

he dead had come to earth as Himself the supernatural revelation of God, and not as one simply of the ordinary millions of humanity.

Mr. Laing's idea of inspiration being that of the mechanical verbalists, he sets up a man of straw and knocks him down. Perhaps he does not know that the Buxtorffs are dead. Here is a sample of his treatment of the Gospels: "Until the middle of the second century they are never quoted and were apparently unknown." Had this been written some years ago, when opponents of theological science would have been compelled to betake themselves for proof to the, for them, unwelcome field of patristic Greek, one would not have wondered at the repetition of an old falsehood, but now that the veriest ignoramus can read the apostolic fathers in an English dress it is a crime. Clement, Ignatius, and that hearer of the apostles who wrote the Epistle to Diognetus, living on the borders of the first and second centuries, the latest of them dying about 115 A. D., do not indeed quote the names of the evangelists, but they quote their words as well as those of Paul, and thus vouch, as a little later did the opponent Celsus, for the existence of the gospels. Mr. Laing, forgetting that Papias of Hierapolis, called a disciple of John, is only before us in a few fragments, denies that John's Gospel was in existence in his day, while the very fragment which says that Peter instructed Mark so as to write the doings of Christ, but not to give an account of the discourses of our Lord, virtually takes for granted the existence of that Gospel of John which is pre-eminently the record of the discourses of Jesus.

The chapters on Christianity without miracles, and Practical Life, teach a lofty ethic, Stoical in a measure, yet rising higher than Stoicism into the region of that charity which Christ especially taught. There are some very good thoughts in Practical Life, such as many men of the world who have conquered their tempers or have been naturally gifted with fine natures carry out in lives of much outward beauty, which put to shame those of many who profess to follow Jesus. Mr. Laing thinks the creeds must change, and so they will, but not in his way. They will change by becoming truer representations of the latest revelation of God contained in His Word, which for this end will be more carefully studied apart from the leading strings of fallible human systems of ancient date. But that the Church will give up the Bible at the call of that stage army the Agnostics, or that the Church, reformed in spirit back to Christ, will lose its hold upon the minds and hearts and energies of men who realize that they possess souls and are born for eternity, is an expectation begotten of ignorance, depreciation and conceit, the hope of a miracle of darkness more stupendous than most of those the impossibility of which Mr. Laing asserts. The author winds up with a long postscript in which he reviews Mr. Gladstone's Dawn of Creation and Proem to Genesis, as well as Professor Drummond's