-25, and by means of it he established, to his own satisfaction, the evolution of man out of the animal, and denied the fall, wiping out, as legendary, the third chapter of Genesis. I am more sorry for this than I can adequately express in words. Many things in Dr. Abbott's character and in his writings I greatly admire. Both in the "Christian Union," and in the "Outlook," he has spoken kind and generous words for me personally. But as for Professor Drummond, so for the eloquent and learned and kindly divine of Plymouth Church, the Talker's friendship cannot go beyond the altar. The fall of angels and men is interwoven throughout the whole Bible pattern, so that an a-priori indefensible cutting out