

habits rather than of knowledge in a true system of education, and the moral element is very largely kept in view. The author modestly states, in his Introductory Note, that his aim has been, not to give an exhaustive analysis or discussion of the subject presented, but to furnish material that will provoke investigation and thought, and that will render, at the same time, practical help to teachers and others interested in the education of the young. Dr. MacVicar has successfully accomplished his task, and is entitled to the thanks of those who are personally interested in the science of pedagogy.

The Talker does not indulge in light literature during the session, unless, as during last winter, the grippe or something equivalent debars him from serious study, but an exception must be made in favour of anything distinctively Canadian. Such is Mr. J. Cawdor Bell's *Two Knapsacks, A Novel of Canadian Summer Life*, a volume of 419 pages, published by The Williamson Book Co. of Toronto. The scene of this narrative of a pedestrian tour is laid largely in the County of Grey. It is full of adventures and amusing situations, of puns and poetry, the latter chiefly Wordsworth's, of which the pedestrian schoolmaster is a great admirer, with natural history, archæology, and even theology thrown in. There is little to object to in the latter, and the author, though his heroes are Anglicans, shews not a little ac-

quaintance with Presbyterian institutions and Scottish dialect. It is hard to tell what the purpose of Mr. Bell was in writing this novel, or to detect any particular moral in it. It can hardly be called a temperance story, yet the evils of illicit liquor trade furnish its tragic elements. Like Mr. Peyton's book, but in a totally different way, it is *sui generis*.

The Magazine of Christian Literature, for the month of December, is full, as usual, of entertaining matter. Archdeacon Farrar continues his review of *The Great Philanthropies*, and the Dean of Gloucester his sketch of *Cloister Life* in the days of Cœur de Lion. Bishop Ellicott insists on the Teaching of our Lord as to the authority of the Old Testament; and Professor Fisher sets forth the human element in Revelation. Professor Watts is again on the warpath after President Northrup, virtually denying that Christ is "the true light which lighteth every man that cometh into the world." It is pitiful to see how he strains every nerve, to prove that men are straitened, not in themselves, but in God. In his eyes the Divine Character and Christ's Revelation are nothing compared with orthodox Calvinism. There are two articles on Renan, and one on Voltaire as the founder of Higher Criticism, which really goes back to Porphyry. Professor Morris puts forth an appeal to the moderate party in the Presbyterian Church in the United